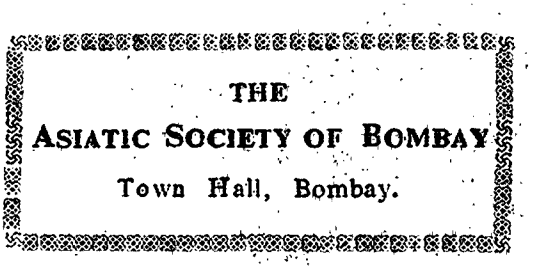
00143074



Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015

THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 14

FOR THE YEAR 1815.

BEING

THE FOURTEENTH VOLUME.

143074

LONDON:

PRINTED BY ELLERTON AND HENDERSON,
Johnson's Court, Fleet Street.

PUBLISHED BY JOHN HATCHARD, BOOKSELLER TO HER MAJESTY, 190, PICCADILLY; TO WHOM COMMUNICATIONS (POST PAID) MAY BE ADDRESSED; AND OF WHOM MAY BE HAD THE PRECEDING NUMBERS OF THIS WORK, EITHER SEPARATELY, OR BOUND UP IN VOLUMES.

SOLD ALSO

IN LONDON, BY SEELEY, FLEET STREET; AND SHERWOOD, NEELY, AND JONES, PATERNOSTER ROW: AT OXFORD, BY VINCENT, AND PARKER, AND COOKE: AT CAMBRIDGE, BY DEIGHTON, AND NICHOLSON: AT BATH, BY HAZARD: AT BRISTOL, BY [illegible]LS, AND BULGIN: AT EDINBURGH, BY OGLE, AND OLIPHANT, WAUGH, AND INNES: AT GLASGOW, BY OGLE: AT DUBLIN, BY COLBERT:

AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN; THROUGHOUT THE KINGDOM.

1816.

God
230.05
Chr/Chr
143074

00143074

TABLE OF CONTENTS.

VOL. XIV.

BEING FOR THE YEAR 1815.

NUMBER I.

	Page
Relig. Com.—East-India Missions....	1
Authority of Josephus	5
On Luke xxi. 32	ib.
Extracts from Writings of Luther ..	7
Family Sermon, on Matt. xxvi. 41..	8
Advice to a Young Clergyman.....	13
Miscel.—Hint to Religious Parents ..	20
Expenses of College	21
British Critic	23
Gypsies	ib.
State of Religion in France	25
Rev. of—[illegible]nn's Sermons	26
[illegible]ermons	46
[illegible]. — New Works; Oxford; [illegible]dge; Rain; Stone Coffin, &c.	59
[illegible] France.....	60
[illegible]G. Intel.—Geneva; Abolition of Slave [illegible]rade; Episcopal Church; Bible Society.....	61
Waldenses, their Sufferings	62
Pub. Aff.—Congress; Spain; France; United States.....	65
Hayti.....	ib.
Great Britain—Joanna Southcott....	67
Obit.—Rev. John G. Thompson.....	68
Henry Thornton, Esq.	72

NUMBER II.

	Page
Relig. Com.—East-India Missions ..	73
Spiritual Contest with the World ..	76
Family Sermon, on 1 Peter ii. 21.....	86
Dr. Whitaker and Calvin	91
Miscel.—Theology of the Day	93
Use of Psalms and Hymns	95
Society for Christian Knowledge ..	ib.
Misrepresentation of Mr. Norris ..	98
Rev. of—Thorp's Sermon.....	99
Alison's Sermons.....	109
Lit. Intel.—New Works.....	118
Cambridge; St. David's; Deaths and Births in London; Restoration of Noses	119
Relig. Intel.—Bristol Tract Society	121
Southampton Bible Society.....	123
Bristol Missionary Association	124
China—Letter of Mr. Milne	ib.
Pub. Aff.—Congress; American Frigate; Parliament.....	126
Obit.—Henry Thornton, Esq.	127
Mr. Richard Barlow	136

NUMBER III.

	Page
Relig. Com.—Lessons from Death of distinguished Individuals	137
On the Prophecies of Gog	141
Importance of cultivating Holiness	143
On animadverting on Errors of good Men.....	145
On a contented Disposition	148
Family Sermon, on Acts xi. 24.....	151
Miscel.—Independence of Mind....	155
On Clerical Residence	162
On the Expenses of College	165
Rev. of—A brief Account of the Jesuits.....	166
Bishop of Chester's Charge.....	177
Lit. Intel.—New Works; Galvanism; Commerce; Athenian Society; Deaf and Dumb and Blind, &c.	188
Relig. Intel.—Distresses in Germany	191
London Society for Jews.....	198
Ceylon—Letter of Sir A. Johnston..	200
Pub. Aff.—Corn Bill	20[illegible]
Restoration of Bonaparte	2[illegible]
Slave Trade Question	
Treaty with United States	
Obit.—Rev. Dr. C. Buchanan	ib.
Errata	208

NUMBER IV.

	Page
Relig. Com.—Character of Lydia ..	209
On Interpreting Prophecy	214
Faults of Scripture Characters .. .	216
On Fear and Love in Religion.....	218
Family Sermon, on Genesis vi. 8. ..	223
Miscel.—Errors of Dr. Marsh	227
Usher's Advice to Younger Clergy..	231
Calvin against Antinomianism	233
On John xxi. 15	235
Misrepresentation of Mr. Norris	ib.
Rev. of—Chalmers's Evidence of Christianity	236
Wilks on Conversion in Ministers ..	248
Lit. Intel.—New Works; Germany, Werner; Spain; France, &c. ..	255
Relig. Intel.—Society for Jews....	257
Hibernian Church Missionary Society	259
Tartary—Edinburgh Society	261
India—Abdool Messee, &c.; Dr. John's Schools	262
Madras	ib.
Colombo Bible Society	263

Page

British and Foreign Bible Society .. 264
Religious Tract Society 266
Hayti—President Petion ..... ib.
Pub. Aff.—Declaration of Congress; Austria and Naples; France; Bonaparte; Slave Trade, &c.; Peace and War, &c. 267
Great Britain—Capture of Mobile; Prince Regent's Message; Slave Trade, &c. &c. 272

NUMBER V.

Relig. Com.—Death of a Monk of La Trappe 273
Usher on Satisfaction of Christ 278
Faber on the 1260 Years 281
Prevailing Theological Errors 283
Family Sermon, on Prov. xii. 26. .. 294
Miscel.—Humboldt on Slave Trade 299
On Unity of Opinion 300
On the State of the Waldenses 304
Profanation of the Lord's Day 305
Rev. of—Mrs. More's St. Paul 306
Cooper's Sermons 317
Smedley's "Jephthah" 328
Lit. Intel.—New Works; Bogs; Arithmetical Machine; Pentateuch; Effects of Cold; Substitute for Hemp, &c. 336
Relig. Intel.—Anniversaries of Religious Societies 338
British and Foreign Bible Society .. 339
Church Missionary Society 342
Society for Jews 343
Prayer-book and Homily Society .. 345
Pub. Aff.—Preparations for War; State of Feeling in France, &c.; Education; Italy. Defeat of Murat; Spain ..... ib.
Great Britain—Question of Peace or War; Slave Trade, &c. 348

NUMBER VI.

Relig. Com.—Life of Pascal 349
Witness of the Spirit 356
Family Sermon, on Romans xiii. 10. 359
Mr. Penn's Views of Prophecy 365
Miscel.—Society for Christian Knowledge 367
Old Society and its Safeguards .... ib.
Abbé Sicard and his Pupil 371
On Perseverance 372
Rev. of—Remains of J. Tweddell .. 374
Brook's Lives of the Puritans 386
Lit. Intel.—New Works; Oxford Dean of Peterborough and Mr Lingard; Bishop of Lincoln and Bible Society 396
France—Education 397
Relig. Intel.—Society for promoting Christian Knowledge 409
Patriarch of Constantinople 410
Conversion of a Budhu Priest 411
Pub. Aff.—Battle of Waterloo 413
France—Champ de Mai, &c.; Martinique 415

Page

Termination of Neapolitan War 416
Holland—Treaty with Great Britain ib.
Great Britain—Parliament; Loan; Duke of Wellington; French Slave Trade; Register of Slaves; Catholic Claims; India Ships; Apprentices; Mendicity 417
Obit.—Rev. William Jesse ..... ib.
P. S.—Abdication of Bonaparte; Advance of Allies to Paris 420

NUMBER VII.

Relig. Com.—Life of Pascal 421
Cuninghame on the 1260 Years ... 427
Moderator on the 1260 Years ... 430
Family Sermon, on Psalm lv. 17. .. 432
Quere respecting the Lord's Supper 437
Miscel.—Moral State of Paris 438
Mr. Norris's Demonstrations 445
Rev. of.—Brook's History of the Puritans 446
Lit. Intel.—New Works; Steam Boat; New Notes; Weights and Measures 472
Relig. Intel.—British and Foreign Bible Society; Eleventh Report 474
Prayer-book and Homily Society .. 479
Bristol Society for Jews 481
Oxford Bible Society—Annual Meeting; Speeches ..... [illegible]
Pub. Aff.—Capture of Paris; Restoration of Bourbons; Suffering French; Abolition of Slave Trade; Surrender [illegible] &c. &c. 484
Loss at Waterloo; Congress; Americans and Algerines 489
Great Britain—Parliament; Duke of Cumberland; Mr. Whitbread .. ib.
Obit.—Mr. Thomas Rock 490
Errata 492
P. S.—French Ordinance against Rebels, &c. ..... ib.

NUMBER VIII.

Relig. Com.—Life of Pascal 493
Cuninghame on the 1260 Years .. 498
Penn's View of Prophecy 501
Dr. Marsh's View of Justification .. ib.
Family Sermon, on Heb. x. 26. 504
Miscel.—Complaint of a neglected Female 508
On the Practice of Novel-Reading .. 512
Dr. Hunt respecting Tweddell's Remains 517
Rev. of.—Kirwan's Sermons 518
Lord Byron's Hebrew Melodies 542
Lit. Intel.—New Works; Cambridge; St. David's 549
Java; Fort William, Speech of Earl Moira, &c. 550
Relig. Intel.—British and Foreign Bible Society 553
Yearly Epistle of Quakers 559
Institution of Adults 560
Marine Bible Association 561
Church Missionary Society 562

Page

PUB. AFF.—France: General Observations; Labedoyere, Ney, &c.; Bonaparte; New Army, &c. 562
Great Britain—Rewards to Soldiers of Waterloo; Ceylon; India, &c. 564

NUMBER IX.

RELIG. COM.—Life of Pascal 565
Family Sermon, on Luke ii. 27, 28... 576
Dr. Marsh's View of Justification .. 581
Extract from a Sermon of Baxter's.. 584
MISCEL.—Society for Christian Knowledge 585
Mr. Norris and the Bible Society .. 589
On the Condition of the Gypsies .. 590
On administering the Lord's Supper 591
REV. OF.—Southey's Roderick 592
Buckworth's Sermons 616
LIT. INTEL.—New Works; Literary Prize at Aberdeen; Irish Academy; Woollen Trade; Steamboats; Hebrides; Porter Brewers 621
RELIG. INTEL.—Louisiana Bible Society 623
Baptist Mission in India 626
Society for Jews—Report 629
PUB. AFF.—France: State of; Elections; [illegible]anish Armies; Ney; Russ[illegible]mperor; Protestants 633
[illegible]ds, New Constitution; [illegible] 635
G[illegible]itain—Capture of Guadaloupe; Port Royal destroyed; Jamaica; Fleet; India; Irish Roman Catholic[illegible]arvest; French Ships restored; Bonaparte ..... ib.
ERRATA ..... ib.

NUMBER X.

RELIG. COM.—Life of Pascal 637
Family Sermon, on Matt. xi. 6. .. 644
On Regeneration 649
Arguments for the Bible Society.... 650
MISCEL.—On Appendix to Jebb's Sermons 655
Preaching of St. Paul in Britain .. 660
Use of Psalms and Hymns..... 661
Errors of the Greek Church 663
REV. OF.—Hall on Communion 664
Chalmers on the Christian Life 685
LIT. INTEL.—New Works; Discovery in Africa 694
RELIG. INTEL.—British and Foreign Bible Society: Bishop of Lincoln's Charge; Mr. Gisborne's Letter .. 696
College of New Jersey; Revival of Religion 699
Baptist Mission in India 703
PUB. AFF.—France: Change of Ministry; Works of Art; Opening of Chambers; Parties, &c. &c. 704
Spain—Insurrection; Change of Ministers 707
Great Britain—Ireland; Seamen; Indian War ..... ib.

NUMBER XI.

Page

RELIG. COM.—Life of Pascal 709
On 1 Sam. xviii. 10, 11; and xix. 9, 10 715
Family Sermon, on Mal. iii. 6. 717
Regeneration 722
MISCEL.—Disastrous Fruits of Craniology 726
Litany, a Hymn 735
REV. OF.—Yates on the Church in Danger 735
Claims of Established Church .... ib.
Letter to the Bishop of Lincoln, on Bible Society ..... ib.
Scott's Field of Waterloo 750
LIT. INTEL.—New Works; University Intelligence; Bibles and Prayer-books printed; Regent's Canal, &c. 760
Mendicity 761
Russia—Voyage of Discovery 764
RELIG. INTEL.—British and Foreign Bible Society: Remarks; Iceland; Finland; Letter of Catholic Metropolitan; Theodosia Bible Society; Asia Minor; Moscow; Georgia; China; Java; Calcutta; United States 765
Church Missionary Society: Annual Report 769
Baptist Mission in India 774
PUB. AFF.—Treaty of Peace 776
France—Persecutions at Nismes; Ney ib.
Murat; Napaul War; Ceylon 780

NUMBER XII.

RELIG. COM.—Life of Pascal 781
Efforts of French Catholics to circulate the Scriptures 787
Family Sermon, on 1 Cor. xiii. 3... 793
Sharp and Hammond on Regeneration 799
MISCEL.—Sabbath at Geneva 800
On Charity Feasts 804
REV. OF.—Crool's Restoration of Israel 809
Scott's Answer to Crool ..... ib.
Campbell's Travels in South Africa.. 826
LIT. INTEL.—Works; Asiatic Journal; London Institution 837
American Edition of the Christian Observer 838
Ancient Authors discovered 839
RELIG. INTEL.—Cinque Ports Bible Society; Speech of Earl of Liverpool 840
Society for Conversion of Jews 841
College of New Jersey; Questions and Counsel to Students ..... ib.
Strangers' Friend Society 843
PUB. AFF.—Treaties of Peace 846
Monuments of Art; Slave Trade; and Hayti 849
France—Funds; La Valette; Ney; Amnesty; Disturbances at Nismes; Bonaparte 851
Great Britain—Thanksgiving-day.. ib.
ERRATA ..... ib.

APPENDIX.

	Page
Relig. Com.—Life of Pascal	853
Relig. Intel.—Pitcairn's Island	858
Hibernian Sunday School Society	865
London Missionary Society	869
Church Missionary Society	874
Wesleyan Methodist Mission in Ceylon	885
American Foreign Missions	886
Spitalfields Benevolent Society	888
Methodist Conference	892
Hibernian Society	893
Society for the Support of Gaelic Schools	895
Ecclesiastical Preferments	898
List of New Publications	901
INDEX to the Essays, &c.	903
——— Reviews	906
——— Principal Names	ibid.
——— Texts referred to	908
——— Signatures used	ibid.

THE

CHRISTIAN OBSERVER.

No. 157.] *JANUARY*, 1815. [No. 1. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(*Continued from Vol. for* 1814, *p.* 732.)

THE Report for 1792 makes honourable mention of the efforts of the Rev. D. Brown and the Rev. J. Owen, and also of W. Chambers*, C. Grant, and ——— *Udny, Esqrs. to keep alive the Society's Mission in Calcutta.* The efforts of the Society, however, to procure a supply for that station, had proved unsuccessful.

Mr. [illegible]ké had baptized 71 children and 16 adults, and had put to press a translation of the Pilgrim's Progress in the Malabar Language. Mr. Swartz had baptized, in the Tanjore station, 87 Heathens, and had received 23 converts from Popery. At Palamcottah, Mr. Jænicke had baptized 40 Heathens, and received 12 Roman Catholic converts. At Tranquebar, 18 adult converts had been added to the congregation. The schools contained 166 children.

The Rev. C. W. Pæzold was this year appointed one of the Society's Missionaries.

The Rev. Mr. Swartz, in a letter dated Madras, Feb. 5, 1793, observes concerning the Heathens, that many of them were baptized last year, and particularly some of those called Kaller, who are looked upon as the worst, and somewhat resemble the thievish Arabians.—"These people, having been instructed two months, were baptized. Being baptized, we insisted upon their becoming industrious in their proper business. All of them had very good fields, which they were exhorted to cultivate. To these exhortations, we added ocular inspection. I went and visited them in their villages. Having examined them in respect of their knowledge, and prayed with them, which was commonly done in the presence of a great many Heathens, I desired to see the fruits of their industry, on which they fully satisfied me. I then exhorted them to be honest, in paying the usual rent to Government, which they soon did in a pleasing manner. The appearance was agreeable, and the prospect hopeful. As the water courses in their district had not been cleared for 15 years, by which neglect the cultivation was impeded, and the harvest lessened, I entreated the collector to advance a sum of money to clear them, promising to send people to inspect the work. The work was completely done, and those inhabitants who formerly, for want of water, had reaped only 4000 large measures, called kalam, reaped now 14,000 kalam, and rejoiced in the increase. The whole district reaped nearly 100,000 kalam more than they had done the preceding year. But this our joy was soon turned into grief. The Heathens observing that many of their relations wished to embrace Christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled, and formed an encampment, threatening to extirpate Chris-

* The death of Mr. Chambers is announced, in the Report of the succeeding year, as a severe loss to the interests of true religion in India, and to the affairs of the Calcutta Mission in particular.

tianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were Heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, plowing and sowing with double diligence. My heart rejoiced at the kind overruling Providence.—Surely he is a God that heareth prayer."

The Rev. Mr. Jænické, in a letter dated at Tanjore, observes, that, at Palamcotta, he had resided ten months, preaching on Sundays in Malabar and English, and on Fridays in Malabar. Sometimes Sattianaden had preached for him, in his native language. The gentlemen and other Europeans regularly frequented the church, to which they were encouraged by the good example of the commanding officer. During his stay at Palamcotta, he had instructed and baptized 60 Heathens, and had likewise received several converts from Popery. The Christians in the Tinnavelly district generally resided in the country, and formed several congregations. For the use of those at Padpanadaburam, and at Parani, he had erected some chapels, at the expense of Mr. Swartz. Many of those converts were Christians, not in name only, but in reality. There is every reason to hope, he observes, that at a future period Christianity will prevail in the Tinnavelly country. Himself and Sattianaden had severally made journeys into parts of the country, where the word of God had never before been preached; and the people were generally attentive, and desirous of hearing: they assembled in hundreds, and shewed him every respect, and numbers had conducted him from village to village. Sattianaden had experienced the same attention. More than thirty people came afterwards to Palamcotta to be instructed and baptized.—Such happy effects, he remarks, would often be experienced, could such journeys be frequently repeated.

Mr. Jænické mentions, that Mr. Swartz had translated the Secretary's Letter addressed to Sattianaden, and that its contents had given him unspeakable joy, and had animated him to a greater enjoyment of Christ's holy religion, to live conformably to its rules, to follow Christ, to set a good example to all persons, and to be faithful to the charge committed to him.

The Danish Missionaries at Tranquebar state, that 24 Heathens had been baptized; that 1000 persons had communicated in the Lord's Supper; and that 176 children had been instructed and maintained in the Mission Schools.

The Report of 1794, contains the well-known letter of Mr. Swartz, written to vindicate himself, and the Missions generally, from the misrepresentations of Mr. Montgomery Campbell, in the House of Commons; and to which we have often referred in our pages.

The annual account for 1795 states, that Mr. Claudius Buchanan, who is now going out to Bengal, promises much friendly attention to the concerns of the Calcutta Mission. Mr. Swartz, at Tanjore, observes, that contemplating the circumstances of the Missionaries, he could not but feel much sorrow. One at Tranquebar, Mr. Kœning,

had lately died; Mr. John had been ill; and Mr. Pohlé likewise was ailing. We entreat God, Mr. Swartz observes, to send new labourers into his vineyard.

The Rev. Mr. Pohlé states from Tirutchinapally, that on the 8th of Jan. 1794, he set out for Namaul, in the Baramaul country, where no Protestant Missionary had been before. Having arrived at that place, he continued there with a worthy friend, the then commanding officer, until the 21st of the month. He had preached daily to the natives, and visited the villages round, and had had the satisfaction of being heard with joy and amazement.

In the account for 1796, the Rev. Mr. Pæzold, in a letter from Vepery, mentions, that in a journey to Tanjore, in company with the Rev. Mr. Swartz, he had had the opportunity, at Tripalore of being present at a conference between that excellent Missionary and about twenty Bramins, to whom he expounded the Christian doctrine; pointing out its great pre-eminence to their heathenism and idolatry. "Their general reply to him was—Very true; your doctrine, your religion, your instruction, is a pleasing thing: but it is inconsistent with flesh and blood; it is repugnant to our carnal affections; it strikes at the natural propensity to moral evil, and to worldly pleasures. Moreover, they replied, we do not see your Christian people live conformably to what they teach. The Christians appear to be doing quite contrary: they curse, they swear, they get drunk; they commit whoredom and adultery; they steal, cheat, and deal fraudulently with one another; yea, they blaspheme, and rail upon matters of religion, and often make a mock of those who profess to be religious: in short, they said, you Christians often demean yourselves as badly, if not worse, than we Heathens. Now, pray, they added, of what benefit and advantage is all your instruction and recommendation of Christ's religion, if it does not reform the lives of your own people? Could not you first endeavour to convert your Christians, ere you attempt to proselyte Pagans?—Mr. Swartz replied to these insufficient objections with so much propriety, and with so wonderful an intrepidity and energy, that the Bramins unanimously said at last, Of a truth you are an holy man: if all your Christians thought, and spake, and lived as you do, we would without delay undergo the change, and become Christians likewise. Others said, If you would free us from sickness and from death, without hesitation we would apply ourselves to you: but, instead of that, we see that Christians likewise are subject to death, and even you yourself must die; so that in this respect you are not to be preferred to Heathens." Having produced such trifling observations as these, they all departed.

The Rev. Mr. Kolhoff speaks of his frequent converse with Heathens, of whom the far greater number applaud the doctrine of Christ, but are unwilling to submit to that fundamental precept, *If any one will be my disciple, let him deny himself, take up his cross, and follow me.* They continue, therefore, to be what they were before. He mentions the having had much satisfaction in the exemplary conduct of several privates of the 71st regiment, stationed at Tanjore, to whom he had several times administered the holy Sacrament. He likewise mentions an affecting dispensation, in the loss of James Dods, in the Company's service, "who, with much piety and great talents, had applied himself to the study of the Gentoo and Tamulian languages; into the former of which he had began to translate some parts of the New Testament, in order to make the saving doctrines of the Gospel known to the natives,

amongst whom he was always happy to converse upon the subject of Christ's religion."

Mr. John states that the new edition of the Old Testament had lately been finished in their Malabar printing press, which they had been enabled to accomplish by means of the printing paper sent out by the Society.

Two Missionaries, the Rev. Mr. Ringeltaube and the Rev. Mr. Holzbergh, were this year sent out to India by the Society. An able charge was given to them by the Rev. Mr. Owen, formerly one of the Company's Chaplains in Bengal, and now Chaplain-General of the Navy and Army. He exhibits in it some striking views of Hindoo superstition.

"Where shall we look for the morals of this people? Among their Bramins? They who officiate at the great pagodas are licentious, and eager for gain to an incredible extent. The unbounded superstition of the people protects them in their vices. In this respect, it would be difficult to say, whether their priestcraft has been more fatal to themselves, or to their followers. Will you seek for morals among their myriads of Fakirs and travelling saints? It is common to see one of these extorting money from the reluctant manufacturer by a torrent of obscenity in which he insults him, and the threat of curses which no Hindoo will incur.

"Will you inquire among their merchants, or manufacturers, or landholders? The great feature in a Hindoo's character is the desire of amassing wealth: this he does with a cold, unfeeling perseverance, that baffles all consideration of morals or humanity. The rich are oppressive; the poor are knavish: it is craft against violence. Their avarice is connected with parsimony; and hence, as from other causes, they are free from much of the luxury of their Mahometan invaders, who to equal avarice united boundless profusion.

"Can it be asserted their superstitions are harmless? Their religion has inculcated human sacrifices; and they appear yet to exist under different forms. The number of widows who perish on the funeral pile, or are buried alive in the same grave with their husbands, is as great as ever. To their superstition, among many other injurious customs, may be ascribed their laying the sick at the edge of the river in all seasons, when the opinion, or whim, or interest of his relations may suggest that a man is near death. To this may be ascribed their base subjection to those who assume dominion over their conscience. No human vigilance can long keep all parts of a family from some ceremonial impurity that may affect its honour: nothing can exceed the secrecy and certainty with which a certain order of Bramins obtain information of what is amiss, or the address with which they turn the terror of their records to their own purpose.

"All false religions have been accommodated to the corruption of human creatures, by whom nothing is less sought than justice or purity of heart. It has ever been 'bodily exercise that profiteth little,' instead of 'godliness that is profitable to all things.' The people of India have indeed line upon line to make clean the outside of the cup and of the platter! But is that superstition harmless by which a man would sanctify unjust gain by giving part of it to an idol, or purify his soul as he washes his body in the Ganges? I have seen them shew strong symptoms of uneasiness when urged on this side; and no wonder."

He adds in a note—

"The officers who led back the Bengal troops by Jagernaut, at the close of the last war, indulged the Hindoos in their earnest desire of visiting this celebrated place of worship, the resort of men from the

extremities of India. On their approach to the temple, they passed by an enclosure white with the bones of wretched pilgrims, who, exhausted with fatigue and poverty, had died under the delays and extortions of the Bramins. The sight occasioned a shout of indignation.

"The modes of extortion used at Gaiah, a place of famous resort within our provinces, are extremely whimsical. Among others, they will bind rich persons with a wreath of flowers, to a tree, till they have agreed to pay such sums as they are told it is their duty to pay, and which are often enormous."

(*To be continued*)

To the Editor of the Christian Observer.

I AM sorry that I cannot entertain so *very* high an opinion of the authority of the Jewish historian as your correspondent ANOTHER INQUIRER; who appears to deem a contradiction of Josephus scarcely a less misdemeanor, than a contradiction of Scripture itself.

For my own part, as I have some serious doubts respecting that writer's *assertion*, that the four rivers, which once met all together in Paradise, are the Ganges, the Euphrates, the Tigris, and the Nile, though such might very possibly be the traditional belief of his countrymen; because I cannot help wondering, how in the world they all got there: so I have likewise ventured to impugn his other *assertion*, though probably he might have no less Judaical authority for it, that the Scythians were the children of Magog; simply because I find it contradicted by direct evidence. To enter, however, into the *detail* of this evidence would not be suitable to the plan of a periodical publication: I shall, therefore, not trouble you with it.

In reply to my remark, that *a primeval national settlement of the Scythians in Europe would necessarily have proved them to be Japetidæ*, I am indebted to your correspondent for the highly original though somewhat irrelevant information, that all mankind came in the first instance out of Asia. My obligation to him would be increased, if he would tell me where he has found the proofs that the great Sclavonic house is descended from the old Scythians: I have not hitherto, in the course of my reading, been fortunate enough to meet with them. I must not unfairly ask him to demonstrate *a negative*: otherwise, while he is about the matter, I would request a proof that the Goths are *not* the descendants of the Scythians. With respect to *this* point, however, I can venture to assure him, that the relationship of our brave ancestors to that wise and powerful people does not hang upon *quite* so slender a thread as he seems to imagine.

I here close my correspondence; the sole object of which was to shew the danger of interpreting genealogical prophecies without first carefully studying the pedigrees of nations: whence I would caution your readers against too hastily admitting Mr. Penn's extraordinary view of the predictions relative to Gog and Magog.

AN INQUIRER.

To the Editor of the Christian Observer.

IF you will take the trouble to turn to the 2d vol. of Hale's Chronology (pp. 705—710), you will find a very difficult passage (viz. St. Luke ii. 2.) explained in a most simple and satisfactory manner. The object of this paper is to explain another equally difficult passage of the same Evangelist by the same process, and I trust with the same effect. The passage to which I allude is St. Luke xxi. 32. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. Now the whole difficulty of this passage consists in the word αὕτη, and may be removed, I think, in the most

easy and natural manner by simply altering the accents, and writing it thus αὕτη.

It is well known, that in the most ancient manuscripts written in uncials or capitals, without points or accents, the word is ambiguous, and therefore the alteration that I propose is perfectly allowable. Let us then consider how the sense of the passage will be affected by it.

The primary object of our Lord in this prophecy was doubtless to forewarn his disciples of the approaching destruction of Jerusalem. This he does in the fullest and plainest manner, in the preceding part of the chapter to the end of the 23d verse. In the 24th verse he concludes this account by the following declaration: "And they (i. e. the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations." He then immediately adds, "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" viz. till the 2300 years of the duration of the Roman Empire, or, what amounts to the same thing, till the 1260 of the Antichristian Apostacy are completed*. After their expiration, he informs us, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." In these words we read a most accurate description of the events of the last twenty years. Have we not seen great and mighty empires, which formerly shone like suns in the political firmament, either eclipsed or set in total darkness? Have we not seen the minor and dependant states falling like stars from heaven? Have we not seen upon "the earth distress of nations with perplexity, the sea and the waves roaring;" innumerable and furious multitudes madly rushing to destroy each other? And let me ask, is there an individual to be found, whose heart has not failed him for fear, and for looking after those things that were coming on the earth? If then these things are so, oh sir! let us take to ourselves the encouraging declaration with which the whole concludes, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Verily I say unto you, *that** generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."

But let us consider the *precise* meaning of the words; and is it not clearly this; that all these great and awful events shall occupy a space of time *less* than a generation? Now a *generation* we know by the consent of all chronologers is thirty-three years and a half; and we likewise know from the book of Daniel, that the time of the end, in which all these great events are to be accomplished, is precisely thirty years; or three and a half years *less* than a generation. *So accurately true* are the words of our Redeemer, so appropriate was the confession of his enemies themselves, *he spake as never man spake.* Well indeed might he conclude with that decisive asseveration. "Heaven and earth shall pass away, but my word shall not pass away;" and well may we rely on his never-failing promise, that, "to those who look for him, he will appear the second time without sin unto salvation."

* That this is the right interpretation is evident from the 2d verse of the 11th chapter of Rev. where it is expressly asserted, that the Holy City, i. e. Jerusalem shall be trodden under foot of the Gentiles, forty and two months, or 1260 prophetic days.

* The word αὕτη is so rendered by our own translators in the 38th verse of the 2d chapter of this Gospel, και αὐτη αὐτῃ τῃ ὥρᾳ ἐπιστασα, "and she coming in at *that* instant." The same translation is applicable also to Matt. xxiv. 34. Mark xiii. 30.

I shall conclude by observing, that, according to the view I have just taken of the prophecy, of these thirty years, twenty-two are already past, and that only eight remain to be fulfilled: "Watch ye, therefore, and pray always, that ye may be accounted worthy to stand before the Son of Man." "*Lift up your heads, for your redemption draweth* NIGH!"

C. O.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(*Continued from Vol. for* 1814, *p.* 692.)

We then that are strong ought to bear the infirmities of the weak; and not to please ourselves.—Rom. xv. 1.

MEN are very unwilling to bear with the failings of others; but every one in fact almost requires of others that they be perfect. Still men think of this duty of forbearance, and one will say here and another there, that he has overcome his dislikes, and cultivates friendship and harmony with those around him. But when such persons have deserted their neighbours and rejected them, they contrive to flatter themselves, and say, they do it for the love of righteousness, and because they do not wish to be acquainted with wicked people, but only with pious and good men like themselves; and thus really neglect the duty of bearing with the weak. This evil prevails most in those who are somewhat different from the generality, and follow a decent kind of life, and have more grace than others. These are apt to swell and hold up their heads. Whatever is not like them is odious. They condemn it: they despise it—and consider themselves as the only favourites in the house.

So then, brethren, we are not children of the bond-woman, but of the free.—Gal. iv. 31.

Where persons who build upon the law prevail, there are mere Ishmaels, conceived of God's right seed, even as Ishmael was conceived of Abraham, hearing the word and preaching, and talking more about it than true and right Christians; but not sincere. They stumble on the law of works, they attempt every thing with their own free-will, and leave themselves to its guidance. They have God's commands before them, and pass a plausible kind of life in the eye of the world, which no one can particularly blame; but they are all children of the bond-woman; for there is no promise of God's word in their religion. It is all flesh and blood. It is a work of nature. God's grace has wrought nothing. There is no faith in the heart, by which they might be delivered from the law. They are therefore nothing more than Ishmaels.

For whatsoever is not of faith is sin.—Rom. xiv. 23.

We must learn to judge aright what it is that makes a work really good, that it proceeds from God's Spirit; and not to consider so much how long or great or difficult it is, or who has done it; but, scattering all this to the wind, to see whether God has commanded it and it is done in faith. For that is the standard, and measure, and weight by which God measures and weighs all works. Wherefore if it is not of faith and God's word, even though it should be raising the dead or living as chaste and pure as the blessed Virgin, it is yet nothing better before God than open sin and shame.

Blessed is he who hath not seen and yet hath believed.—John xx. 29.

My beloved Philip *, the end and event of things trouble you. But this would I say to you, even if I could comprehend them, I should be unwilling to have a hand in managing affairs; much less would

*Melancthon.

I be the head or beginner of them. God has placed you in a situation, where you find nothing in your rhetoric, and nothing in your philosophy to help you. This situation requires faith, in which all those things stand, which we can neither see nor comprehend. He who will make all things visible, and glaring, and comprehensible, as you do, has sorrow of heart and mourning for his reward, as you also have much against my will.

The stone which the builders refused, is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. —Psalm cxviii. 22, 23.

These words are soon learnt and said; and how finely and well I could do this, my books shew. But when the conflict comes on, that I must grapple with the devil, sin, death, the world, and all extremities, and there is no help, relief, nor comfort but from this Corner-stone; then I truly find what I am able to do, and what a science it is to believe in Christ. I then see well what David meant in these words, It is marvellous in our eyes.

FAMILY SERMONS. No. LXXIII.

Matt. xxvi. 41.—*Watch and pray, that ye enter not into temptation.*

SOME persons are ready to pray against temptation, but are not sufficiently watchful against falling into it; others watch and use endeavours against it, but do not lay much stress upon the efficacy of prayer. Both these descriptions of persons are wrong. The command of our blessed Lord unites both prayer and watching. "Watch and pray, that ye enter not into temptation."

There has ever been an unhappy propensity in men to separate the truths which God has united; to set up one as it were in opposition to another; to establish a system in which one is studiously exalted, while the other has little stress laid upon it. But such a disposition argues both a narrowness of mind, which takes only a partial view of truth, and also a want of proper reverence for the declarations of God, which are intended not to be opposed to each other, but to be believed and obeyed. Thus our Lord declares that both watching and prayer are necessary to enable us to resist temptation; and experience will fully justify the wisdom of his declarations; for whoever either depends upon prayer, without vigilance, or upon his own endeavours, without fervent prayer, will assuredly find that he cannot stand in the hour of trial.

It is true, indeed, that all power to resist sin proceeds from God only; and if our own endeavours were to be set in opposition to his grace, there could be no question upon the subject;—or if prayer were considered as interesting us in the power of God, and vigilance esteemed only as the effect of human effort, there could, in this case, be no doubt which would be the most effectual agent in resisting sin. But this would not be a correct representation of the case. Vigilance ought to be esteemed as much a means appointed by God, and the exercise of it as much the effect of his grace, as prayer. The course in which God pleases to communicate his grace, embraces equally prayer and exertion. We must, therefore, use both in dependance on him.

I. We must *pray* that we may not enter into temptation—i. e. that we may not be tempted at all; or, if exposed to temptation, that we may be enabled to withstand it.

Now, in order that we may pray aright, several things are necessary. 1. Our prayer must be founded in a deep sense of the *evil of sin*.—Whoever is insensible to the evil of sin, cannot pray with sincerity and earnestness to be delivered from it. Even he who only dreads the *consequences* of sin, without hating the

sin itself, will pray very negligently against it. Nor must we only see the evil of sin in general, but also of the particular sins against the power of which we pray. Here, however, many deceive themselves. They satisfy themselves with the act of praying against their besetting sin, without really, and from the heart, desiring to be delivered from it. Thus St. Austin confesses, that for a long time while he prayed, he was secretly afraid lest God should answer his petitions. Do we, then, in praying against our lusts or our evil tempers, really see the evil of them? Are we willing to renounce them? Are we desirous that God should answer us? This is the first requisite in acceptable prayer; and without this, our prayers are insincere and hypocritical.

2. True prayer is founded in a sense of the *power of temptation*.—When we consider who the grand tempter is, and with what success he has carried on his designs; when we remember how often we have ourselves been overcome; when we reflect on the different lights in which sin has appeared to us in the moment of temptation, and in the hour of remorse, we shall see our need of prayer for Divine influence and restraining grace. On the other hand, if we are confident and self-sufficient; if we entertain no dread of the power of temptation, we shall, of course, be indisposed to pray against it.

3. In like manner, it is indispensable to our praying aright, that we possess a deep sense of the necessity of Divine help, to enable us to overcome sin; and also of the efficacy of prayer in obtaining that help.—If we doubt of either, we shall never pray with sufficient earnestness. If we flatter ourselves with the hope of overcoming temptation by our vigilance and resolution; or if we are not well persuaded that not only is prayer heard and answered, but that without it God's power and grace will not be exercised to protect us, our prayers will necessarily be cold and unavailing.

4. But when we speak of the necessity of prayer to enable us to withstand temptation, let us ever bear in mind that prayer, to be effectual, must be fervent.—Let no one flatter himself that he has done his duty by repeating a formal address to God for Divine help, unless he is actuated by the spirit of prayer. It is to *real fervent* prayer that the promises of God are made. It is the man who asks with the importunity of a destitute widow claiming redress from an unjust judge, whose prayer will not ultimately be denied: and we are required to "ask in faith, nothing wavering;" that is, neither questioning the readiness of God to help us, nor intermitting our petitions, as if we were dubious of their efficacy. Let not him who thus wavereth, who is negligent and unsteady, think that he shall obtain any thing of the Lord.

We see, then, the necessity of praying, and praying earnestly, in order to resist temptation. But how many persons are there who never pray at all with this view? How many are there who take no pains whatever to avoid temptation and resist sin? Whence this negligence in a point of such importance? Does it not argue an indifference to our everlasting interests? Does it not plainly shew that we are not anxious to serve God, nor afraid to displease him? Is it not a plain proof that we are destitute of the spirit of real religion?—Prayer is the very life of religion. By prayer the intercourse is kept up between God and our souls; and we receive from him the needful supplies of his grace. Why, then, do we not pray? Are we satisfied to be without Divine grace? Or do we flatter ourselves that we can obtain it without prayer? Or do we think that we shall be able to resist sin by our own unassisted resolutions? Or do we rashly judge

that our prayers have hitherto been of no use? Or are we presumptuously waiting till God shall give us a stronger desire to pray, before we draw near to him? In whatever way we may be induced to intermit prayer, the case is manifest that at present we are not walking in God's appointed way, nor living according to the rule of his holy word; and that, therefore, we can entertain no reasonable hope of obtaining his blessing. For while we are destitute of the spirit of prayer, we are destitute of the spirit of Christ; and are, therefore, none of his.

II. To prayer, however, it is necessary that we should unite Christian vigilance. "Watch and pray, that ye enter not into temptation."—Now vigilance in general supposes that we foresee our danger, and are taking every prudent precaution to guard against it; looking well to every avenue by which it may approach, and using the most effectual methods to prevent surprize. But, to descend to particulars—

1. Christian vigilance implies that we maintain a spiritual frame of mind.—Temptation derives its force from the state of the person's mind to whom it offers the gratifications of sin. The same temptation which would have little or no effect upon one whose mind was in a right state, would be irresistible where the mind was previously fitted for it, by a vain, careless, trifling frame. Have our thoughts been fixed upon earthly things? Have our desires been suffered to wander unrestrained after foolish or sinful objects? It is evident that we are disposed and fitted to yield to temptation; and that it is the previous state of our mind which needs correction. On the other hand, a frame of mind may be possessed which temptation will in vain assail. Such a frame is described in Scripture, under the term spiritual-mindedness—in opposition to a carnal mind. "To be carnally-minded is death; but to be spiritually-minded, is life and peace." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." The Spirit of God is the source of all real godliness. We walk in the Spirit, when we receive and cherish his holy influence; when we carefully maintain a constant intercourse with God in secret prayer; when our heart is fixed on God, and our aim is singly directed to the glory of his Name; when we are very careful about the general frame of our spirits, and are anxious to have only lawful objects in view, and to seek them in a lawful manner: in a word, when we are not living to ourselves, but to Him who hath loved us, and given himself for us. It is this general state of the mind which ought to be principally attended to. When the eye is single, the whole body will be full of light. And unless the general frame of our minds is right, it is to little purpose that we endeavour to guard against particular sins.

2. Christian vigilance requires that we do not parley with temptation.—This is the part of a prudent man, who is sensible of his danger. Many persons will trifle with sin. They will rashly approach its very boundaries. They will go almost into the enemy's camp, and yet vainly expect to escape. They will venture, uncalled, into danger; presumptuously hoping that God will deliver them out of it. Now what is this but to tempt God? What is it but to expect that he will work a miracle, in order to encourage them in a course of carelessness and presumption?

3. Further, Christian vigilance will lead us to resist sin, when it may most easily and effectually be resisted; namely, in its beginning.—He who watches as he ought against temptation, will resist it in the first rising desires of his mind. Sin is like a conflagration which, when first kindled, might have been extinguished without difficulty. It is incumbent on us, therefore, to consider well what are the early causes which cherish the growth of sin.

When a person, for example, has for years indulged in secret a vain and light and frivolous turn of mind, is it to be wondered at, if at length his folly should manifest itself in some more injurious manner? Even the act of murder is but the natural conclusion of a long course of malignant feelings, passionate expressions, transports of anger, and violent actions, which ought from the first to have been resisted, and might then, indeed, have been successfully encountered. No one can calculate where the little sins, as they are called, which we every day witness, and which are seldom watched against, may ultimately carry us; but this we know, that one act of sin uniformly paves the way for another; one transgression, however small, prepares us for a greater; till at length the power of sin becomes almost irresistible. Behold how great a fire a small spark kindleth! We must, therefore, particularly watch the course of our thoughts. It is there, in the heart, that the issues of life and death are found; there sin is conceived, and too often cherished till it brings forth fruit unto death.

4. Christian vigilance will lead us to avoid all situations where we have reason to think we shall be in danger of being tempted.—It is true, we may not be tempted; or, if tempted, we may escape; but we have no right to expose ourselves wantonly to temptation. A great part of the sins of mankind may be traced, I conceive, to this source. You were solicited by bad company: but why were you found in such company, or in such a place? Why did you read such and such books? You say, you did not expect that you should have met with any danger there. But does not this shew that you were off your guard? You had intermitted your watchfulness, and were thus prepared to yield to sin; or you would not have been found in such a scene of danger.

But if unhappily surprised by temptation, do not delay a moment, but make haste to escape from it; for on such occasions there is little security but in flight. If, for instance, you are of a passionate temper, and you perceive your anger to rise, delay not a moment to withdraw, or to maintain a strict silence; or at least check yourself till you have had time, under the impression of your danger, to offer up a prayer to God, and to recover the calmness of your mind.

5. Christian vigilance further implies that our conduct is consistent.—In vain shall we expect to be delivered from one sin, while we are indulging another. In truth, sins are so linked together, that one serves almost necessarily to introduce another. It is not, for instance, sufficient that we guard against impurity, if we are indulging idleness and the love of ease. These must be mortified, or that will not be subdued. It is not enough, that we aim to subdue excessive passion, if we do not, at the same time, guard against a selfish or a proud spirit, which is generally its source. A person addicted to stealing will in vain attempt to resist his base propensity, unless he first subdue that love of dress, or of riot, or of money, which impels him to it. In a word, our religion must be uniform and consistent, or it is nothing. It is the consistency of the conduct which marks the genuineness of the principle. The fear of God, when once it is implanted in the heart, will teach us to hate all sin; and then each sin is easily subdued: but if we are defective and partial in our obedience; if we still cherish and encourage some wrong disposition, we shall find every other very hard to be subdued. Above all things, it is necessary to know, and to watch against, our constitutional infirmity. Peter was naturally rash and confident: had he been duly vigilant, he would have been particularly on his guard against a vain confidence. But he was not; and

therefore easily fell into the crime of denying his Master.

In such particulars as these will Christian vigilance manifest itself.—And now permit me to close with a few additional exhortations.

1. And, in the first place, let us be persuaded to make a deliberate and decisive choice of the blessings of the Gospel; including in our view all the sacrifices it requires, and all the duties it enjoins.—I know nothing in which men are more apt to err, than in seeking incompatible advantages. On the one hand, let us consider what God offers us;—in this life, true serenity of mind, and the delightful sense of his favour and blessing; and in the life to come eternal glory. But while he offers this, he positively insists on our renouncing sin. —On the other hand, sin has also its advantages. They are, indeed, base and sordid; but they are too well suited to our corrupt natures. Now let us choose which we will have. Both we cannot have: one, therefore, must be given up. And can we doubt which? Let us look at the end of sin, and behold its bitter fruits;—disease and death, and eternal misery. Let us make, then, our choice for God. But, if we do so, we must henceforth renounce sin; we must henceforth be dead to it.

2. It is of great importance that we frequently review the blessedness of God's service, in order to strengthen, as much as possible, the motives to holiness.—The Christian serves the best of masters;—a Master kind and compassionate; tender and forgiving; merciful and indulgent; and who will deny us nothing consistent with our own true happiness. We ought to elevate our minds to conceive highly of the blessedness which his servants enjoy: and we should abound in praise and thankfulness for his great mercies to us. This spirit will lead us to make sacrifices readily, and to resist sin stedfastly.

3. The Christian life is fitly represented as a warfare; a contest, in which we struggle not against flesh and blood, but against spiritual principalities and powers. —Let us not, then, form rash expectations either of the degree in which we shall gain the victory, or of the ease with which we shall procure it. The infirmity of man, even in his best state, is very great; and the advances we make in the way of holiness, however small, are not made without great difficulty. Let us not, therefore, rashly despair of final success, because we do not improve in the degree we had expected; neither let us say that God does not hear our prayers, or bless our endeavours; let us rather be humbled for our defects, and, though foiled, set out again and again, with less presumption and impatience, but with more humility and self-distrust, and a better founded confidence. Let us remember that our faith must be tried by temptation, and our fortitude exercised by suffering; and that holiness must be perfected by an unceasing conflict with corruption. Let us look up to Him who is mighty to save, and who will not withhold his blessing from those who conscientiously use the means he has appointed. We have been hitherto, perhaps, too vain—too rash—too self-confident: we have feared our dangers too little; we have watched against them too carelessly; we have prayed too coldly; we have known too little of ourselves, and not sufficiently valued that glorious salvation which has been provided for us in Christ Jesus. Let us learn wisdom and skill, like able generals, even from defeat—Let us rise up and renew the contest, more humbly indeed, but not with less determination. Let our trust be wholly fixed on the great Captain of our salvation; and let us shew that we rely on him, by yielding ourselves entirely to his guidance, and treading in his steps. Thus shall we assuredly in the end prevail; for it is impossible that the means which God has appoint-

ed for the recovery of man, when faithfully used, should not be ultimately successful. It is, indeed, our great consolation, that the work is not properly our own. Salvation is of the Lord; and on his promised grace we may confidently rely. He came to seek and save them that were lost. He came to destroy the works of the devil, and to deliver those who have been kept in bondage by him. Let the recollection of his love and power be our support in every hour of despondency. Let us cast ourselves afresh at his feet, and go on to watch and pray in his Name.

4. And finally, let us remember that our success depends, properly speaking, not on the use of this or that particular ordinance or means of grace, but on our putting on, as it were, the whole armour of God, and being influenced throughout by Christian principles.—If we truly come to Christ, we shall no doubt be saved: but truly to come to him, includes in it, a general conformity to the will of Christ. The cultivation of no one Christian grace will compensate for the neglect of any other; nor will the most fervent prayers avail without the required vigilance. If we should gain the victory in the neglect of any of the means prescribed, it would shew that some of those means were unnecessary. Let us not, therefore, expect success without an uniform attention to the whole mind and will of God. The Christian is one who is seeking to have the mind which was in Christ; to pull down every thought which opposes itself to him, and to be partaker of a Divine nature. Let this be the unceasing object of our pursuit; and to this end let us watch and pray without ceasing, and in due time, we shall reap, if we faint not. Amen.

To the Editor of the Christian Observer.

THE following letter has been in my possession several years. It was lent me, with permission to copy it, and to shew it to my friends, by the young clergyman to whom it was addressed. The writer (as will be seen) had solely in view his particular case and circumstances. But I have always thought, and this also is the opinion of others to whom it has been read, that it contains many valuable remarks on some of the duties of a minister, and especially on the composition and delivery of sermons which are deserving of general notice: and hence a desire has been frequently expressed, that it might be published, and so be rendered more extensively useful. The young clergyman who gave it to me has been dead some years, and therefore the question has been referred to the gentleman who wrote it; and it is with his consent that it is now sent for publication, if you, sir, approve, in the Christian Observer. The names of the parties, &c. are, for obvious reasons, omitted. I am,

Sir, &c.

I. G. W.

Dear Sir,

While I was at ———, I was so impressed with the very important nature of your situation, that in all my conversations with you, I bore it in mind. And though I did not always declare the object I had in view, yet I was always aiming to convey such ideas as I conceived might be of use to you in the discharge of your great trust. Perceiving, however, that my conversation with you on this important subject was very deficient, I parted from you with the determination to endeavour to supply its defects by letter, after I got home, and had some leisure to digest the observations I had made, while residing in your parish. Various occupations have prevented the execution of my design. And now that I enter upon the task, I must begin with confessing, that were I not fully persuaded I am performing a duty in sending this letter, it would give me pain to let it go out of my hands, in as

much as it finds fault with some things in your ministry. He who knows my heart can bear me witness, that I had at any time rather commend than censure. Should I utter, therefore, any thing that may be unpleasant to you, do me the justice to believe, that it was not without a great struggle with myself that I was brought to write it.

It has pleased God to give you, my dear friend, a very extraordinary appointment; it being much more than having the charge of a single parish. By the resort of company from all parts of the kingdom to ———, you are in some measure the instructor of a whole country. There are few clergymen so situated. You have at different times men of all classes and circumstances before you; many of whom, by their rank, their office, or their talents, have it in their power to promote or hinder that great cause in which you are engaged. For their own sakes, it is most ardently to be desired, that the design and tendency of that Gospel you preach should be clearly brought before them, disencumbered of every adventitious circumstance which the enemy of their souls might avail himself of to prejudice their minds against it. But when it is considered that some of them have the means of acting with considerable force in the community, a fair exhibition of the truth to their minds becomes a matter of the highest consequence. In your congregation you sometimes have a bishop, a nobleman, a member of the House of Commons, a minister of a populous parish, a magistrate, or a gentleman who in his country seat is lord of the village. These persons should be contemplated by you not as solitary individuals, but as they stand connected with the hundreds on whose conduct they exercise a commanding influence, and who may be benefited or injured by what *they* do.

Now among other things of moment likely to result from your being heard by such persons, the following consequence is, I think, very probable: viz. that from your preaching many of them will form their ideas of that class of clergymen who stand distinguished from the rest of their profession by their zeal for the peculiar doctrines of the Gospel. That such Clergymen are almost universally considered as a distinct class of men in the church, is beyond all doubt: but many do not know, whether this distinction arise from circumstances for which they themselves are not accountable, (as their being faithful to their engagements as ministers of the Church of England, while others are not), or from some peculiarities, incompatible with what our Church requires of them: in short, whether they are the genuine ministers of the Church, or a heterodox sect within it. By hearing you, however, something like a settled opinion respecting them will be formed in the minds of many. You will be considered as a specimen of the whole body. And from this conclusion another effect is likely to follow: many a man who has the command of some door of usefulness will be determined either to admit or reject a minister of evangelical principles, according to the light in which he views your preaching. How desirable, therefore, is it, that if possible it should approve itself to every man who hears it! I am aware, indeed, that this would be expecting too much. After all the pains we may take, numbers will disapprove: our very *aim* will be a sufficient ground of objection with many, even though prosecuted in ever so unobjectionable a manner. Nevertheless, there is an apostolic rule given to us, by which it is our duty to proceed, even with those whose approbation there is scarcely a hope of obtaining—"*giving no offence in any thing, that the ministry be not blamed.*"

I am far from intending to advise you to be a *pleaser of men*. All I

desire is, that there may be nothing to object to in your ministry, but the purity of your doctrine, and the fidelity with which you deliver it. These, alas! being sufficiently objectionable to human nature, let there, if possible, be nothing else in our ministry that is so.

Now, my dear friend, permit me to mention a few things in your sermons, which I think have a tendency to defeat the great intention of them. In the first place, let me observe, that though they contained many things admirably said, and though every one I heard you deliver gave me reason to thank God for your earnestnes and fidelity; yet I cannot think you take sufficient pains in the composition of them. They appear to me to be very hasty productions. Many of those which I heard wanted that orderly succession of ideas, calculated to make a discourse more and more convincing or impressive, as the preacher proceeds with his subject. I will refer you to the first sermon I heard from you, as an instance of the fault in question. And I beg you to review that composition, and to consider, whether the time spent in delivering it might not have been more advantageously employed, had more pains been taken with it in the study. The sermon was on Jer. v. 24.

I have also thought that you were not sufficiently attentive to that necessary part of the preacher's office—the endeavouring to make the great truths of the Gospel *intelligible* to people who seldom think or read on such subjects. There are certain points, in speaking of which, we ought always to bear in mind the "*unlearned*" in the doctrine of Christ. Of these, we have many in every congregation; and that, not merely in the aisles, but also in the "*chief seats.*" The man of education may be a barbarian in theology; but he has a soul, and I should endeavour to make him *understand* me, when I am speaking to him of that which is necessary to his salvation. The Christian Teacher should consider himself as an *interpreter*, when dispensing the word of God. He should not content himself with using such terms as are understood by those who know as much as himself; he should endeavour to come down to the apprehensions of those, who never heard the language of theologians, and cannot attach any ideas to their terms. I was told that Mr. —— said you were abstruse. And I myself think that you must appear so to most of those gay beings who hear you at ——; many of whom, with all their accomplishments, know scarcely the first principles of Christianity. I would advise you to profit by the remark of Mr. ——, and to pray and strive for the attainment of that desirable talent of accommodating both your subject and your language to the state of those you have to instruct.

The sermon, the subject of which seemed to me best adapted to the bulk of your hearers, was that on—"consider your ways." Like all the discourses I heard from you, it was highly serious; but it had one quality which many of them wanted—it was intelligible to all. And here I cannot but advise you to deal much in such plain and popular topics. Your congregation is too young in religious knowledge to admit of your venturing at present far beyond such points as repentance, faith in Christ, the influence of the Spirit, holiness, the danger of sin, the vanity of the world, Christian tempers, prayer, vigilance, the frailty of life, the certainty of death, the security and happiness of a Christian life, and such obvious and always necessary topics. In endeavouring to make the ignorant understand, and the careless feel these subjects, you will find work enough; and happy will you be if on these you labour with success.

With respect to your rich hearers, I may further observe, that it seems necessary to bear in mind,

not only their ignorance in religious matters, but likewise that delicate and fastidious sensibility which their education and habits of life induce. They are indeed too easily wounded, and too averse to pain, to receive the full benefit of plain dealing. But such being their character; and your business being not merely to deliver the truth, but to procure its admission into their minds, regard must be had to their actual condition and circumstances. Care must be taken, that what you enforce be not delivered in such a way, as may tend rather to shut than to open the ear to instruction. We shall overact our part, if we assert things which are more likely to shock, than to convince our hearers. There was something said on patriotism, and on literature, in one of your sermons, which I felt to have this tendency. And I thought at the time you made those observations, that you need not have concerned yourself with such points. If mankind have their prejudices on such subjects, we may well let them alone, till we have subdued prejudices of a more dangerous nature. We have in our ministerial vocation enow of these to encounter. Let those which are least hurtful be reserved for the conclusion of the combat.

I admit that the morbid delicacy of feeling in the affluent makes it very difficult to set before them the final punishment of the impenitent. Yet, "knowing the terrors of the Lord" ourselves, we must "persuade men," by setting those terrors before such as are exposed to them. But surely, some caution is necessary here; lest the minister of the hope-inspiring Gospel of Jesus, look more like a denunciator of judgment than a messenger of mercy. I make this observation with a peculiar view to your ministry; for you appeared to me to err a little on this head. Sometimes indeed we must endeavour to lead our hearers to the edge of "Tophet which is prepared of old," that they may look into it, that they may see "it is deep and large," and take heed they fall not in. But to dwell much on hell-fire in every sermon, seems not fully to coincide with the designation of one, whose office it is to "preach peace by Jesus Christ." To set forth the final state of the ungodly, is undoubtedly one of the means of bringing men to God; but in occasionally resorting to it, I am anxious that it should be accompanied with evident marks of tender feeling. That no method of awakening the secure may be left untried, I feel myself compelled to speak of the damnation of sinners, and that not sparingly, but to dwell upon the awful subject: but even then, when my principal aim has been to alarm those who are in danger, I conceive it incumbent on me to shew, that the awful representation has been made with a benevolent intention; taking care withal so to conclude, as to leave on the minds of my hearers some considerations that encourage *hope*.

It is of great importance that in a discourse on the end of the wicked, we shew nothing unfeeling, nothing which indicates the indulgence of a harsh or ferocious temper. "Sound speech" is not alone sufficient. On all subjects we should recollect, that we have two things to do; to *convince*, and to *impress*. A great part of our business lies in endeavouring to interest the heart. Nor do I know any thing that has a greater tendency to produce such an effect, than an *affectionate manner* of conveying the truth. A zealous mind, like yours, may defeat its end by a hardness of manner. To obviate this, there should be much prayer to God for a tender spirit: a qualification which St. Paul, with all his energy of character, often discovered: yea, he could appeal to the Searcher of all hearts, that he felt it; "God is my record," said he to the Philippians, "how greatly I long after you all in the bowels of Jesus Christ."

To produce the feelings we should endeavour to excite, I could wish, that your sermons ended more with kind and penetrating expostulations, drawn from your subject. The application of your sermons seemed likewise to want the spirit of invitation. There is something very attractive in a minister's concluding with some such touching language as that which our Saviour used—Go to Him "all ye that labour and are heavy laden, and He will give you rest. Take His yoke upon you: He is meek and lowly in heart; in Him ye shall find rest to your souls." You will meet with some good specimens both of expostulation and invitation, in the conclusions of Walker's Sermons on the Church Catechism.

Permit me to offer a few remarks on another important duty of our calling. We should endeavour to convince mankind of the utter insufficiency of their own works to justify them in the sight of God. But it is to be lamented, that some who aim at this point are chargeable with doing their business in such a manner, as defeats their design, by making it very generally misunderstood. It should be our object to shew, that we are making an attack, not on the eternal obligations of duty, but on the being satisfied with that partial and hypocritical manner in which we discharge them. There is in the minds of men in general a conviction, that they ought to be good men. Now I conceive, that a Christian minister should be careful never to say any thing that has the least tendency to shake that fundamental truth, so deeply engraven on the human mind before the fall, as still to be found even in some of the most ignorant and careless. This sentiment, a remaining trait of the Law of God originally written on the heart of man, affords something for a minister of the Gospel to work upon. Like the fragment of an inscription found on a ruined temple, expressive of its designation, it should be regarded, as far as it goes, as of great consequence to him who desires to re-edify the structure, and restore the service for which it was erected. But the manner in which some persons speak of good works is such, as not only to make no use of this sense of moral obligation found in most men, but to weaken it. Egregious mistake! To weaken that sense, which it is the intention of all the revelations God has made of His will to establish, to strengthen, to illuminate, and thereby to bring us to repentance toward God, and faith toward our Lord Jesus Christ! As a mere fragment only should this general sense of obligation be regarded by the Christian teacher, whose office it is to bring forward the testimony of holy Scripture to supply those great particulars that are wanting. The inspired writers will shew, what it is to be good men; the obligations we are under to be such; the multiplied instances in which we have violated those obligations; the turpitude of those violations; the need in which we thereby stand of mercy; the necessity of faith in the mediation of Christ for our justification, and of the Holy Spirit's influence on our hearts, to enable us to obey the law of God; a law, which being "holy, just, and good," is of eternal obligation.

Not so much as a suspicion of detracting from the necessity of obedience to the will of God, should ever fall on him whose office it is to turn the "hearts of the disobedient to the wisdom of the just." But it is matter of fact, that some, who are distinguished by their zeal in preaching salvation by Jesus Christ, are not careful to preserve themselves from such a suspicion. There is an unguarded way of decrying works, and exalting faith, which nourishes an Antinomian spirit in lax religionists, and from which the minds of some reflecting persons revolt as subversive of all religion. Let "every

plant which our heavenly Father hath not planted," by all means be plucked up: but let us remember, that there may be wheat among the tares; and that if a heedless hand be used in clearing the field, we may pluck up, not only what the enemy hath sown, but that also which the hand of God planted.

You will readily imagine, my dear friend, that I had a reference to your ministry in this long passage. I own it. It did not appear to me, that you were free from the charge of preaching faith in that careless manner in which many in the present day speak on that important subject. With respect to your intention, I have no doubt of its being right. It is only the way in which you endeavour to accomplish it, that appears censurable. It is the fashion among many of the religious of these times to say strong things: and a young man of your intrepid mind will naturally applaud such spirited effusions. But beware of copying them. For though they may now seem worthy of your imitation on account of their energy; they may, in a riper period of your life, be condemned by you, as having had an injurious effect on your ministry. The writings of two eminent men in the church of God (St. Augustine and Mr. Baxter) shew us, that when we sit down at the end of our course, to review our ministry, and to calculate the specific effect of every thing we have said or done, that which we thought highly of in youth may be set down among the things to be retracted in age. Great "High Priest of our profession," take away *the "iniquity of our holy things!"*

My remarks, you perceive, are confined to your preaching. It was the only part of your ministry which I had an opportunity of observing. Had I been perfectly acquainted with the manner in which you fill up the interval between the Sundays, and had I seen any thing blameable, I would have used the same freedom, in my remarks upon it, which I have taken with respect to your sermons. But of this I saw but little. I perceived, indeed, what was very satisfactory to me, that you had no frivolous habits. No trifling occupations seemed to waste your time or divide your attention. You appeared likewise to stand aloof from those who, by their association, were more likely to adulterate your character than to improve their own. You seemed to have but one object, and that an object of infinite magnitude. In short, I suspected but one defect: but then it is a defect of such a nature, that I cannot but impart my suspicions.

You once dropped a hint, that you could not read or think much. And indeed, before you had given me this intimation, I conjectured, from some things in your sermons, that you were not much of a student. Now if this conjecture be just, I fear that your flock will not have so good a common to feed on, as they otherwise might have. And if the herbage be scanty, the sheep must be lean. It was an Apostle's injunction to a minister, "Give thyself to reading; meditate on these things: give thyself wholly to them, that thy profiting may appear to all." A public conduit has to supply many vessels: large and frequent demands are made upon it. It is necessary, of course, that every thing be done to keep the conduit full. A minister of a parish is like a public conduit; and reading and study, accompanied with prayer to God, are the means of supplying him with that stock of knowledge, with which he ought to be found always furnished, to answer the frequent demands that may be made upon him, for the refutation of error, the instruction of the ignorant, the edification of the serious, and the comfort of the distressed.

I have no doubt of your admitting the advantage of study; but I am apprehensive of your alleging that you yourself are *incapable* of

close application. But do not mistake aversion for incapability. Is disinclination to study a deficiency in an instructor? Is it likely to render him less useful than he might otherwise be? Are the purposes of his appointment less likely to be answered through such a deficiency? Then, depend upon it, it is his duty to endeavour to overcome this aversion. I know of nothing more hostile to improvement, than that aptness there is in those who have contracted bad habits, to conclude, that they are invincible defects of nature. They who are fixed in such an opinion make no effort to correct the fault to which they are addicted. But assuredly this is not Christian practice. We are taught by the word of God to struggle with nature; and we ought to consider, that the deeper the root of any fault lies, the more strenuous ought to be our endeavours to eradicate it. But where the fault is of such a nature, that others are likely to be losers by it, even in their most important concerns, "how dwelleth the love of God in us," if we do not strive and pray to get the better of it?

It seems well worthy of your consideration, my dear friend, that many of your hearers are men of education. Since God sends you such hearers, you should endeavour to meet them, like "a workman that needeth not to be ashamed" in their presence. But I much question, whether you will be able to appear before them in this respectable light, if the business of preparing for the pulpit be not entered upon until the last day of the week.

I am aware that there are other occupations besides those of reading and writing, to fill up the six days of the week; and that there is more to do in your large parish than one person can discharge. But yet, from the peculiar nature of your situation, your preaching ought to be a main object of your attention. It is the only means by which you can approach the great bulk of the company who resort to ——. With respect to your stated parish concerns, there are many other ways of carrying on the purposes of your ministry. The catechising of children, the distribution of religious tracts, the promotion of family prayer, and the formation of societies for the reformation of manners, are all incumbent duties of a parish minister, and tend so materially to carry his public instructions into effect, that I trust you will make a point of giving much of your attention to these things. It is, I am apt to think, for want of accompanying our discourses with these means of improvement, that the most edifying sermons have often little effect even in some places where they are constantly delivered.

I have taken so many liberties with you, that I am beginning to fear it is time for me to apologize for them. But I trust you understand me too well to render that necessary. I am greatly indebted to those who have been kind enough to tell me of what was wrong in myself; and I feel bound to follow the example of their fidelity, especially in a case of such importance as yours. Do not think that I have indulged any proud ideas of superiority over you, while writing this letter. Many of the faults on which I have animadverted have been my own: and I feel, that I still have many others, for which it becomes me to be humbled before God, and to blush at being called a minister of Christ. I pray to God, that when you have been a minister as long as I have been, you may be a better example to your younger brethren than I can boast of being.—I remain,

Dear Sir,

Very affectionately yours,

——

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN times like the present, when universal benevolence seems to prevail, and when every Briton appears anxious to do good to his neighbour, I conceive that parents are in some danger of erring, in the portion of time they devote to objects not immediately connected with their families, and the little opportunity they leave themselves of attending to the best interests of their offspring.

In the course of my little experience, I have had the good fortune to enjoy the friendship of some of our most useful public labourers; and while I have admired the patriotism which they have displayed, and their desire to do good abroad, I have, as the father of a family, been shocked to observe the partial attention which their own children and domestics received at home. Those who go out to cultivate common land, should certainly first till their own enclosures; or I fear they will have to witness the gathering in of wheat from a foreign soil, which they have aided in its growth; while they see thorns from their own ground, destined to be burned.

There are in every season, busy men, who appear dissatisfied, unless engaged in some ostentatious display of zeal for charitable institutions: but it is not to this class I am looking—they have their reward; but to those who really mourn over the depravity of the human heart before God; who pray fervently for the prosperity of Zion, and the enlargement of a Redeemer's kingdom in the world. To those who know the value of the soul, and feel the worth of salvation, and yet too much overlook their own children, I would address a few words, as to the regulation of a Christian family, and the time necessary to be spent in it, to produce the results which every good parent must ardently wish for.—"In the morning sow thy seed," &c. And, first, take pains to inform the minds and store the memories of your children;—2dly, take frequent opportunities of judging how far the seed is thriving:—3dly, be very watchful over the tempers of your children; and—4thly, be much with your family, that they may observe in YOUR temper and disposition, strong marks of a Christian spirit—the semblance to Him whose follower you profess to be. I know no scene so truly heavenly, as a happy, harmonious family sitting around its parents, hearing them and asking them questions relating to Divine subjects; stating their difficulties; and receiving encouragement to go on their way.

Children who feel aright, will enjoy such seasons, and anticipate the return of a father, after a short separation—feeling that the circle is incomplete, or the arch insecure, without its key-stone. There are many duties incumbent on him, not immediately ranking under the head of religious instructions, which lead materially to the cultivation of the mind, the softening of the heart, and the improving of the morals; and which tend to prepare the way for Divine subjects; all of which, if properly attended to, will occupy much time. To leave this to an hireling, while we watch and follow the lambs upon the mountains, discovers, in my opinion, a gross error in judgment. In this sense it might be said, "If a man provide not for his own, and especially for they of his own household," he manifests a want of fidelity.

I acknowledge myself a little selfish; and would first provide for the spiritual wants of the children God has graciously given me; then for my friends; thirdly, for my country; and, lastly, and anxiously too, for the whole human race—"May thy kingdom come, O Lord," &c. I feel convinced that one reason why this country is not famed as it should be for real religion and purity, is, because so large a portion of time and attention is devoted to foreign objects, to the partial neglect of home duties. Look into the family of a good man, who, assisted by the leading object of his affections, has not failed to associate with his children for the attainment of their instruction; who has attended them while seeking rational amusement; who has guarded them (by his experience) from danger on every side; and led them, by his own presence, in the way in which they should go. And I maintain that, by the blessing of God upon these legitimate means, you will discover, in the female branches, more of delicacy, more virtue and loveliness, and, above all, more of religion, than is to be seen currently in the present day; and, in the young men, more dutifulness, less fashionable indifference, and more regard to invisible realities, than are general in professing circles.

Let those, then, take public duties who are, by the age of their children, in some degree released from private responsibility; or those who, from a want of social feelings in themselves or others, have never thus put on the yoke: while those who stand in the awful and important relation of parents to young people, endeavour, by their time—by their prayers—by their abilities—and, last of all, by their presence, to discharge those duties which devolve upon them, and of which they will be expected to give an account.

Col. R—— S——.

C—— Barracks, Dec. 17, 1814.

To the Editor of the Christian Observer.

As my former letter, respecting the necessary expenses of a prudent young man at the University, seems to have been considered somewhat obscure, it may, perhaps, be expected that I should state more particularly what expenses I did, and what I did not, mean to include in that estimate.

In the *recurring quarterly* bills, I, of course, could not intend to include those which occur but *once:* and, therefore, furniture, cap and gown, fees for degrees, &c. did not enter into my calculation;—and though clothes are absolutely necessary, I did not reckon them in the list of *college* expenses. Food, however, being not only necessary, but the principal part being usually charged for in the college bills, I certainly did mean to allow for breakfast, dinner, and supper. Books, also, I allowed for; but such, only, as I deemed necessary.

It may be proper to observe, that my estimate was intended for one who wished to pass through the University with the least possible expense; and therefore it was made for a *sizar*, and was founded on *facts*.

Your former correspondents wrote in such a manner as appeared to be calculated to mislead those who know but little of the University. Every one who read their accounts would conclude the expenses of a college education were *enormous;* whereas, there is, perhaps, no station of equal respectability wherein a person may support himself for so *small* a sum as at the University. Compare the fees for degrees with what a common attorney has to pay before he is permitted to practise, and they will be found insignificant;—nay, they are much less than an apprentice-fee to a respectable shopkeeper. Rent of rooms is moderate; so, too, is the sum paid for commons; and as for tuition, a sizar pays but *fifteen shillings* per

quarter; which is less than is often paid at a day-school for learning to write and cypher! A pensioner's tuition is double this; and if we suppose all his expenses increased in the same proportion (which is more than they need be), a pensioner's college bills would, according to my former estimate, be 100*l.* per annum. Can this, sir, be considered as *enormous?*

As your last correspondent considers me to have run into an opposite extreme to your former ones, I have only to repeat that my calculation was founded on *facts*, and therefore was not likely to have been erroneous. I have just now added together the bills of one who has graduated, and find that, *inclusive* of furniture for rooms, caution-money, food, books, laundress, small bills from tailor and shoemaker, with many little *et cætera*, the whole does not average 47*l.* a-year. I have also minutes of other bills lying by me—some of which are under 10*l.* per quarter.

But I also stated, that in some cases a person might have to *receive* instead of to *pay* money. This also I affirmed on the knowledge of the fact. I shall not, of course, be expected to give *names* in a letter of this kind; but, to shew that I was quite correct in my statements, I shall beg to quote a passage or two from an author, on whose veracity most of your readers will place reliance.

"Thus, my college expenses will not be more than 12*l.* or 15*l.* a-year, at the most ....., Mr. ——, whose bills I have borrowed, has been at college three years. He came over from —— with 10*l.* in his pocket, and has no friends, nor any income nor emolument whatever except what he receives from his sizarship; yet he does support himself, and that, too, very genteelly. *It is only men's extravagance that makes college life so expensive**." ..... Again: "Mr. Catton has given me an exhibition, which makes my whole income sixty guineas a year. My last term's bill was 13*l.* 13*s.*, and I had 7*l.* 12*s.* *to receive**."

It is not my intention to trouble you with any more letters upon this subject. If you should think proper to insert this, you may add a remark or two on your last correspondent's observations respecting books and tradesmen's bills.

When a young man comes to college, he generally brings with him the common classics, lexicons, &c. By subscribing to Nicholson's Library (which is a trifling expense), he may procure most of the other books he has occasion for; and if he be studious, his tutor will allow him to obtain books in his own name from the college or public library. By adopting this plan he may procure all books that are necessary to the attainment even of the highest honours in the University, without expending any considerable sum in forming a library of his own; which I do not consider *necessary* for an undergraduate, especially if it contain many *expensive* books.

As to the plan he recommends respecting tradesmen's bills, however good it may be, he will find much difficulty in getting it adopted. It is no easy matter, in College, to alter a long-established custom. Let him, therefore, pursue an easy remedy for the evil he complains of;—let him suffer none of his tradesmen's bills to be sent in to the tutor, but pay them all himself. By so doing, he may employ whatever tradesman he pleases; and not only guard against erroneous charges, but gain some other advantages which he is probably not aware of.

I am,
Sir, &c. &c.
AN OLD FELLOW.

* Remains of Henry Kirke White.—Letter, Oct. 26, 1805.

* Ibid. Letter, Aug. 12, 1806.

To the Editor of the Christian Observer.

IT is well known that the British Critic now ranks among the most zealous opposers of the Bible Society. To such as are influenced by the authority of that journal it may be instructive, and to others it must be amusing, to learn what were its sentiments *last year*. This may be done from the enclosed extract.—I am &c.

J. S.

Hull, Dec. 1814.

"If authority could decide a question, perfectly cognizable by common sense, we should be inclined to bow to the authority, which (very unhappily, we think) opposes itself to the Bible Society. Or, if acute and subtle argument could possibly make us believe white to be black, we should doubtless be staggered by the logic which has (with equal unhappiness) been wasted on this subject. But, as it is, we can only lament, and deeply lament, that invincible propensity to take different sides on every question, which breaks out even in the clearest and plainest concerns of human life.

"If it be a clear point that Bibles and Testaments, un-sophisticated and un-commented, cannot possibly do harm—

"If it be clear that such a gift cannot be vitiated by the giver—

"If it be certain, that a Society selling cheap Bibles and Testaments, and also other excellent works on theology, cannot possibly be hurt by having a great part of its expense voluntarily borne by another Society,—it is and must be clear to us,

"1. That the Bible Society is a good thing.

"2. That it tends to assist, rather than to injure, the excellent Society for *promoting Christian Knowledge*.

"Ten thousand volumes of controversy cannot, in our opinion, invalidate these plain truths, and therefore of such volumes we take no notice, that we may not perplex our readers and ourselves in vain."—*British Critic, March*, 1813, pp. 309, 310.

To the Editor of the Christian Observer.

THE following paper appeared in the Northampton Mercury of the 25th June. I trust you will not deem it unsuitable for insertion in your work, as I am very desirous to introduce the subject again to the notice of your numerous readers.

"Various are the religious and moral institutions in this country: humanity and benevolence have risen to a most unprecedented height. Not only for our own country are the exertions of the good and great employed, but at this time the greatest efforts are making in behalf of the distressed Germans. The hand of charity is open not only to the alleviation of *present* misery, but such an institution as a Bible Society is calculated to excite thousands to seek for *future* happiness. But, amidst all, one set of people seem to be entirely excluded from participating in any of these blessings—I mean GIPSIES; who are accounted as *rogues* and *vagabonds*. When we consider that they, equally with ourselves, are "bought with a price," much more remains to be done. These people, however wretched, wicked, and depraved their condition, certainly demand attention; and their being overlooked with seeming indifference, in this respect, is really much to be regretted. Instead of being the subjects of pity and commiseration, they are advertised as *rogues* and *vagabonds*, and a reward is offered for their apprehension. But no asylum is offered them—nothing is held out to them to encourage a reformation in any that might be disposed to abandon their accustomed vices. The object of this letter is to remind some of those gentlemen in this county who have already so eminently signalized

themselves in the propagation of religion, that much good, it is probable, might be done, by some plan being adopted *to call these wanderers home.*—Some more able than myself may be excited to suggest some further ideas on this apparently important subject: with them I shall therefore leave these few hints."

This paper drew forth, in the Northampton Mercury, of the succeeding week, the following proposal from a writer who signed himself Junius.

"I have read with much pleasure, the letter in behalf of the Gipsies, in your paper of last week; and I do heartily concur with the benevolent writer, in wishing some plan may be devised and adopted for reclaiming these houseless wanderers to a more civilized and Christian life. It appears useless and unavailing to harass them from place to place, unless some asylum be provided for their reception. According to the precept left us by the great Author of our holy profession, we should do well in all cases, to do unto others as we would wish to be dealt with ourselves. Let those gentlemen who are so zealous in driving them from their usual haunts, be persuaded, in idea, to place themselves in the situation of these houseless rovers; and instead of persecuting them, it might perhaps teach them to commiserate their case.

"When we consider the immense sums that are raised for every probable means of doing good which has hitherto been made public, surely we need not doubt but if a proper method should be proposed for the relief, and ameliorating the state, of these people, it would meet with deserved encouragement. Their number is not so large, nor would the expense attending a plan of this kind be so great, but that it would easily be practicable, so far as it respects pecuniary assistance. Suppose the Legislature should not think these persons unworthy of notice; and, as part of the great family of the kingdom, they ought not to be overlooked; might not the following method of dealing with them be hoped to be of essential service?—Let there be about four or six stations fixed upon in different parts of the kingdom, as places of residence for them: at each of these places let there be a village built of comfortable cottages, with good gardens to each cottage; let a family be placed in each; let there be, farther, a house and farm attached to the village, where a respectable person may be placed, and upon the farm let the able part of the village be employed. I would farther recommend that two schools be erected in the village; one for the boys, and another for the girls; where they may be initiated into the knowledge of reading, writing, &c. By all means I would recommend that a Sunday-school should be adopted, or otherwise what they learn in the week would be lost upon the Sunday. Further, let a church be erected upon the spot, and a chaplain appointed, and let every means be made use of to bring them to attend Divine service constantly. As the children grow up, let them be apprenticed to good and useful trades; and for this purpose let a certain sum be set apart; and as probably there will be many who will be unable to work, let these receive a weekly allowance, the same as paupers in other parishes. Let these villages be erected in various parts of the kingdom, and all persons of this description who shall be found wandering about as Gipsies be placed in such as are nearest; and should any either leave their residence, or refuse to accept of this asylum, I see no reason why the law should not be enforced upon them with the greatest severity.

"Should this plan, or a similar one, be thought worthy of adoption, we should immediately find the good effects of it in removing these troublesome mendicants from our habitations and roads; and the comfort

they would enjoy would amply repay any trouble and expense that may attend it. And further, as your correspondent observes, as they are of the same nature with ourselves, and bought with the same price, with the precious blood of the Son of God, it is our duty as patriots and as Christians, to attempt something for them."

I am fully aware of the objections which may be urged to the plan proposed by Junius. I nevertheless send it to you, and trust that you will insert it, in the hope that it may serve to awaken the attention of the humane to a subject which is well entitled to their serious consideration.

THEOGNIS.

To the Editor of the Christian Observer.

PROBABLY the following extract, if inserted, will interest many of your readers; but you can best judge whether it deserves to find a place in your valuable publication.

* * *

Extract of a Letter from a Protestant Minister in the South of France. (Translation).

"I exceedingly rejoice to see the zeal of so many servants of God in England for the advancement of the kingdom of our dear Saviour; a phenomenon the more remarkable because, as it seems to me, it has appeared at a time when Satan entertained expectations of destroying Christianity in France, and perhaps throughout the whole world. How delightful would it be, if we were so happy as to behold a similar zeal animate our France; but, alas! the number of true Israelites is still very small, or at least little known. Yet after the season of sifting and of apostacy, through which we have passed, one is astonished to see that the number of *evangelical* ministers is greater than before, though unhappily not sufficiently great. The spirit of the world reigns in our churches, the essential truths of Christianity have been obscured, particularly the doctrine of Justification by Faith, which is the fundamental and distinguishing truth of the Reformation. It is amazing that the doctrine of our reformers has become unknown in the very bosom of the reformed churches, and that people coldly debate, with a dry and barren morality after the example of Pagan philosophers, without attending to Him who has said, 'Come unto me, and I will give you rest: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.'

"I think we have reason to believe that the decayed state of the congregations originates with the universities, or that at least they very much contribute thereto. Arianism has made great efforts to introduce itself there, and several of the students have imbibed it. The spirit of the world, which is the spirit of philosophers falsely so called, infects even ecclesiastical assemblies and the pulpit. A sensible and pious man remarked to me, a short time back, that so much immorality has never been seen among Protestants, as since the period that morality alone is preached. There are still among us, God be praised, persons possessed of genuine simplicity, sheep of the good Shepherd; and it is observed here, and I believe elsewhere, that when the Gospel is preached in its purity and with unction, the hearers are respectful and attentive; but the dead have need to hear the voice of the Son of God, that they may live. We see it expedient that the Holy Spirit should come and breathe upon our souls, and reanimate our dry bones, in order that we may form a living church of Christ.

"You will perhaps be glad to know the names of some of the pastors in the south of France, who are orthodox, and who devote

E.

themselves to the advancement of the kingdom of God. At Montauban, which is the only seat of a French Protestant University in the kingdom, the professor in Hebrew, M. Bonnard, and M. Encontre, recently nominated professor in divinity, stand distinguished; at Toulouse, M. Chabrand, pastor; at Mazeres, M. Marzials; at Saverdun, M. Verge; at Nismes, M. Armand; at St. Hypolite, M. Gautier and M. Gachon; at Montpellier, M. Lissignol, and many others. At Nismes and St. Hypolite there are private assemblies for Christian edification. At St. Hypolite there is no temple, though there are near four thousand Protestants: Divine worship takes place in the open air, when the weather is fine. The number of persons of both sexes who can neither read nor write, is considerable in all our churches; and that is because the Protestants have no charity-schools, with the exception of a very small number of churches: and because the poor are not sufficiently encouraged to seek instruction. We had formed a little establishment in this town for the instruction of six poor children; but in consequence of the severe times through which we have passed, it has fallen to the ground. I commend myself and my congregation to the affectionate intercessions and kind remembrance of the disciples of Jesus in England. I beg you to assure them, as you find opportunity, that I cordially love them in our common Lord and Saviour; and that I wish them the happiness of bringing unto him many souls, who may be able to declare, 'Thou hast loved us; thou hast washed us from our sins in thine own blood; thou hast made us kings and priests unto God and thy Father.'"

REVIEW OF NEW PUBLICATIONS.

Sermons. By the Rev. JOHN VENN, M.A. Rector of Clapham. 2 vol. 8vo. London: Hatchard, 1814. Price 1*l.* 1*s.* pp. lv. 368, and 410.

AT length we have the pleasure of announcing to our Christian readers the valuable set of posthumous sermons at the head of this article. We approach to the consideration of them, we must confess, with feelings of no ordinary kind. It would be an act of shallow hypocrisy to profess towards them the mere cold feelings and disinterested regards of the actual critic. A departed "friend, philosopher, and guide," and, more than all, one of the first of Christian pastors, must surely demand from those pages which he had so often illumined by his brilliancy, deepened by his reasonings, and sanctified by his piety, some tribute of respectful acknowledgment and affectionate commendation beyond the common place expressions due to a departed author. A minister, as he was, of a large and populous parish, rendered more attractive to the contemplative Christian by *his* presence than even by its proximity to the great metropolis, it would be difficult to have selected a critic, perhaps, at all connected with the labours of the Christian Observer, who should have been able to disunite his remarks on these truly valuable sermons from his recollection of the man. "How he looked—how he stood—how he spoke—how he felt," must be considered as deeply imprinted on the remembrance of any one on whom shall devolve the duty of recording in these pages the

comparatively colder judgment of "how he wrote." We are not ashamed, for our parts, to own the prepossessions under which we approach to the pleasing though melancholy task we have here undertaken. We are not afraid of outrunning the sympathy of our readers in declaring, that should any blots, any defects, any symptoms either of that carelessness which belongs to great genius, or that imperfection which alloys the purest and most resplendent works of human fabrication—in a word, any marks of that usual and almost inseparable disadvantage which ever attends posthumous publications, meet us in these volumes, we shall "approach them as we should the wounds of a parent—with pious awe and trembling solicitude." Something of filial veneration inevitably mingles itself with every record we have to keep of this truly excellent man. And when we reflect upon his too early departure from this earthly stage of useful labour and prominent exertion, at a moment when no labour or exertion in the great cause can well be spared—his departure in the prime of life and vigour of all his mental faculties—we must own a still deeper sensation thrills to our heart; and the hand which has to record his first and only work as posthumous scarcely fulfils its office.

We are, indeed, spared the pain of calling up to vivid recollection, at the present moment, the departed virtues of this eminent saint, for the purpose of recording them, by opening the preface of the work before us, and finding a valuable memoir and truly affectionate summary of his character, drawn up by the editors of his sermons. It consists, principally, in two extracts from the testimony of two brother clergymen who, it seems, had every opportunity of gaining the most intimate acquaintance with his character. The longest extract, from the pen of the Rev. Hugh Pearson, M.A. of St. John's College, Oxford, is contained in a sermon preached by that gentleman in Clapham church, on the occasion of Mr. Venn's death. The eulogy may be said to be in a style eminently appropriate to the character which it panegyrizes; and simply and affectionately states the great, though unassuming virtues "of one of the best and greatest men, of one of the most eminent and useful ministers whom we have ever known." As a MINISTER, it ascribes two of the rarest and most invaluable properties, when found in union, to his pastoral instructions which can belong to the sacred office; the most entire "*fidelity* in the interpretation and exposition of Scripture;" and "*originality*" in "the rich, copious, and varied streams of piety, truth, and eloquence, which flowed from his lips." These points, of course, it will be the immediate business of the following Review to examine and illustrate. As a MAN, it attributes to him successively, "humility profound and unvarying;" "universal benevolence and uncommon tenderness;" "disinterestedness;" "soundness of judgment;" "sobriety of views;" and an "equanimity and well-balanced proportion throughout his whole character." Some most interesting details of his death-bed are subjoined; and a very striking similarity in it pointed out to the spirit and even to the words of "the learned, pious, and judicious Hooker." To that great and immortal light and pillar of our church, we should in truth not be afraid to have ventured a more lengthened parallel, had time permitted, in the character of our departed divine. A like reach of view and profundity of judgment; an intimate knowledge of the best models and highest authorities, with a decided self-originating opinion, independent of all authority; the same fearless and unbroken tenor between opposite and conflicting parties; the same calm and steady reliance on a higher than any hu-

man source of illumination and knowledge; with the same sublimity of feeling, warmth of devotion, abstractedness from all worldly views and aims, and steady homage to the great object of faith—the truth as it is in Jesus Christ; we can without difficulty imagine to have assimilated these two kindred though, in time, distant spirits, upon earth. And now that both are mingled with their native dust, we can with still less difficulty paint to ourselves their immortal parts celebrating with "symphonious sounds" those divine subjects to which their hearts were so singularly elevated here below; and joining, with equal step, that innumerable company of angels whose number, order, and employments they here so much in common delighted to contemplate. Whilst we dwell, with fond recollection, on the many excellencies which lie hid for a time under that tomb which covers the mortal remains of John Venn, may we be indulged with one further extract from the preface of this work, containing the fragment of a pastoral letter which he began to dictate to his flock on his dying bed, and in the midst of which he was broken off by that hand which stays for none. But though in fragment, it may still serve to shew some of the principles by which he was actuated, some of the affection which beamed from his whole soul towards his beloved flock, and also, incidentally, some few of the unnumbered benefits which he was the instrument of rendering to that favoured parish, of which the Holy Ghost had made him overseer.

"'A Pastoral Farewell Address from the Rev. John Venn, Rector of Clapham, to his respected and beloved flock.

"'My dear friends,

"'I cannot quit the pastoral relation which I have so long held over you, without expressing my deep sense of obligation to you, and without giving you my last friendly advice. For twenty years I have lived amongst you, and preached to you. With respect to myself, I have humbly to request you to pardon the many deficiencies in my ministry and conduct of which I am now deeply sensible. But with respect to one thing, I can truly say that I have acquitted my duty faithfully and conscientiously. I have taken much pains to understand accurately, and impartially to preach to you, the Gospel of Christ, as it appeared, to me to be delivered by Christ and his Apostles. In this respect I have called no man master; nor have I ever, in any one instance that I know of, for the sake of system, given an interpretation to any part of the word of God which I was not fully convinced, after the most mature deliberation, to be just and right: so that I can truly say, I have not shunned to declare unto you the whole counsel of God.

"'And now, with respect to yourselves, I have to return you my most sincere thanks for your kind, and tender, and candid acceptance of my labours, amongst you. I have met with daily instances of attention, civility, and affection; and I cannot recollect, that in the whole course of my ministry I have met with a single instance of rudeness or incivility. You have been ready to forward every good work which I have proposed. With a more attentive audience no pastor was ever blessed: the decency and devotion of your conduct in the house of God have been such as to attract the notice and excite the admiration of every stranger. By your kind assistance and liberality, I have been enabled to complete the three things nearest my heart:—by the enlargement of our school, every child in the parish may be gratuitously taught to read; by the institution of the Bible Society, every family will be supplied with a Bible; and by the erection of a Chapel of Ease (the bill for which has already passed Parliament), accommodation will be provided for every inhabitant to worship God with facility and convenience. These are blessings which rarely fall to the lot of a minister in so short a period.

"'But now, my beloved friends, when I am standing upon the verge of eternity, and looking forward to the time when you and I must meet together before the awful tribunal of God, suffer me, I entreat you, to warn you that you stop not short in the mere forms of religion. Suffer me to remind you of

some of the principal doctrines which I have ever insisted upon amongst you, and which now, at the hour of death, appear to me to be more important and real than ever.

"'The foundation of all my preaching amongst you has been this: that we are naturally in a corrupt state, alienated from God, and subject therefore to the just displeasure and condemnation of the Almighty; that it is the chief business of man in this life, and his first and most important duty, to seek deliverance from that state, that he may be reconciled to God——'

"Here, I regret to say," observes Mr. Pearson, "this interesting and valuable Farewell Address from your late beloved Pastor, ends. It bears upon it striking marks of his characteristic humility, faithfulness, and concern for the spiritual and eternal welfare of his flock: and I cannot doubt, that its simple, affectionate, and weighty import will make a deep and lasting impression upon your minds. The long and uniform tenor of his preaching may enable you to conjecture what would probably have been the substance of his advice and exhortation, had he been permitted to have completed this parting address. He would doubtless have repeated, what he had so frequently declared, and on which he had been accustomed so copiously and ably to enlarge;—that the deliverance of fallen, sinful man, was to be sought by faith in our Lord Jesus Christ, as the only and all-sufficient Saviour; and by the renewing and sanctifying influences of the Holy Spirit, to be obtained by fervent and persevering prayer." pp. xxv.—xxxi.

The sermons before us, as it further appears from the preface, are a selection from his manuscripts by his friends; one of whom he addressed in the following terms a few months before he died:—"I request you to point out from recollection, as well as you can, those sermons of mine which you may think to be the least unworthy of the public eye. I must further trust to your kindness in taking a share in giving them that correction which is absolutely necessary for their publication, leaving as much as you can unaltered, &c." It is but justice to say, that the friends of Mr. Venn appear to have correctly as well as ably fulfilled this interesting request. Judging from internal evidence, we see an uniformity of style, which shews the character of the original writer to have been, on the whole, though perhaps with some exceptions, carefully maintained: whilst, at the same time, it has not happened to us to find many instances of haste or obscurity, such as might have been expected from an author not writing for publication, or an editor not correcting for personal reputation. The subjects of the sermons will be found highly interesting; though we are not able to state that any particular order seems to have been observed in their arrangement. We shall first give all the subjects or titles of the sermons in the two volumes distinctly: we shall then give a few such extracts as may serve to illuminate their author's views upon some of the leading doctrines of the Gospel, which will include a notice of some expository discourses; then such as may direct us to his standard of practical piety; and, finally, such as may give some idea of the sublime conceptions and flights of devotion with which his mind continually teemed. We may offer some concluding observations on the general result.

The Sermons in the First Volume are—

"I. The Importance and Difficulties of the Christian Ministry, from 1 Cor. ii. 3.—II. On Preaching the Gospel, Mark xvi. 15.—III. The Glory of God, Exod. xxxiii. 18.—IV. On Good Works, Jam. ii. 24.—V. The Prayer of St. Paul for the Ephesians, Ephes. iii. 14—19.—VI. State of the Saints above contrasted with their former Condition below, Rev. vii. 9—17.—VII. The great Mystery of Godliness, 1 Tim. iii. 14—16.—VIII. On the Doctrine of the Trinity, Matt. xxviii. 19.—IX. How Abraham saw the Day of Christ; and in what Manner the Types in the Old Testament referred to Christ, John viii. 56.—X. Difference between the Patriarchal, Jewish, and Christian Dispensations, Luke x. 23.—XI. On the Communion of Saints,

1 John i. 3.—XII. On Communion with the Angels, Heb. xii. 22.—XIII. On the Effect of seeing God as he is, 1 John iii. 2.—XIV. Undue Regard to Reputation a Source of Unbelief, John v. 44.—XV. On the Causes of Unthankfulness, Rom. i. 21.—XVI. The Tares and the Wheat, Matt. xiii. 28—30.—XVII. Indecision in Religion, 1 Kings xiii. 21.—XVIII. Fall and Punishment of David illustrated, 2 Sam. xii. 7.—XIX. On the gradual Progress of Evil, James iii. 5.—XX. The Nature and Value of Human Life, Psal. lxxxix. 47.—XXI. The Christian's State of Pilgrimage on Earth, Heb. xi. 13.—XXII. On Fasting, 2 Chron. xx. 3."

The Sermons in the Second Volume are—

"I. On the Condescension and Goodness of God to Man, from Psal. viii. 4.—II. Jacob and Esau, Gen. xxvii. 35.—III. On Divine Grace and Human Agency, Phil. ii. 12, 13.—IV. The Happiness of Heaven, Rev. xxi. 3—5.—V. The Nature and Character of John the Baptist's Office and Preaching, as compared with those of the Apostles and Prophets, Matt. xi. 7—15.—VI. On the Nature and End of Life, James iv. 14.—VII. Deficiency of the Righteousness of the Scribes and Pharisees, Matt. v. 20.—VIII. Comparison of the Jewish and Christian Dispensations, Heb. xii. 22—24.—IX. On the Way of Acceptance with God, John xiv. 6.—X. On Instability in Religion, Gen. xlix. 4.—XI. The Knowledge of Sin necessary to Repentance, 1 John iii. 4.—XII. The Reasons why Men do not come to Christ, John v. 40.—XIII. On the Proper Effects of the Hope of Heaven, 2 Peter iii. 12.—XIV. Godliness profitable for all Things, 1 Tim. iv. 8.—XV. Meetness for Heaven, wherein it consists, Coloss. i. 12—16.—XVI. Walking in the Spirit, the Preservative from the Lusts of the Flesh, Gal. v. 16.—XVII. Regard to God, the great Preservative from Sin, Gen. xxxix. ix.—XVIII. The Work of Christ, Luke iv. 18, 19.—XIX. The Duty of Glorifying God, 1 Cor. x. 31.—XX. Proofs and Reasons of the Sufferings of the Son of God, Isa. liii. 3—6.—XXI. On the Peace arising from Trust in God, Isa. xxvi. 3.—XXII. On Bearing the Cross, and following Christ, Luke xiv. 27.—XXIII. How to use the World so as not to abuse it, 1 Cor. vii. 29—31."

Our first set of extracts will be from the doctrinal sermons: one of which meets us appropriately in the second, on Preaching the Gospel; the first and most awful subject of consideration to the Christian minister. In resolving this question, a very clear statement of Gospel-truth is propounded; after which the following *negative* series of illustrations is offered, which we shall give entire.

"I shall proceed to shew *what it is not to preach the Gospel.*

"We do *not* 'preach the Gospel,' if we represent man as in a state different from that which the Gospel supposes. If we do not describe him as fallen and corrupt; if we do not speak of him as yielding to the power of sin, and therefore obnoxious to the just displeasure of a holy God; we give a false view of the subject; such a view, indeed, as wholly supersedes the grace of the Gospel

"Again: If, allowing the corrupt state of the human race, we assert that there is sufficient power in man to restore himself by his own exertions, without referring him to the grace and power of God; we do *not* 'preach the Gospel.' This is to render the sanctifying influences of the Holy Spirit unnecessary. The philosophers of old did not 'preach the Gospel;' for they pointed out no other means of reclaiming man than the wisdom of his own reasonings, and the energy of his own exertions.

"Further: If we so exalt the merit of any righteous acts which man can perform, as to suppose them sufficient to counterbalance his trangressions, and to render him acceptable in the sight of God; we do *not* 'preach the Gospel;' for thus also we make the cross of Christ of none effect. This was the error of the Jews: they had a zeal for God, but not according to knowledge; for being 'ignorant of God's righteousness, and going about to establish their own righteousness, they did not submit to the righteousness of God.'

"Again: If we represent Christ as only an example to mankind, and not as making atonement by his blood for sin; as being a mere man, and not as the 'only begotten Son of God,' who came down from heaven to become our Redeemer; we do *not* 'preach the Gospel.' For 'great is the mystery of godliness'—that is, of the Gospel—

'God was manifest in the flesh, seen of angels, received up into glory.'

"In like manner, if we do not insist that the great end of Christ's coming in the flesh was to purchase to himself a holy people who should be zealous of good works, to enable them to escape the corruptions of the world, and make them partakers of a Divine nature; we do *not* 'preach the Gospel:' for we overlook the very design of Christ in coming upon earth.

"In a word, if we represent man as in no need of a Saviour, or if we ascribe to him the ability to deliver himself; if we leave Christ out of our view, or substitute any thing in the place of his meritorious death, perfect righteousness, and prevailing intercession; or if we do not insist on the necessity of the sanctifying influence of the Spirit; we evidently do not preach the Gospel; we do not glorify Christ, or exalt his Spirit as we ought; we give false views of the state of man, and therefore fail in rightly preparing him for eternity." Vol. i. pp. 19—21.

In Sermon IV. "on Good Works," the delicate task is undertaken of reconciling St. James's second chapter with the Epistles of St. Paul. The discussion is very impartial, and, after Mr. Venn's usual method of exposition, takes a wide view of the whole chapter; and, we think, clears with admirable skill the doctrine of justification by faith from the difficulties arising from a partial view of this passage. The following remark on the 17th verse much struck us:—

"You do not condemn the quality of Christian love, because a pretender to it will suffer his brother to starve; but you justly condemn the man, and deny that he possesses this love. Even so, when a man 'says he has faith,' but has no works to demonstrate it; you would not condemn faith, but this pretender to faith, and reprove him by saying, that 'faith without works is dead.'" Vol. i. p. 57.

The next two paragraphs, we must own, are not quite so clear.

"We now come to the eighteenth verse. 'Yea, a man' (an opposer of the Christian faith, as a Jew, for instance) 'may say' to such an empty pretender to faith, Thou boastest 'that thou hast faith, and I have works; shew me thy faith' (to which thou pretendest) 'without thy works,' if thou art able. For my part, I will prove the superiority of that faith which thou despisest; because 'I will shew thee my faith by my works.'

"'Thou believest that there is one God. Thou (in this) dost well;' but if this faith has no influence upon thy conduct, what is it more than 'the devils' possess? 'The devils believe' in the power of God, and their faith has some influence upon them; for 'they tremble.' Can thy pretended faith, which has less influence on thee than even that of the devils, save thee?" Vol. i. pp. 57, 58.

We cannot but apprehend some error to have crept into this passage, which makes the first paragraph wholly unintelligible to us. The obscurity arises from no notice being given how far the objection of the "opposer" goes, or where the Apostle resumes. With the exception of this passage, we think the whole a luminous, convincing, and highly useful and important discussion of this much-controverted text of St. James.

"What, then," he argues, "is the object of St. James? In producing this example of Abraham, did he wish to contradict the Old Testament;—to contradict it also in that part which was used as an important bulwark of the Christain Church? Did he mean to assert, in contradiction to Moses, that Abraham was not justified by faith, but by his works? If he did, why quote the very Scripture which makes against him; and why speak of its being fulfilled, but upon the supposition that the object of the Apostle, in the preceding verses, is what I have shewn it to be? There he quotes the example of Abraham, as a case full in point, to strengthen the assertion just made, that a faith not productive of works is useless or dead, and therefore will not justify. On this supposition the example he produces is important, and the declaration of Scripture in harmony with it. It is to this effect. Abraham was justified by faith. But consider the character of his faith. Was it not so powerful and active a principle, that, under the most trying circumstances, he stood ready to sacrifice his child to God? Was he, therefore, justified, by a fruitless faith? Or by a

faith which produced works? 'Seest thou not how his faith wrought by his works,' constraining him to produce them; and that thus his faith was completed, was rendered perfect, by his works? Thus the Scripture was fulfilled which said, 'Abraham believed in God, and his faith was imputed to him for righteousness;'—and thus, on account of his faith, so manifested by works, he was called the friend of God.' Vol. i. pp. 59, 60.

Sermons VII. and VIII. contain admirable discussions of the great Mystery of Godliness, and the Trinity; as Sermons IX. and X. do of "the Types of the Old Testament," and "the Patriarchal, Jewish, and Christian Dispensations." His mode of treating the doctrine of the Trinity reminds us much of the admirable sermon of Dean Swift's, on that subject; which, however, we presume to think, it surpasses in method and fulness, as well as felicity of illustration. In simplicity of style and clearness, as well as prudence in developing the most mysterious of doctrines, we are only willing to place them on the same level.

In his discussions of the different dispensations, we clearly see the hand of a master. He had intimately studied them, and he descends to the very foundations of those Divine systems, with every light which reason or revelation affords for their inspection. Like the man seen by the prophet in vision, he seems to have measured the "height" and the "breadth," the "parts," the "chambers," the very "ornaments" of the temple. We should willingly give extracts, but forbear. The temple will scarcely bear division: it must be viewed as a whole.—Our author's deep acquaintance with the Jewish economy, has led to a very ingenious, and to us new, exposition, in the first of these four sermons, viz. on the Mystery of Godliness. He considers the passage in 1 Tim. iii. 14—16. to contain a lengthened, though obscure, allusion to the Jewish dispensation. This idea, Mr. Venn observes,

"having thus taken possession of the mind of the Apostle, he continues, in his usual manner, to dwell upon it; instituting a comparison or analogy between the presence of God formerly displayed, and the presence of Christ as vouchsafed to the Christian church. In this parallel, however, from the usual rapidity of his ideas and conciseness of his manner, he leaves the points of resemblance to be in part supplied by the reader. Contemplating the similarity of the type and the antitype, he observes, 'and great, without controversy, is the mystery of godliness,' or of the Christian dispensation. The mystery of the appearance of God in the pillar and cloud to the Jews, was confessedly great; but, says the Apostle, the mystery of his being manifested in the flesh, is without doubt great also.—If, in the wilderness, God was 'justified,' or his Divine presence and his truth were vindicated, by miraculous signs; so, in the Christian church, Christ was 'justified,' or the truth and authority of his pretensions vindicated by the miraculous operations of the Spirit.—If, in the wilderness, the Divine presence was beheld by 'angels,' who, on Sinai, attended the delivery of the Law, and who were represented as stooping over the ark, 'desiring to look into' the things shadowed out by it; thus, in the new dispensation, Christ was the object of wonder and adoration to angels: he was seen by a 'multitude of the heavenly host,' as he lay at his birth in a manger; he was 'seen of angels,' when he was tempted in the wilderness; he was 'seen of angels,' whilst in agony in the garden of Gethsemane; he was 'seen of angels,' while lying in the sepulchre, and when he rose from the dead and ascended into heaven.—In the wilderness, God delivered the Law to the Jews alone; but Christ 'preached' his Gospel to the Jew and Gentile also.—In the wilderness, only one nation 'believed' in God, and even they continually gave way to unbelief; but the Gospel of Christ was preached throughout the world, and throughout the world was his name honoured.—In the wilderness, the cloud, the visible symbol of the Divine presence, often mounted up towards heaven, the seat of the Most High; and, in like manner, Christ proved his intercourse with Heaven, by being in the

presence of many witnesses, 'received up into glory.'" Vol. i. pp. 105, 106.

In the Second Volume, under the head of doctrine and doctrinal exposition, we shall confine ourselves to the mention of a most important sermon, the third, "on Divine Grace and Human Agency," and the ninth, eighteenth, and twentieth, on what may be truly called "the Doctrine of Christ." In this sermon, which is from Phil. ii. 12, 13. "Work out your own salvation with fear and trembling, for it is God which worketh in you, &c." Mr. V. does not labour so much to establish any particular views of doctrine founded on that text, as he does to shew the clearness with which the two contending doctrines of grace and free agency are revealed in Scripture. "Without aiming to shew, that they do not clash, or to explain the precise way in which they are to be reconciled," he justly observes, "the sacred writers assert both.....In like manner will every truly humble Christian, who acts rather than disputes, unite in his practice these two doctrines."

"If either doctrine had been revealed in Scripture without the other, it is evident there would have been a set of duties on the part of man in some measure different from what are now required of him. If God, for instance, had merely proclaimed his own grace without issuing any commands to mankind, it would have been our duty to have used no efforts: our case would then have resembled that of the Israelites upon the banks of the Red Sea, when the injunction given to them was;—'Fear ye not: stand still, and see the salvation of the Lord, which he will shew you this day; for the Ægyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.'—If, again, practical exhortations had been isued without any revelation of the grace of God, it would have been our duty to encourage ourselves to exertion with such arguments, as the Philistines used when the ark of God was brought into the camp of Israel. 'And the Philistines were afraid. And they said, Woe unto us! who shall deliver us out of the hand of these mighty Gods? Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews as they have been to you. Quit yourselves like men, and fight.' But, on the other hand—unite the two doctrines, and the sentiments and feelings of a Christian become like those of Hezekiah, when he gathered the captains of war together, and 'spake comfortably to them, saying; Be strong and courageous: be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there are more with us than with him: with him is an arm of flesh, but with us is the Lord our God, to help us and to fight our battles.'" Vol. ii. pp. 33—35.

After this he observes, with much depth of thought, that "if either doctrine be removed, not only the duties and graces are injured resulting from that, but those also which appear wholly derived from the other." The sermon is then devoted to shew how the doctrine of the grace of God tends to quicken, to direct, to humble us, to influence our gratitude and encourage our exertions in the path of life. On this last topic he observes:

"When a person begins in sincerity to serve God, he will dwell chiefly upon the duties and powers of man; but when he has had much experience of his own heart, he will fix his attention and rest his hopes upon the grace of God. Novelty, terror, and hope, may combine, for a time, to make him earnest 'to work out his salvation;' but soon these will cease to affect the mind. Then the only resource (but, blessed be God, it is both a sure and abiding resource) is in the grace of God. Here is the encouragement of a Christian. We labour, not from any high opinion of our own powers, but because we trust in that God who inspires us with desire, and whose grace and goodness are immeasurably great, and who has promised not to forsake those who call upon him. —Thus, with the Psalmist, when the Lord says, 'Seek ye my face,' our hearts reply, 'Thy face, Lord, will we seek.'" Vol. ii. p. 43.

From the three sermons above-mentioned, one on the Mediation of Christ, from John xiv. 6; the other

on the Work of Christ, from Luke iv. 18, 19; the third, on his Sufferings, from Isa. liii. 3—6, it would be difficult indeed to extract any one series of remark, or forcible appeal, which should convey even a distant idea of the originality, correctness, or feeling, with which our author has treated the grand foundations of our most holy faith. We do not remember ever to have seen the harmony of Scripture upon these great topics explained with so much clearness, beauty, and strength. The greatness of the work corresponding with the magnificence of the worker, the holiness of God, the sinfulness of man, the lofty and complicated character of that great Mediator between God and man, the man Christ Jesus, are all so pointed out and exhibited in their different bearings upon each other, and their harmonious tendency to one great result, that it would be vain for us to attempt to separate that which is so beautifully blended, or reduce that which is already so well digested, and so closely compacted. We select, almost at hazard, the following extract from Sermon IX.

"If, then, man is represented throughout the Scripture as very corrupt; and if the purity and holiness of God are always described to be, like his other attributes, infinitely good and great; these representations are closely connected with those passages of Holy Writ which speak of the necessity of a Mediator. They intimate a total separation between God and man; they shew the impossibility of an union between them; they manifest the propriety of some expedient to reconcile them to each other, something which shall render it consistent with the holiness and purity of God to permit the approach of man, something which shall prepare man to approach his God. Thus there is one consistent system throughout religion. All it teaches concerning God manifests his holiness; all it relates concerning man manifests his unfitness to stand in the presence of God. A Mediator, therefore, is prepared; one of infinite dignity—no less than the only begotten Son of God. He comes into the world, which was created by his power. He appears made, in all points, like unto man, sin only excepted. He thus becomes intimately related to the human race: yet he retains all his dignity and all his holiness, as a Divine Person; and is therefore worthy to intercede with the Father. In this character he stands, as it were, between the dead and the living, between sinful men and a holy God. He offers up his own life as an atonement for the sins of the world: he is invested with the character of the Mediator, the High Priest, the Intercessor, the Advocate of the human race: the keys of hell and death are put into his hands: he openeth, and no man shutteth; he shutteth, and no man openeth: the Father hath committed all judgment to him; and pardon and eternal life are dispensed through him, according to his will. Thus we may perceive an intimate connection in every part of the system. The account given us of the character of God and of that of man, plainly evinces the necessity of a Mediator; while the view which is communicated of Christ Jesus, of his office and character, reflects fresh light on the nature both of God and man. From our knowledge of God and man, we might easily expect some such expedient as that of a Mediator and Redeemer to have been adopted. From the revelation of Jesus Christ, we are confirmed in our view of th holiness of God and the sinfulness o man, and we perceive the wisdom and goodness of God in giving his Son to be the Saviour of mankind." Vol. ii. pp. 141—143.

The contrast between those who are and those who are not the objects of the work of Christ, is admirably drawn up in Sermon XVIII.

"The poor captive confined in prison, cannot well be insensible to the misery of his condition, nor wholly unconcerned for his deliverance. But a sinner, whose state is justly compared to his, may be destitute of all such feelings: and this is, in fact, the case with the generality of sinners. They are unconcerned about their sins. They are not afraid of God's judgments. They see little or nothing to be lamented in their condition. They are not only 'wretched, and miserable, and poor, and blind, and naked,' but morally dead

withal: quite insensible to the misery of such a state.

"This, however, is by no means the case with the persons here represented Images are used with respect to them, which describe their minds as deeply touched with the sense of their unhappiness. They are not only captives, but they are broken-hearted in their bondage. The good news of redemption is to be preached to them; which would be no glad tidings to those who felt not the weight of their chains: the year of jubilee is to be proclaimed, when all the oppressed were set free; which would be most acceptable to those who were most sensible of their calamity.

"And this description of the persons who shall be benefited by the salvation of Christ is perfectly just, and corresponds strictly with the whole tenor of Scripture on the subject." Vol. ii. p. 307.

The depth and importance of the following extract from the last of these sermons, we think, will excuse our production of it, even after we have so long dwelt upon these doctrinal views of our author.

"If there appears any difficulty in receiving this testimony concerning the end which the Saviour was to accomplish, let us reflect that it was a transaction entirely of its own kind, nothing similar to it being to be found, according to which we may measure its propriety or explain its nature. Let us also bear in mind, that heavenly subjects are not to be judged of by worldly ideas, or tried at the bar of human reason. And hence arises the difficulty of comprehending those parts of Revelation which relate to heavenly things. From the ignorance of our minds and the imperfection of our faculties the Revelation must necessarily be accommodated to worldly ideas. It must be an approximation to truth, rather than truth itself. It must select some earthly analogy, and give an imperfect explanation of heavenly subjects, by a reference to the earthly subjects with which they best admit of being compared. Thus, in speaking of the proper nature and dignity of the Saviour, and his relation to God, the term 'Son of God' is used; because the idea of a Son conveys the nearest resemblance of that mysterious union, that intimate connection, which subsists between Christ and the Father. But yet the term is inadequate to convey to us perfect conceptions. The union is of an infinitely higher and closer nature, than earthly words can describe, or human imagination conceive. And a great part of the errors of man arises from this source, that he judges of God by earthly ideas, and tries his ways by the scanty conceptions of worldly reason. Vain and foolish proceeding! Every thing relating to God, every thing relating to the ways of God, mocks all the efforts of man's understanding. We cannot form a clear judgment of any one of his attributes, or fully comprehend any of his actions. His ways are in the great deep, and his judgments past finding out. Let us, then, when we approach our present subject; one which treats of the very highest and most solemn transaction between God and man; one, confessedly, which has no parallel by which it can be judged, and must therefore rest solely upon its own basis; let us divest our minds of all narrow, partial, grovelling ideas derived from the earth on which we tread, and the poor fallen creatures by whom we are surrounded, and elevate our thoughts to the majesty of God, the sublimity of his attributes, and the glory of his Son. Then we shall see that such was the awful holiness of God, that he thought it right to display that holiness in the most illustrious manner, by making his own Son suffer death as an expiation for sin. Such was his infinite mercy that he withheld not from us his only Son, but gave him up to be the propitiation of our sins. He treats him as the representative of the human race. The Son takes upon him their nature; he bears in his own body their sins; he voluntarily suffers for their sakes;—and God, in accepting what he suffered, accepts them also; pardons, for his sake, their transgression; receives them into his favour, as the redeemed of his Son; and blesses them with infinite and eternal blessings, on account of their relation to him. With him they are raised from death; through him they are translated to heaven. Sanctified by him, their prayers are heard and their imperfect repentance accepted. Through him all mercy, life, and pardon, in a word, all blessings, are dispensed to sinful man." Vol. ii. pp. 348—351.

On the second head of extracts, viz. from the practical and experimental parts of these valuable ser-

mons, we shall not dwell long; partly because it will need no illustration to the most cursory reader, that the purest and most exalted standard of true scriptural faith and holiness is uniformly set up; but partly also because, if we are to speak freely, we do not think that the *peculiar* excellence of these sermons consists in that searching closeness of practical application, that anatomy of the heart, that vigorous appeal to the conscience and all the most operative passions in common-place minds, which we see in some writers, whose habits, or whose turn of thought seem to have led them strongly to that department. We find in them more of Howe's "Blessedness of the Righteous," than we do of Baxter's "Christian Directory, or Call to the Unconverted;" more of the reasoning sagacity of Sherlock, than the business-like style of a South, a Barrow, a Secker. Always, however, we rejoice to see the grand and fundamental points of the Christian life most clearly laid down, and most strongly insisted upon. The renovating change, the devotedness of the heart to God, the true sanctification of the soul under the influence of the Holy Spirit, with the broad distinctive line of demarcation "between him who serveth God and him who serveth him not," are all stated and appealed to with perfect correctness and decision. As an example, we select out of a multitude of others the following energetic delineation of godliness.

"But it must be remembered, that godliness is not a cold assent to the truths of religion. It is not a natural softness and benevolence of temper; it is not the abstaining from gross sins, or the giving to God a part of our hearts and some vacant portions of our time, while the bulk of both is alienated from him, that will entitle us to the benefits which follow godliness. No: godliness is the entire subjection and devotedness of the soul to God himself. It is the practical acknowledgment of his unlimited sovereignty, and the unreserved dedication of our whole selves to his service. To speak in the emphatical language of the Apostle, it is Christ formed in the heart by the powerful energy of the Holy Spirit; in consequence of which the person becomes a new creature, both with regard to his temper and practice: he partakes of a Divine nature, and those members which were formerly the servants of sin are now employed as instruments of righteousness unto God. This is real godliness: this is what is profitable unto all things, having the promise of the life that now is, as well as of that which is to come. The form of godliness, too often and too fatally mistaken for it, brings no just peace to the mind; does not implant there the love of God; does not correct the faulty dispositions of the heart; is of no service in the distressing scenes of life; and is attended with no good to society. From this shadow of godliness the opinions of the world have been too generally taken respecting its substance, and its effects estimated; and hence it has appeared to be so barren of good, and so useless to mankind, neither promoting their peace nor their virtue. Let us, therefore, seek for something more substantial. Under the deep impression of the corruption of our nature, let us breathe after the sanctifying influences of the Spirit of God; and pray earnestly to obtain the mind which was in Christ. Let us remember that the kingdom of God consists in righteousness, peace, and joy in the Holy Ghost; and that he that serveth Christ in these things is acceptable to God and approved of men." Vol. ii. pp. 238, 239.

Some admirable and highly practical instructions occur also in the same volume, in the discourse on "the Righteousness of the Scribes and Pharisees," and also on the duty of "doing all to the Glory of God;" which last is handled quite in Mr. Venn's manner, being introduced by a most able exposition of the preceding passage in St. Paul, in which the subject is discussed of eating things offered to idols. We must content ourselves also with referring to a very practical and useful sermon on the "Reasons why Men do not come unto Christ," which contains an admirable passage following the words, "It requires a very deep sense of the

holiness of God, of the sinfulness of man, and the awfulness of standing in judgment before the Divine Tribunal, in order justly to value such a Saviour as Jesus Christ." Vol. II. p. 196.—A variety of most useful and discriminating observations also appear in the First Volume, on "the Tares and the Wheat," "the Causes of Unthankfulness," and "the gradual Progress of Evil," and some very forcible appeals to the conscience, in the sermon on "Indecision in Religion."

"The Fall and Punishment of David," in this volume, and the character of "Jacob and Esau," in the second, are also ably and strongly handled.

On the character of Jacob, Volume II. Sermon II. we find some profound observations on "prophecy not being our rule of conduct:" and we are particularly pleased with the following remark, in the opening, which puts a trite though important subject in a new light.

"In many facts of history recorded by the sacred penman, he merely relates the story, without making any comments upon it. This simplicity of narration is peculiar to the ancient historians. The practice of modern times is different. The historian now commonly conveys his own judgment on that which he records: he intersperses reflections: he displays himself as well as his subject. This plainness of the ancient writers may be attended either by good or bad consequences. The beneficial consequences are these, that we are led to reason for ourselves, and that we are compelled in so doing to increase the diligence and accuracy of our examination. One of the mischievous consequences (I speak particularly with respect to the sacred writers) is, the danger of approving the actions related of good men, whenever the historian has not marked them with a note of disapprobation." Vol. ii. pp. 17, 18.

He then remarks, that the whole life of Jacob became afterwards as instructive a lesson against fraud, as though the inspired penman had inscribed in the front of it, "Behold here the baneful effects of fraud!"

Our third line of selection was to embrace the more devotional, spiritual, and sublime subjects of discourse in these volumes, which, as they constitute a large class, so they appear to have been the employment most congenial to our author's mind, the object most suited to his genius and most familiar to his thoughts. Seldom have we found a wider range of pieces, within so short a space, from which to select specimens of the real eloquence of feeling, the energy of a sanctified imagination, the soarings of moral sublimity. God and his attributes; Christ and the resplendent perfections of his person; angels and their employments; heaven and its choicest joys; the communion of saints above and below; the whole family in heaven and earth, with all its varied feelings and pursuits, hopes and interests, privileges in possession, and in prospect;—these are subjects upon which he ever seems most delighted to dwell, and to have inscribed on them "It is good for us to be here." In this sacred atmosphere, his wing never seems to flag, his zeal to cool, his soul to faint. Heaven itself seems to have taken full possession of his mind; and in his pages, whilst occupied on these topics, if we may borrow an analogy from the purest earthly flame, Divine—

Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels.

But we must proceed to our extracts. In Sermon III. Volume I. on "the Glory of God," from Exod. xxxiii. 18. we have a fine description of the glory of the Deity, from which we find it difficult to select any passage, which should convey a just conception of the whole portrait. The following sentence on the goodness of God much struck us.

"This is true glory—that the most powerful of all Beings should be the most generous; the most lofty, at the same time the most merciful; the most glorious, the most condescending. No finite creature ever was, or can be, as long-suffering and merciful as God. It is the glory of his nature to be exempt from the elements of those passions which tend to diminish the exercise of immeasurable love. 'God is love:' pure, unvarying love; love in its essence. No jealousies, nor envy, nor selfishness, nor rivalship, nor private wants, nor poverty of means, can ruffle his mind, or limit the full exercise of his love." Vol. i. pp. 44, 45.

The proof in the same sermon, that holiness and justice are but modifications of his goodness, is a fine specimen of the *reasoning* sublime. In the next sermon, on "the Prayer of St. Paul for the Ephesians," we have the following passage on "the love of Christ, which passeth knowledge."

"In what particulars does it differ from the most exalted human love, or from the still more pure and generous affection of an angelic being? I answer—it differs essentially. But in order to comprehend it aright, it is necessary that we should form some adequate conception of the glory of the Son of God, as the object of adoration to all the hosts of heaven;—that we should understand, in a degree, the perfections of his nature;—that we should ourselves feel somewhat of that ardent love to his Father's law, which glowed within his breast;—that we should also be actuated, in a degree, by that inexpressible hatred of all pollution and sin which he felt;—that we should entertain a just conception of man, and be sensible how low and worthless a creature, in his fallen state, he is;—that we should understand something of what it would necessarily cost to redeem the soul and to expiate Divine Justice. We should feel a portion, also, of what Jesus felt in the garden of Gethsemane, when his sweat was, as it were, great drops of blood. We should feel something of the breadth of that love which extended to the covering of such a multitude of sins; sins of such a complicated dye; sins of the memory, the will, the imagination; sins of revolt against God, of willing service to Satan, of hatred of the Almighty; sins of backsliding and treachery; sins against the clearest light and knowledge. We should also enter into eternity; should survey the duration of that love, which was from everlasting to everlasting; should behold the thrones of glory, and the eternal bliss to which that love will advance the redeemed. Oh! my brethren, how well did the Apostle exclaim, it 'passeth knowledge!'" Vol. i. pp. 78, 79.

The following sermon, the sixth in this volume, on "the State of the Saints above, contrasted with their former Condition below," from Rev. vii. 9—17. preached on All-saints day, leaves us under the same difficulty of selection, and makes us again fear that the simple dignity of any one passage may in appearance fall below the majestic effect produced by the whole when viewed together. We shall give the opening passage, in which, if our readers should discover any thing bordering on the style of some of the admired French preachers, they may here learn that they have not been first in their idea.

"On this day, consecrated to devout meditation on a future state and heavenly inheritance—within these hallowed walls, in which we feebly attempt to emulate the worship, the feelings, and the employments of the blessed spirits above;—on this festival, dedicated to the pious commemoration of the saints who have slept in Christ, and are now with him in joy and felicity; let us endeavour, my Christian brethren, by the help of God, to detach our thoughts for a few happy moments from the alluring scenes below; from the tumults, the anxieties, the troubles, the vicissitudes, the fears, the follies, the vanities, the corruptions, of this sinful world; and fix them, in devout contemplation, on that glorious state and that blessed assembly of which so delightful a picture has been just presented to us. It is a picture rendered sacred by the recollection that it describes the felicity of those beloved friends who were once our companions and guides upon earth; who departed hence in Christian faith and hope; and to whom our souls yet cleave in all the union of the tenderest affection. It is a picture endeared to us by the humble hope that it describes

the happiness which we ourselves shall one day enjoy, when our warfare has been accomplished, our labours finished, our sorrows ended, and our released spirits have 'entered into the joy of our Lord.'

"'I beheld,' says the Apostle (admitted, for the consolation of the church, to witness and record the happiness of the saints in heaven); 'I beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands.'—O what a different scene, what a different world, separated only by a slight veil from that which we inhabit, is here exhibited to our view!—a world into which we may enter by a single step, and in a moment of time! Here we see a busy world, eager in vain pursuits, agitated by mere trifles, contending about objects of no moment, and immersed in things which perish with the using. All is noise, and confusion, and vanity, and sorrow, and evil. But behold another world, nigh at hand, composed of different beings, governed by different principles; where all things are as substantial, as here they are vain; where all things are as momentous, as here they are frivolous; where all things are as great, as here they are little; where all things are as durable, as here they are transitory; where all things are as fixed, as here they are mutable! That world has also its inhabitants—so numerous, that the population of this world is but as a petty tribe compared to them. It has its employments; but they are of the noblest kind and weightiest import; and compared with them, the whole sum of the concerns of this life is but as a particle of dust. It has its pleasures; but they are pure and spotless, holy and divine. There, perfect happiness, and uninterrupted harmony and righteousness and peace, ever prevail. What a contrast to our present state!—And is this blessed scene near us? Is there but, as it were, a step between? May we be called into it in a moment? With what anxious solicitude, then, should we endeavour to realize it! And how ardently should we desire to be prepared for an admission into it!" Vol. i. pp. 83—86.

The happiness arising from "numbers," is described in a manner at once novel, moral, and inspiriting; as also the employments of heaven, being all such as to "excite new and continual praises to God."—The following thoughts on the nature and source of heavenly happiness will doubtless be acceptable to our readers.

"It will be sufficient to state, that religion is but another word for happiness. I do not mean this merely in the sense in which, without guarding them, the words may be understood—viz. that the effect produced by religion is happiness. I use the words literally; and design to state, that religion itself, the act and exercise of it, is the purest and highest happiness.—It may here be necessary to rectify the general definition of religion. Religion is not merely the worship of God, or the exercise of obedience: it is the union of the soul with God; the conformity of the will with his will; the enjoyment of communion with him; and the transformation of every faculty of the soul to his image and likeness. Religion, here, is but the faint outline of this more sublime image of its nature; the outward expression of what it ought to be, and of what it is above. Now happiness arises from a frame of mind harmonizing with the objects which surround us. When the soul, therefore, is moulded into the perfect frame of religion in its most exalted state; when every affection and every faculty are put into perfect tune, and all are in unison with the Divine Source of all good; there must be happiness, arising from such a constitution, the most pure and perfect which a creature can enjoy. It is the happiness of God himself—of God, the Source of all happiness. It is a state of mind in which that necessarily gives pleasure which gives Him pleasure; in which there is a participation of His feelings; in which the soul drinks at the Fountain Head of all enjoyment; in which the bliss of the Almighty becomes the bliss of his creatures. Thus religion and happiness are convertible terms. They are, in fact, one and the same thing: and it is not more impossible that God should be unhappy, than that his devout servants, dwelling near his throne, and 'serving him day and night in his temple,' should taste of misery." Vol. i. pp. 93—95.

In the Second Volume, we find two sermons nearly on the same

subject; one on "the Happiness of Heaven," from Rev. xxi. 3—5.; the other, on "the proper Effects of the Hope of Heaven," 2 Pet. iii. 12.

We give the following specimen, from the former sermon, of the eloquence and general command of thought, and language possessed by our author.

"There will the mind be continually astonished, delighted, and elevated by proofs of wisdom, not obscure, or sparing, or finite, but clear, and manifest, and boundless. There, too, the *holiness and purity* of the Divine Nature will beam forth in rays of lustre; not such, indeed, as will dazzle the beholder, but rather such as will illuminate him with their splendour; and transform him into the same celestial 'image from glory to glory.' There will be exhibited the most stupendous acts of Divine *power*. There also will be poured forth, in the richest profusion and variety, and the most exquisite perfection, the treasures of Divine *goodness*. And there will the *love* of the Father and of Jesus Christ, his only begotten Son, shine in its fullest effulgence.

"Thus God 'dwells' in heaven by the boundless manifestation of every thing great, and glorious, and good. Upon this earth, indeed, we see on every side some proofs of infinite wisdom, power, and goodness; the rich variety of plants, adorned with all the vividness of colour and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and the swiftness of their motions; the exquisite conformation of the body, and the admirable and diversified powers of the mind;—all these proclaim the presence and the hand of a Master, whose wisdom must be infinite and power uncontrollable. But these no otherwise apprize us of the skill of the great Architect than the broken columns, the disjointed arches, and the mouldering capitals of some fine ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world, once indeed fair and glorious, but now forsaken by its great Master, and suffered to fall into decay; and the traces which we meet with of greatness and splendour are comparatively few and mean. Here every thing is mingled with imperfection. Light is obscured by darkness; truth is intermingled with error, good with evil; pleasure is alloyed by pain; health is interrupted by sickness; and every enjoyment is transitory and uncertain. His wisdom and power are here displayed upon objects of comparatively little worth. The leaf of a weed may discover wonderful skill; the shell of a contemptible fish may display the richest colouring; the body of the vilest of men may shew astonishing contrivance; yet all these things are, as it were, the rough sketches of Infinite Wisdom: they are intended only for a moment: they will soon be burnt up as things of no value. We have yet to learn what is the fulness of the Divine wisdom and goodness." Vol. ii. pp. 50—52.

Two Sermons, the XI. and XII. in the First Volume, one on "the Communion of Saints," the other on "our Communion with the Angels," much struck us. They imply a familiarity with the spiritual world both present and to come, which we deem a rare and most blessed attainment. "The family of God" is thus rapidly and graphically sketched in the first sermon:—

"It is necessary that we consider that family in its whole extent. It is not confined to the small circle of holy persons worshipping together upon earth. These comprise but a very small part. The whole who are thus united in Christ form an assembly, whose worth no tongue can describe, and whose number no man can compute. They are a vast body, composed not only of private Christians, and of ministers now dwelling together upon earth, but of all those faithful disciples of Christ who have ever lived upon it. Confessors and martyrs, prophets and apostles, priests and patriarchs, saints militant below, and spirits triumphant and made perfect above. All these make but one family. They are distinct branches of it, severed, for a little while, by time and space; but not separated by nature.

"The family is to be considered as still more ample than this. The angels of heaven, who are subject to Christ, and employed by him as ministring spirits to the heirs of salvation, may be justly considered as comprising a part of it; for they worship the same Lord,

they are engaged in the same pursuits, and therefore the Apostle speaks of them as branches of the same family living under the same Head.

"Such is the family of God; into which Christ has introduced us, giving to all who are in him, access by 'one spirit unto the Father.' Over this family the Father, the Son, and the Spirit preside; each of them in their several offices holding communion with the members, and the members with them." Vol. i. pp. 179—181.

Our communion with these several branches of "the family" is then most fully and ably described. "Happy, indeed, art thou," he feelingly concludes, and we can have no doubt it was a happiness which he warmly felt himself at the moment;

"Happy, indeed, art thou, if thou canst say, 'My delight is with the saints that are upon the earth, and with such as excel in virtue:' my communion is with the Father of Spirits, and with his Son Jesus Christ my Redeemer, and with the angels above. I am also joined with the whole church of the faithful below; I am occupied in the same work, I possess the same comforts, I am warmed with the same love. I feel a brother's sympathy with the members of Christ. My soul unites itself to them when I approach the Throne of Grace, and my heart burns within me while I converse with them upon the things of God.—My 'brethren in Christ,' such will be our feelings if we are actuated by the Spirit of God." Vol. i. pp. 189, 190.

The following sermon, on "our Communion with Angels," we think still more ingenious and exquisitely fraught with *angelic* sentiments. He considers the "innumerable company of angels" as become, through grace, our friends, our ministering spirits, our examples, our eternal associates. Under these heads he beautifully classes almost all the appearances and, indeed, nearly every mention of the angelic host in Scripture, as instruments of mercy or patterns of purity to man.

An awful thought concludes the sermon. "God and Satan divide the world. Each has his angels subordinate to him." The application to the conscience of the wicked is at once obvious and appalling.

"Thou who endeavourest to subvert the government of God, and to loosen the grasp which the obligations of his truth have upon the mind; thou who tramplest upon his laws; thou who slightest the ordinances of his grace, the worship of God, and the word of God;—is it not evident to whom thou art united? Art thou not doing the work of devils? Art thou not already associated with them? Art thou not 'treasuring up for thyself wrath against the day of wrath?' Oh, let me conjure you to pause, to consider, to repent! Even for you there is hope. Behold the glorious company of angels. They desire to receive you: they stretch forth their hands to you. In their holy zeal to reclaim the wicked and to enlarge their blessed society, they carry the everlasting Gospel to all nations. Will you renounce them, to have fellowship with devils? Oh! turn to God, that you may be added to this innumerable company." Vol. i. p. 208.

We scarcely know where to close our extracts. The very next sermon which meets us in this first volume is on "the Effect of seeing God as he is," from 1 John iii. 2. We find ourselves surrounded by fresh beams of celestial light, and attracted by new features of Divine beauty.

"*Here* we are illuminated by the light of the sun; but the Lord God himself will be the Sun of that place, and his rays will fill every part with glory, as he originally did the temple, when the priests could not stand before its dazzling lustre. We shall, therefore, see and feel, that 'in him we live, and move, and have our being.' We shall rejoice in his presence, and in his light we shall see light. But this conspicuous revelation of the presence and glory of God, will particularly be displayed in *Jesus Christ*. In him the perfection and glory of the invisible God are embodied and rendered visible to man. He is his beloved Son, 'the brightness of his glory, and the express image of his person;' and so full and perfect is his identity with the Father, that, according to his own representation, he that hath seen the Son hath

seen the Father also. The Son was the visible display of the Father's glory, even in this world." Vol. i. pp. 220, 221.

And again:

"The analogy of the present state of existence demonstrates, that in all example, whether good or evil, there is an assimilating efficacy; and there can be no doubt, if we extend the analogy still further, if we were condemned to dwell in the regions of outer darkness with Satan and the infernal spirits, exposed to the view of perpetual malignity and deceit, we too should become malignant and deceitful. Assailed with rage and execration, our passions too would be kindled; and where we were hated, we should soon learn to hate in our turn.—But not to pursue further this awful contrast, let us suppose ourselves placed in those blessed regions, where the mercy and love of God shall surround us on every side with inexhaustible profusion. In those regions of eternal tranquillity, should not our souls possess an unruffled calm? Seeing nothing on every side but happiness, could we fail to be happy? Or could we behold the triumph of eternal love, without loving also in return? Where all were endeavouring to increase our happiness, would not our hearts surely burn with a general glow of gratitude? Where all were wise, should we not learn wisdom? Where the beauty of holiness was every where diffused, could we be otherwise than holy? Thus there will necessarily be a general tendency in heaven towards a continual increase of peace, happiness, love, wisdom, and holiness. Christ will communicate to all his servants, and they to each other, every good. Out of his fulness shall we receive even grace for grace imparted to us. And, in reference to this assimilating influence, we are told, that even our bodies shall be made to resemble the glorified body of Christ. 'We look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself,' or to assimilate all things to himself. Thus 'we shall be like him, for we shall see him as he is.'" Vol. i. pp. 223—225.

It will easily be seen, by a reference to the table of contents, that our resources are by no means exhausted by this multitude of extracts; though we fear it may be otherwise with the time, not the patience, of our readers. We shall conclude, therefore, this series by one more quotation from a sermon in the Second Volume, on "Peace arising from Trust in God," that our readers may realize the same God below who has been described in the regions above; may behold him beaming with a softer radiance on the yet frail, imperfect, militant saint on earth; and may understand something of that peace which, in our author's view, may even here

Be the lot of the mind
Which seeks it in meekness and love;
Whilst rapture and bliss are confined
To the glorified spirits above.

"It is plain the man who trusts in God will be kept in perfect peace; for what can disturb him? Can any troubles assail him, which the Lord has not appointed, or under which he cannot support him? It may be justly observed, that the contemplation of God's greatness tends to level the inequalities of all finite things. The distinction of great and little vanishes, when the immensity of his nature and attributes is before us. And thus, while we contemplate him, and stay our souls upon him for support, the trials to which we may be exposed appear, in this view, to be all on an exact equality. There is not one which we can select and say, it will be too hard for us in his strength. Nor, on the other hand, is there one blessing which he has allowed us to hope for, of which we can even imagine that it is too much to expect from him. Any thing is too much to be expected, while we look at ourselves: nothing, while we look to God through Christ. The faith, therefore, of a Christian may overlook all distinctions, and rest its dependance on almighty power, on inexhaustible bounty, on infinite goodness, on immeasurable love. What peace must not this convey to the soul! What a contrast to that fretting anxiety of the mind, when it is ever in dread of approaching evils; when it shrinks in vain from them, and looks round in vain to escape them; when it builds what hope it has upon the sand, and finds the edifice continually tottering to its base; when it has nothing stable, nothing unchangeable, nothing out of the reach of storms and tempests on which it can repose; no

delightful acquiescence in the dispensations of a wise and gracious Providence; no cheering views of the goodness and mercy that surround us; no resting place upon the bosom of a Father's love. Wretched, indeed, is the state of such a mind! It is, like the bark which has lost its anchors and its helm, the sport of changing winds and waves; tossed here and there on a vast and trackless ocean, yet never approaching the haven it desires:—while he who firmly trusts in God, is like one sitting securely on the summit of a rock, where he beholds unmoved the swelling of the billows and the fury of the tempest which rages at his feet in vain." Vol. ii. pp. 374—376.

We conclude with a very few general remarks, first addressed to the Editors of these sermons, and then respecting their lamented Author. The Editors we sincerely thank for the task which they have so kindly undertaken and so well fulfilled, of gratifying and instructing the public with these sermons; and we cannot but indulge a wish that this publication might only be the earnest of some plan even larger and more comprehensive. Some inequalities and inaccuracies of style doubtless appear in the present work, sufficient to convince us that much labour and care may be necessary to prepare for the press sermons never written for publication, and perhaps more inaccurate than those which have been now corrected. But we think much should be undertaken, even as a duty, where the profit of mankind is at stake: and sermons like the present, so well calculated for general perusal; so strictly according to the unearthly spirit of Christ's religion, and yet so measured and judicious; in a word, so instructive, yet so taking; we think should by no means, on any principle, "be hid from the great congregation." It is obvious that a large void is still left in the present publication. Many of the most important doctrines of Christianity remain to be discussed. Much on practical subjects, and many valuable developements of church principles, must have occurred in the course of so long and judicious a ministry as that of Mr. Venn, which on the authority of such a name will command a more than ordinary degree of respect and of usefulness*. We quit a solemn duty in making these observations, which we cannot help feeling a conviction will be justified by the reception we anticipate for the present volumes.

But we cannot conclude also without erecting some feeble monument of respect to the Author of these excellent sermons, and "discharging" a pleasing though "empty office," whilst we trace for a few moments the lineaments apparent in them of a mind we are sure not now lost to existence, but only removed from a lower stage of it to another more suited to its feelings and devout aspirations.

We observe, then, in these sermons, the traces, 1. of an *amiable* mind.—Feeling for the wants and frailties of his fellow-men, the Author never seems to lose sight of that happiness to which he is inviting them when calling them to religion: he strives to make them holy, that he may make them happy; and appears to "long after them all in the bowels of Jesus Christ." We do not know whether this feeling towards his flock may in any degree have deprived his ordinary style of preaching of that closeness and pointedness of application which tend to alarm rather than console, and even to harrow up the soil which it is intended to sow. If so, his lenience would doubtless be a fault: for the most affectionate should also be occasionally the most severe. Often, however, it is the property of minds so finely constructed as Mr. Venn's, and we may add nursed in the lap of religious parentage, and early

* We understand that Mr. Venn has left twelve hundred sermons behind him.

turned to God, not to conceive so strongly as others of the active crime at work in every man's heart by nature; rather to judge others by itself, and to exhibit instinctively more of that charity which "hopeth all things," than of that quick and experimental intuition into character which detects and drags forth to light the lurking principle of evil in all its native blackness and malignity.

2. We see in them traces of a remarkably *fair and upright* mind. —We recollect the ascription of "fidelity" to his interpretations of Scripture in the preface: we call to mind his own declaration on the subject: and we must say, both are fully verified in the volumes before us. We see nothing like prejudice; nothing like perversion; whether to answer the purpose of some favourite doctrine, or to gratify the still more captivating but more guilty love of novelty and display. If Scripture does not always consecrate his page, as we see in many other divines (an appearance, however, somewhat increased by the frequent omission of the marks of quotation in the letter-press), it arises from a fear lest his page should desecrate Scripture by an improper application of it. He ever displays the profoundest knowledge, and makes the best use of it. He has "the power of art," that best of theological arts, "without the shew." Hence, as might be expected, his expository sermons are amongst the best and most able of his productions. He meets his passage, whatever it may be, fully and fairly; as we may see exemplified in the sermons on David, on Jacob and Esau, on Good Works, &c. &c. And occasionally he can pour forth all the stores of the Sacred Volume at his feet, as particularly appears in the sermon on the Communion of Angels. His earnest prayer seems ever to have been "to have a right judgment in all things;" his constant endeavour, to separate the false glare of human invention, "the sparks of man's kindling," from the diviner inspiration of that celestial light which

> Shines inward, and the mind thro' all her powers
> Irradiates—
> That she may see and tell
> Of things invisible to mortal sight.

3. We perceive strong marks of an *originality* of mind in these sermons: not an affected or ambitious, but a real and essential originality; the fruit, perhaps, of the quality before mentioned, aided by much serious and deliberate application of thought to his subject.—Our author seems to have been, in the strictest sense of the word, a contemplatist. Perhaps we might, if aiming at a distinction, say, that he seems to owe his ideas rather to contemplation than investigation; and that the result might be more properly called originality than profundity. Profound, however, he certainly is, if much occasional depth of observation demands that name; but the effort of mind by which he obtains it, seems to have been that of calm and steady contemplation; "silent and unbroken meditation." And the result has been, what it ever will be of such a course, that he has illustrated every subject he has touched; and has said, apparently without intending it, what has not been said, or not so well said, before him. He rejects nothing that *has* been said before him, on that account. His humility would rather lead him to prefer it. We can fancy he always sets out with a wish to adopt it. But new lights break in upon him as he proceeds: he scatters fresh scintillations around him; and we follow his calm and steady march, at once pleased with the discoveries he makes, and soothed with the mild lustre of his rays.

4. If we were to allude to one quality apparent in these sermons,

of what some would deem dubious praise, we should add in this place the symptoms of *caution* which we discover.—We do not find our author grappling with very difficult subjects, or taking very strong and positive views on points which may be overstrained. Whether he saw the little good or the much harm which has in all ages of the world arisen from recondite speculations and "doubtful disputations;"—whether he felt how few could follow aright where the mere theorist or dogmatist led the way;—or whether, perhaps, a little degree of indolence, with a great degree of feeling easily suggested the popular and most engaging views of the subjects which he *did* undertake,—certainly we find "the plain path" of remark and illustration the favourite choice of our divine. We trace him, for the most part, in that middle way which will generally result from a view of Scripture as a whole, and which might fancifully be illustrated by that luminous track in the heaven in contradistinction to the telescopic appearance of individual constellations.

5. We must be satisfied with barely hinting at a fifth quality of mind which appears in these sermons, that of *loftiness* and *sublimity*.—We have already noticed this excellence in the body of our Review so fully, as to render a large mention of it in this place unnecessary. Suffice it to say, that with much of the plainness and perspicuity of some of our best writers, at the head of whom we would place Archdeacon Paley, we see in him a quality of mind to which many divines of that style were wholly strangers. There is nothing *cold-blooded* in the occasionally profound and moral reasonings of Mr. Venn. There is, withal, an elevation of tone, a depth of feeling, a towering imagination which seems to indicate from whence these reasonings flowed. He seems to spurn at "ought of sordid or debasing mould." His mind, in its natural, we should say its *regenerated*, tendency, like the pure flame, mounts upwards. His usual and most delighted walk seems by anticipation "high in salvation and the climes of bliss:" or in the beautiful language of our Liturgy, whose spirit he had deeply imbibed, "thither" where his Saviour ascended had he "in heart and mind ascended also; and with him continually dwelt."

6. We need not, in conclusion, add to other qualities of no doubtful order, that of *pure and unaffected devotion*.—Nearly every remark hitherto made has afforded an illustration of this point: and those who are at all versed, or have any belief in the *physiognomy* of style, we can have no doubt will have long since collected from these sermons nearly every expression and lineament of the most pious and devout frame. If profound humility; if the utmost sincerity; if the warmest feelings of affection to man; if the most reverential awe of the Divine Being, with the most rapturous survey of his adorable perfections; if the uniform reference to the great Author and Finisher of our faith, and the avowal of Jesus Christ as the great Head of the church, as the source of wisdom, righteousness, sanctification, and redemption, as the All in All to true Christians; if the constant appeal to the conscience and heart, in connection with the fearful difference in lot between the righteous and the unrighteous hereafter, corresponding to the no-less-certain, if not always marked, difference in their character here;—if all these taken together, and, we may say, constituting the main body of his divinity, the ruling genius of all his instructions, speak for the devotional feelings of the Instructor; then do these volumes afford a lasting monument to the devotion and piety of Mr. Venn: and the sayings they record, more durable than any stone or brass on which it would be possible to inscribe them,

we trust are deeply registered in the bosom of God, as a true evidence of his faith and hope,—a "hope that maketh not ashamed," a faith by which he "pleased God:"—whilst in the earthly recollection of these lessons of wisdom, many, we believe, will long survive to honour the man who uttered them, and to write with affectionate veneration on his tomb, "The memory of the just is blessed."

Eight Sermons, preached before the University of Oxford; together with a Sermon, delivered at an Ordination, holden at Christ Church, by the Bishop of Durham, on Trinity Sunday, in the Year of our Lord, 1810. By EDWARD GARRARD MARSH. Oxford, at the University Press, for the Author: Sold by J. Parker; and by Rivingtons, London. 1814. Price 7*s.* 6*d.*

A FEW years since, a considerable and important alteration was made both at Oxford and Cambridge, and nearly we believe at the same time, in the arrangement respecting the Preachers before the Universities. This branch of academical duty, for the most part, regularly devolves on the Senior Graduates of the University, in chronological succession. But as many of them are non-resident, and either unwilling or, from various circumstances, unable to perform it, and some even among the resident members are equally indisposed to this service, it was for many years customary to assign it to substitutes, who were but too frequently ill-qualified to address those learned bodies in a dignified and instructive manner. The evil had long been felt and lamented; and at length a remedy was applied, which has certainly been attended with considerable success. The ancient order of preachers remained as before; but it was determined, that whenever any Graduate of the University, upon whom the duty of preaching at St. Mary's devolved during term, should decline a personal appearance, his place should be supplied, not, as it had previously been, by an arbitrary substitute, but by one of a certain number of select preachers, appointed annually by the University for two years, in succession. The consequence of this new system, we speak now more particularly of Oxford, has been, with some exceptions which must ever attend all human attempts at reformation, a very improved state of the University Pulpit. Many learned, elaborate, and excellent discourses have been the result of it; a few of which have obtained, by means of the press, a wider sphere of influence than even the venerable walls of St. Mary's could afford. It is to the arrangement which we have thus briefly noticed, that we are indebted for the volume to which we are about to direct the attention of our readers; and we have been the rather induced to mention it, from the silence of its learned author as to this circumstance. Mr. Marsh does, indeed, announce eight out of the nine sermons of which his volume is composed, as having been preached before the University of Oxford; but he does not state, what we happen to know is the fact, that they were delivered in the discharge of his duty as one of the select preachers during the two last years, and were admired and esteemed, by very competent and various judges, as they deserve.

We proceed, however, to enable our readers to form their own judgment of this able and interesting volume. The sermons preached before the University are preceded by one delivered at an Ordination holden at Christ Church, by the venerable Bishop of Durham. The subject of it is the very appropriate one of "the love of Christ," from the affecting question addressed by our Lord to St. Peter, after his resurrection.

The two maxims which form the basis of this sermon are, first, that for those who would feed the flock of Christ, the chief and most necessary qualification is to love Christ more than they love their dearest earthly connexions; secondly, that those who so love Christ cannot display their love of him more acceptably than by feeding his sheep. The truth and importance of these two maxims cannot certainly be questioned; but we must be allowed to doubt the correctness of the inference of the first, from the question of our Lord in the text; "Simon, son of Jonas, lovest thou me *more than these?*" The ambiguity of the latter clause is obvious, and has been frequently noticed, as well as the three meanings of which it is susceptible; but we cannot avoid observing, that Mr. Marsh does not appear to us to have preferred the most probable of the three. He dismisses, and we think justly, the interpretation which could explain the question, as if it meant, "Lovest thou me more than thou lovest these fishing-nets and implements of thy trade? Lovest thou me more than thou lovest thy secular gains and employments?" though something plausible may be urged in defence of this paraphrase, and it conveys an important admonition. He objects, also, to the following more general explanation of the question: —"Lovest thou me more than these other disciples love me?"— upon the grounds, that this was a question which St. Peter could not answer, and which our Saviour, from its apparent tendency to excite jealousies among his disciples, cannot be very readily believed to have asked. To this objection, however, it may, we think, be satisfactorily replied, first, that the question was not addressed by our Lord to the knowledge, but to the opinion, of St. Peter; with a tacit, but pretty intelligible reference to the former confidence of his zealous but presumptuous Apostle, and his well-known declaration of fancied superiority over his brethren in affection to their Lord,—"Though all shall be offended, yet will not I." Accordingly, it may be observed, that in his reply, the now humbled and penitent Apostle does not, as before, profess his more warm and animated attachment; but simply yet powerfully appeals to his Saviour, as the Searcher of his heart, that he who "knew all things," and who was intimately acquainted both with his sincerity and his frailty, *knew* that *he loved* him. The preceding remark is equally applicable to that part of the objection which respects the supposed tendency of the question, thus interpreted, to excite jealousies among the Apostles. The question was doubtless intended to convey a most interesting suggestion to them all; but its peculiar application to St. Peter, under the affecting circumstances in which his denial and recovery had placed him, was so obvious, as to prevent any such idea as that of jealousy from occurring to the rest of the disciples. It was a question, which was so far from administering to the self-love of the warm-hearted Apostle, that it evidently grieved and distressed him; and instead of conferring on him any distinction above his brethren, only imposed upon him, what, indeed, in the estimation of every truly Christian mind will ever be esteemed a distinction, a superior and additional obligation to devoted and self-denying service.

But Mr. Marsh is satisfied, that the more natural and pertinent inquiry of our Lord from St. Peter, was to this effect: "Lovest thou me more than thou lovest these Apostles?" an interpretation which accords perfectly with one of the main principles asserted in the Ordination Sermon, but which for the following brief reasons, we do not think deducible from the question in the text. For, in the first place, had this been the meaning of our

Lord, St. Peter would probably have answered, without much hesitation, in the affirmative. After what his Divine Lord and Master had now done and suffered for him, after the distinguishing grace which had been vouchsafed to him in his pardon and restoration, could the generous heart of the Apostle, even notwithstanding his knowledge of its deceitfulness, doubt whether he loved his Saviour more than his fellow sinners and disciples; or would the question, thus understood, have affected him so deeply as it evidently did? Again: our Lord, though he required the supreme love of his disciples, never expressed any jealousy lest they should love one another better than himself, but frequently exhorted them to abound in brotherly affection; and, as if they were in no danger of excess, prescribed his love to them as the pattern, and measure of their love to the brethren. Upon the whole, therefore, we feel compelled to differ from the highly respectable author in his interpretation of the interesting passage in question, and cannot but recommend to him its re-consideration*.

While, however, we have thus freely stated our own view of it, it is, perhaps, scarcely necessary to add, that we most cordially concur in the propositions themselves, which form the main subject of Mr. Marsh's sermon, and admire the unaffected piety and eloquence with which he has supported and enforced them. Speaking of the love of Christ, as a plain simple, and paramount qualification for the office of feeding his sheep, he thus continues:—

"All other qualifications are thrown into the shade in its presence. They are passed by unnoticed. The prominent, indispensable, distinguishing requisite is, as it well may be, that love for the heavenly Shepherd without which the sheep, consigned to our custody, are likely to go to ruin. Other requisites there doubtless are, and such as are of great extent and diversity. But they are of secondary consideration, and vary with times and occasions. The grand fundamental quality of a love of Christ, is that only character of the true Christian priesthood which is indelible. No change can affect, no circumstances diminish, no situations modify its necessity."

Mr. Marsh proceeds, in a similar strain, to describe the nature of that love of Christ which is so essential to the faithful discharge of the ministerial office, and the paramount claims of the Redeemer to the supreme regard of his servants. He justly and pointedly condemns all inferior motives to engage in the work of the ministry, and suggests to the candidates then present, that it would be better for them to leave the church without receiving the holy employment, for the sake of which they had entered it, than not first to answer the question in the text in the affirmative. The remainder of the sermon is occupied in enforcing the proof of the love of Christ, on the part of his ministers, in loving and feeding the souls whom he has redeemed; and in pointing out the manner in which this sacred and important duty ought to be performed.—Excellently as this part of the subject is executed, we felt the close of it to be somewhat deficient in that solemn and awakening address with which such a sermon might be expected to conclude. But we recollect that the preacher might, perhaps, have been himself only a candidate for the priest's office, and been restrained by that consideration from urging his exhortations

* It is remarkable, that with the exception of Whitby, who thinks the reference is to the worldly occupation of St. Peter, the most distinguished commentators agree in the interpretation which we have supported. Poole, in his Synopsis, does not even allude to any other, and Campbell decidedly prefers it. Commentators are not to be followed implicitly, but an almost united opinion is deserving of respect.

to the utmost. We can only, therefore, wish, that they had been more extended, and express our fervent prayer, that all who aspire to minister at the altar, may possess that holy flame which ought to warm the breast of every one who expects to serve his heavenly Master with acceptance now, and to receive his approbation at his second appearing.

The first of Mr. Marsh's University Sermons is upon "the Employment of secondary Causes." It may, perhaps, be considered by some of his readers as partaking more of the character of a theological essay, than of a sermon; but, adverting to the nature of the auditory before whom it was delivered, it is, we think, fully entitled to the latter designation, and is calculated to produce a very favourable impression of the talents of the preacher. "God said, 'Let there be light,'—and there was light." From this sublime description of the creation of an effect prior to its present cause, that is, of light before the sun, Mr. Marsh takes occasion to inquire concerning the systematic employment of means, in the Divine economy of the universe, by a Being who thus evidently has no need of resorting to their intervention. The formation not only of light, but of the heavens and the earth, with all their magnificent, beautiful, and infinitely varied furniture, and the occasional suspension or reversal of the established laws of nature, by miraculous interpositions, sufficiently prove the freedom and independence of the Omnipotent Creator; while it is, at the same time, equally obvious, that in the accomplishment of the ordinary purposes of his providence, he has evinced a decided preference to the employment of means. Even in his miracles themselves, the Almighty, instead of universally rejecting the use of means, has often adopted them, though, sometimes, such as were incapable of contributing in a natural way towards the intended result; and at others, such as were even naturally destructive of the end in view. So remarkable an arrangement in the system of the universe, cannot but have been designed for certain wise and beneficial purposes; and though some of the reasons which may have led to it, may be beyond our reach, there are others which are level to our apprehension, and may serve to "justify the ways of God to man."

Of these, the first assigned by Mr. Marsh is, that without the intervention of means all moral agency must be excluded, since God would then be the only agent in the universe. The remark is undoubtedly just: yet in a subsequent passage, the object of which is to shew, that the production of effects by second causes is a more magnificent and glorious method of operation, than that which affords a more palpable and apparently miraculous proof of Divine interposition, a sentiment occurs which may, perhaps, be deemed somewhat inconsistent with it. The passage to which we refer, is that in which the author represents the production, conveyance, and perception of light as so entirely dependant on the unceasing exertion of omnipotent power, that should the Almighty, even for a single moment intermit any one of that series of acts upon which those effects depend, we should that instant be lost in total darkness. Not to urge that the precise manner in which the mechanism of the material world is framed and supported may not be exactly such as Mr. Marsh has described it, an objector might insinuate, that it is only to carry on the chain of his argument one link farther, and the Divine Being would virtually be found to be indeed the only Agent in the universe. It is not necessary, however, to give the slightest colour for such an insinuation, in illustrating the superior excellence of the appointment of secondary causes. They certainly admit, what upon any other plan appears to be unat-

tainable, the moral agency and the voluntary service of the creature, while they display in a far more striking and varied point of view the wisdom and glory of the Creator.

The effect of the established constitution and course of nature upon our feelings, as distinguished from that which would probably be the result of a perpetual succession of miracles, and the beauty which is discernible in the vast and complicated yet harmonious machinery of the universe, are described with much ingenuity and elegance in this part of the sermon. We pass on, however, to the analogy which evidently obtains as to the employment of secondary causes in the still more interesting and important dispensation of grace. Doubtless the Almighty had no want of any means to repair at once the ruin of the fall.

"But what," the preacher eloquently exclaims, "would then become of that beautiful fabric, of which the parts are so fitly joined together, and of which the height, the depth, and the breadth are worthy of all admiration, the redemption of the world through Jesus Christ, the sanctification of the elect through the Holy Ghost, the ministry of Angels, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs?

"This is surely a still more glorious assemblage of means than that employed in nature; and there is a beauty in it, which may be supposed to have recommended it to the mind of him, who is the common Lord of both."

While, however, the means thus employed in the great work of man's redemption, with the exception of those in which the Son of God and the Holy Spirit are immediately concerned, are far too humble to pretend to any real efficiency in promoting it, the selection of means so inadequate to the production of the end, so far from being any disparagement to the great Being who employs them, tends rather to illustrate his power, and to enhance his glory.

"It is because we have this treasure," observes Mr. Marsh, "in earthen vessels, that the excellency of the power is of God: and though man's co-operation is required both for his own salvation, and for that of others, yet undoubtedly first and last it is of God alone, and the human agent is nothing." "Nevertheless, it must be observed on the other hand, that though neither the means nor the ministers of grace are any thing, but by the blessing of Him who ordained them, we are no more justified by their natural inefficacy in looking for the Divine favour without them, than we are warranted by the omnipotence of God over the natural world to require the performance of miracles."

Mr. Marsh continues, in the subsequent part of his sermon, to urge the analogy which so obviously subsists as to the employment and use of means in the natural and moral world. In speaking of the soul as endowed with *an aptitude* to receive the suggestions of the Holy Spirit, as well as through them the blessings of redemption, he uses, indeed, an expression which is liable to misinterpretation: but we are assured, from the whole tenor of his doctrine, that he does not intend by it to imply any natural aptitude in the unrenewed soul, to receive "the things of the spirit" as such; but that the *intellectual and moral nature* of the soul renders it, as we certainly think it does, capable of receiving them, if there be a disposition to attend them. When Mr. Marsh also observes, that "*spiritual blindness* will no less incapacitate us for the light of grace than corporeal blindness will for the light of nature," we presume his meaning to be, that the wilful closing of the mental eye to the light of scriptural truth, and the determined rejection of spiritual suggestions, will produce spiritual darkness, as certainly as the defect of sight, or the shutting of the eyes will exclude the light of the natural world.

Upon this very important part of his subject, the preacher might, we think, have enlarged with much

advantage even to his academical hearers. We consider it as lying at the root of the whole work of personal religion. It is true, that means are in themselves, that is, separate from the sovereign blessing of Him who has ordained them, nothing. They are, however, of a nature correspondent to that of the soul, and admirably adapted to the production of the intended effect. The use of the word of God, the sacraments, meditation, and prayer, if faithfully and perseveringly employed, seldom, if ever, fail in attaining their appointed and promised ends. Let not this be stigmatized as mechanical religion; or if it be so called, let it at the same time be remembered, that it is the mechanism of Heaven; directed by the wisdom of Him who knows what is best calculated for the improvement of his creatures, and blessed by that goodness which never disappoints the expectations of those who humbly and diligently seek it. We are well persuaded, that the disposition to use the means of spiritual improvement is the gift of God: but this also is for the most part the result of previous moral discipline, to train us to which is one of the most important duties of the guides of our youth, and the instructors of our age. Yet, however this may be, we are persuaded, that those who ultimately fall short of the hope of glory, will be found to have neglected the means of grace; and that the greater number of those who attain the happiness of the one, will trace it, under the influence of the Holy Spirit, to the improvement of the other.

"The general result, therefore," concludes Mr. Marsh, "is glory to God in the highest. From the beginning to the end he is the author of all. We have planted. We have sown. But God giveth the increase. The first will, the second cause, the intermediate agency are all alike from him, who produced the effect not by a single act, but through a concatenated succession of wonders."

We wish that we could indulge ourselves with extracting the eloquent peroration of this Sermon; but we can only express the gratification with which we perused it.

The subject of the next discourse is closely connected with that of the preceding. It is "on Mysteries," and will be read, we have little doubt, by moderate men of all parties, with approbation. It asserts what, though theoretically acknowledged by all, is apt to be practically forgotten by many, that the Almighty has evidently chosen to wrap most of his proceedings in mystery, and to unveil only such parts of them to his creatures, as are necessary either for the promotion of their comfort, or for the regulation of their conduct. Even in the natural world, how continually is philosophy baffled in its inquiries, and compelled to rest in ignorance! Can we then be surprized, that there should be mysteries in religion, "secret things" which belong exclusively to "the Lord our God?" Though we do not think, with Mr. Marsh, that the day of the destruction of Jerusalem was distinctly declared by our Lord to be of that number, we perfectly agree with him as to his other instances. After some able and excellent observations on the general subject of scripture-mysteries, and the pointed condemnation of that curiosity which would spare nothing, however sacred, that stood in the way of its gratification, but would arrogantly pursue its researches even to the throne of God, the preacher naturally brings his discourse to bear upon the grand and inextinguishable controversy respecting the Divine Decrees. It cannot be expected, after the frequency with which we have been most unwillingly compelled to engage in it, that we should now enter upon it; more particularly as the views of Mr. Marsh upon this mysterious subject are so nearly in unison with our own. It is rather a most gratifying relief to us to refer

our readers to this sermon, with an assurance, that they will find much in it both to admire and to approve. Though moderate, Mr. Marsh is far from being tame and indifferent; and though novelty is not to be looked for upon such a topic, he is no retailer of the opinions of others. He has evidently thought and felt much upon this most difficult question; and while he not only asserts but clearly points out the obscurity in which it is on all sides involved, he does not altogether discard it as a subject of humble and devout contemplation, but limits our inquiries concerning it within the bounds of what is plainly revealed, and calculated to be practically beneficial.

We could with pleasure quote many admirable passages from this well-written sermon; but we must content ourselves with the following. After suggesting the wisdom of abstaining by common consent from a controversy the difficulties of which are so palpable, Mr. Marsh proceeds as follows.

"If indeed there be in the church enemies either to the faith or to the holiness of the Gospel, who either by their life or doctrine disgrace its principles, deny its essential truths, or counteract its gracious designs, in the name of Christ and his religion let them be cast out of it! But this character cannot, in the present day at least, be fairly imputed to the advocates, as such, of either side. Each party admits, that without holiness no man shall see the Lord; and each maintains, that faith is essential to holiness. Both call on all men every where to repent. Both ere now have often taken, and it is the wish of many that both should yet again take, sweet counsel together, and walk in the house of God as friends. Many, who have agreed upon all other parts of our common religion, have yet differed and agreed to differ upon this. Such were notoriously many of the reformers and fathers of the church of England, and such their consciousness of the innocence of this difference and the safety of this union, that our seventeenth article has been generally confessed to be formed upon principles which ought not to exclude any from the establishment, who, concurring in all other points, differ only upon a question, on which those who framed it were themselves divided in opinion. The strenuousness with which both parties have labored to prove, that the article is on their side, is indeed to impartial judges a sufficient proof of its neutrality." pp. 55, 56.

We could willingly add another eloquent passage, on the ample scope for theological discussion and instruction, even if the subject of the Divine Decrees were entirely excluded from public discourses*; but we have room only for the following.

"As for hidden subjects and matters of doubtful disputation, a time is coming, when, perhaps, all their difficulties will vanish; when He who first caused the light to shine out of darkness, will shed the clear light of his truth upon us, and remove all mists from our eyes. While we have such a hope in us, we may well be contented to await the arrival of this period in patience. It will then probably be a subject of grief to all the disputants upon this question to reflect, with how small a knowledge of it in themselves they have quarrelled with the ignorance of it in others. They will see, that their adversaries and themselves were often equally in the dark; that the texts, which they have spent much labour in refuting, were often their own in disguise; and that while truth has been far above, out of the sight of both the litigating parties, religion has been the chief sufferer by the asperity of their contention."

Surely the modest, candid, and enlarged views which are exhibited in this extract, and indeed throughout the whole sermon, are much better suited to the nature of a subject confessedly mysterious, than the confidence and the dogmatism of "the word warriors" (to use a very significant expression of the acute and pious Baxter) on either

* There is in the passage to which we allude one expression which we shall have occasion to notice in a subsequent sermon, and therefore we do not stop to mention it now.

side. Would God, that this truly wise and Christian spirit were every where more prevalent! We pass on to a less disputable and more profitable subject, viz: "the love of God, and of our neighbour," which is discussed in the third sermon.

The total absence or the practical disregard of the love of God amongst men of all ages and orders, is the first, as it is but too obviously the most well-founded, topic of complaint in a discourse upon the great commandment of the law. The following proof of its justice is somewhat new and striking.

"The high and primary duty, however, of loving God is sometimes degraded still lower: for we occasionally hear it defended. Now no man thinks of defending justice or liberality, benevolence, patriotism, or any other of our relative duties. They stand on their own ground, and rest their claim to regard and attention upon that intrinsic goodness which they are all known to possess. The love of God is the only good quality which appears to require a defender. And upon what principle is this defence grounded? Commonly upon its tendency to promote the love of man, upon its conduciveness to the discharge of our relative duties; which is to deduce the value of a greater good from its fitness to produce a less. The claims of God upon our love and gratitude are both prior in time and superior in magnitude to any duties which we can owe to our neighbour; and he who upholds the first by a reference to the second, acts as though he should defend the angelic nature by its partial resemblance to the human."

An interesting and animated enumeration of the infinite claims of the Almighty upon our love follows the assertion of the duty; but though the mercies of redemption are included in this detail of our obligations, we could have wished that this only sure foundation of the love of God had occupied a more distinct and prominent place, and had been urged with greater particularity, and to a greater extent. In enforcing, however, the reasonableness, and the privilege, of obeying the first and great commandment, and in pointing out its connection with the second, the love of our neighbour, and its tendency to secure its observance far more certainly, extensively, and purely, than can be expected from any other principle, Mr. Marsh argues, and instructs excellently. We were particularly struck with that part of the sermon in which he describes the nature and the limitations of true love to our neighbour. The two following beautiful passages deserve to be transcribed.

"Towards such a Being it can never be unreasonable to demand, that all the treasures of our hearts, that all our minds, all our souls, and all our strength should be emptied in returns of love; and we should not only, when we rise, and when we retire, call to mind with thankfulness the wonders which he has done for us, but study his will in every occupation, and even amusement of our lives. It ought to sweeten every labour to think that he has commanded it; and we have reason to reckon it among our first privileges, that we are allowed to serve and honour a Being so infinitely beyond our thoughts and above our praise." ——

—— "We need not, therefore, expect that, commencing with the love of man, we shall thence be enabled to pass upward to the love of God. The source will affect the current. But the current has no re-action upon its source. In short, the love of God alone is that pure and perennial well of water within us whence all true godliness must proceed. We ought to cultivate it, because in itself it is most due and right. We ought to cultivate it, because with regard to ourselves it is most good and joyful. We ought to cultivate it, because in its effects on others, like the precious ointment of Aaron, it begins at the head of all, but flows down to the whole human race, as it were to the skirts of his clothing."

The sermon closes with a brief view of the peculiar discouragements and advantages, respecting the cultivation of the love of God, which are experienced in the University. Of the former, no one can doubt; though we are inclined to think that they are not so great as

in many other situations, and to hope and believe that they are rather diminishing than increasing. Of the latter, we wish that we could agree in opinion with the pious author. But with the lively recollection of our own experience upon the subject, we really cannot think with him, that the regular performance of Divine service, in College Chapels, is to be numbered among the chief means of promoting, in the academical student, the love of God. That it might be rendered such, nay, that in some favoured instances, it may be such, we will not doubt: but, generally speaking, we cannot but fear, that the carelessness and irreverence with which Divine worship is both conducted and attended in our Universities, must rather operate as a check than as an incentive to piety. A truly devout mind will, indeed, rise above all discouragements, and derive benefit from appointed means amidst the most untoward circumstances. But if the fire of devotion be unknown, if the internal spring of grace be wanting, the coldness and the formality of college services will rarely, we believe, do more than generate or promote a distaste for religious exercises altogether. The truth is; and in omitting this view of the subject, we think Mr. Marsh's sermon defective; no one, whatever be his condition or his age, will really love God until he possess a lively faith in the mercies and the promises of the Gospel. Faith, humble, thankful, unfeigned faith in Christ Jesus as a Saviour, will apprehend the unspeakable love of God in the redemption of a ruined world, and will assuredly work by love both to God and man. Other means and other considerations may and do tend to strengthen and animate that love, but can never implant it where it does not previously exist, where it has not originally flowed from the "sanctification of the Spirit and the belief of the truth." It is not, we know, that Mr. Marsh is not aware of this genealogy of love, as we shall presently observe in another of his discourses; but we are so strongly persuaded of its importance, that highly as we think of his general treatment of the subject, we cannot but regret that he did not deem it essential to its completeness to introduce and to enforce it here.

The fourth of Mr. Marsh's sermons embraces a topic of peculiar interest to the greater part of the audience before whom it was preached, and of great and general importance to the Church of England. This is no other than an inquiry into the nature and extent of the commission which Christ gave to his Apostles, when, after his resurrection, he breathed on them, and said, "Receive ye the Holy Ghost! Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained;" and into the grounds upon which the repetition of these words to every priest of the Church of England, on his ordination, is justified. The nature of the power originally conferred upon the Apostles, Mr. Marsh determines, we think, justly, to have been that of judicial authority to bind and loose, to forgive and to retain according to the circumstances of the sinner; not arbitrarily, however, or capriciously but in strict accordance with the revealed word of God; just as the sentence of a temporal judge is limited by the law of the land. This power he contends, both from the reason of the thing, and from the history of the fact, was not restricted to the Apostles, but transmitted by them to their successors, and is actually continued in our Church. And while it throws around its ministers, not an undefined or superstitious air of reverence, it clothes them with an authority which claims and deserves respect, and invests them with an awful responsibility which, if duly considered, would tend to repress the rash, the heedless, or

the profane, from intruding into the sacred office. There are some, perhaps, who may be inclined to think that the preacher asserts in the first part of his sermon too lofty a claim, and urges it in too decisive a tone; while others will be equally dissatisfied with the concessions which the well-known state of other reformed communities appears to demand from every wise and temperate advocate of our Church. We have no hesitation, however, in saying, that Mr. Marsh has in our opinion steered, not a doubtful or inconsistent, but a just and scriptural course; and we most earnestly pray, that the same union of enlightened and firm attachment to the Church of England, and of charity to those who separate from it, may more generally prevail. In the hope which he so eloquently expresses, that the unbroken succession of the priesthood, in this pure and apostolic church, may be divinely intended hereafter to form a rallying point to dispersed Christians of every denomination, we most cordially join. May the union of which it holds forth the encouraging prospect, distant as it may now seem, yet come, and come speedily! So shall the whole world "at length range itself into that universal church, against which Christ himself has promised, that the gates of hell shall not prevail."

The sermon which follows the preceding is "on Justification," and is certainly one of the ablest and most convincing upon that all-important subject which we remember to have seen. Every point connected with it is embraced, and every one is treated with a masterly hand. We scarcely know where we could with greater satisfaction and confidence direct the attention of one who was anxious to obtain an enlarged and elaborate view of this grand and fundamental doctrine than to this discourse. The proof of the exclusion of the moral as well as the ceremonial law from the work of justification; the nature of the state expressed by that term, and of the faith which justifies the grounds upon which this method of salvation rests; the erroneous views which have too frequently been entertained of it; the reconciliation of St. Paul and St. James, and the defence of the doctrine of the former Apostle from the charge of making void the law, and encouraging licentiousness; are discussed with an ability which we have seldom observed in modern discourses, and with a strength and elevation of pious feeling which clearly proves the heartfelt interest of the author in the subject which he is enforcing. Where the merit of the whole is so great, and so nearly equal, it would be difficult to select an extract which will do justice to the argument.

We know not what might be the effect of this sermon on the learned body who originally heard it; but we are persuaded that it can scarcely be read, except by insuperable prejudice, without a strong impression of its truth and excellence.

We wish that we could bestow equal praise on the succeeding discourse upon "Sanctification and Redemption." But here we meet with some sentiments which we certainly cannot altogether approve. A *single* expression in the sermon on justification would have excited our attention, had not that which was there merely hinted been here followed out into a regular train of argument. The sentiment to which we refer is, notwithstanding all that had been so excellently said in the preceding sermon, an undue depreciation of the nature and effect of justifying faith, and an incorrect separation, as we certainly think it, between that blessing and the work of sanctification. It is surely to place justification too low in the scale of evangelical blessings to say, that "it is no more at last than an entrance within the threshold of Christianity." We grant that it is an entrance, but such an one, that

it is not then that the whole business of salvation is *to be begun* from that point. It is already begun. Justification, to use the language of the venerable Hooker, is "*a part* of sanctification;" the faith which justifies being in its own nature holy, the fruit of the spirit of adoption, and the root from which good works will assuredly proceed. Again: "Justification," observes Mr. Marsh, "is properly retrospective." "But sanctification regards the actual state, and changes the present nature." But is justification, we would ask, *merely* retrospective? Does it not also affect the present state, and is not even the nature of the justified sinner essentially, though not so extensively and perfectly, changed, as by the subsequent work of sanctification? "By justification," Mr. Marsh continues, "a sinner is accepted, but remains a sinner still. Through sanctification he ceases to be a sinner." Surely on *justification*, also, a sinner ceases to be one wilfully and presumptuously. For can any one be said to be justified who does not repent, and who, though emerging only from a state of sin, is not penetrated with the mercy of God in Christ Jesus, has not received him as his Saviour, and is not willing to be delivered no less from the power than from the punishment of sin? Mr. Marsh allows, that through justification the Spirit is admitted; and that the moment we have put on Jesus Christ, the moment we have by faith received him as our righteousness, he is *willing to become* our sanctification. We think that he is more—that he is actually become our sanctification by virtue of that faith by which we have previously chosen and accepted him as our complete Saviour. We, of course, entirely agree with Mr. Marsh, that sanctification is a progressive work, and think that his representation of it is scriptural and edifying. We differ from him, and that with much regret, only in considering justification and sanctification as inseparable, though distinct blessings; and though we are aware of the bearing of this sentiment upon another on which we have often said that we are far from being inclined to dogmatize, we cannot think otherwise, without departing from what we conceive to be the doctrine of St. Paul and of our church, on the subject of justification by faith.

We stated, in a note upon the sermon on Mysteries, that there was one expression in it which we should take occasion afterwards to notice, and this is we conceive the proper place for introducing it. Among other topics which Mr. Marsh enumerates as suited to public instruction, he mentions "sanctification, *or the conversion of imputed into inherent holiness.*" We felt quite at a loss, on first reading this explanation of sanctification, to comprehend the meaning of the words; and though another phrase which occurs in the Fifth Sermon, of proceeding from justifying faith to sanctifying faith, may throw a little light upon it, we are still unable to affix any sound and scriptural interpretation to the former words. Certainly the imputed righteousness which is external, and becomes ours only by faith, can never be changed into that which is inherent, wrought in us by the Spirit of Christ: nor, on the other hand, is the faith which justifies different from that which sanctifies. Possibly Mr. Marsh may not have intended to express either the one or the other of these objectionable sentiments; but we could not, without a dereliction of duty, avoid stating our apprehension of both.

The following passage would sufficiently shew that Mr. Marsh is not a Calvinist, if indeed the whole strain of his preaching did not plainly prove it. Though some expressions occur in it which will be thought to favour too strongly the notion of human ability in the great work of

salvation, we still think that they may be considered as describing what is the condition, *in point of fact*, and for practical purposes, of those to whom the Gospel is preached.

"The view which is here given by St. Paul, of our salvation, as flowing entirely and exclusively from the grace and goodness of another, is indeed sufficiently abasing to human pride; which has therefore been in all ages unwilling to receive it. At the same time the objections taken to it, even on this score, are often irrelevant and by no means fairly deducible from the statement above given, as it is hoped, from Scripture. 'Have we then,' (it is sometimes asked contemptuously) 'have we then no part to act in the great business of our salvation? Are we to be degraded into passive machines, on whom supernatural influence is to produce a saving effect?' By no means. No such inference fairly results from the doctrine in question. Jesus Christ is indeed made of God unto us both wisdom and righteousness and sanctification and redemption. But yet it is left to us to determine whether we will be wise and righteous and holy and redeemed. The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. But, though it bringeth salvation, it does not force it upon us; though it empowers, it does not compel, and, like the God who gives it, has no respect of persons.

"What then is it that makes the difference between the saint and the sinner? Even this, that some of us refuse, while others receive the offered Saviour. It is for us to entertain or to reject the mercy which is proposed to us. He stands at the door and knocks. It is for us to open or shut. So far, and so far only, we are workers together with God. He gives us grace. He urges us to use it. He forgives, invites, exhorts, enables, inspires. But if we will not yield to this condescending influence, if we put away the means of grace and resist the suggestions of holiness, we ourselves renew the separation between us and God; and though our salvation can only be purchased by the Saviour, it is ours to avail ourselves of this purchased salvation or proudly to turn away from it. Undoubtedly the wretched cripple in the Gospel could not have healed his withered arm. But yet, when commanded to stretch it forth, it depended upon himself either to try to stretch it out and be healed, or to cavil at the order and retain his infirmity." pp. 170—172.

Of the succeeding sermon, which may be properly considered as a sequel to the two which immediately precede it, we think it sufficient to say, that it contains a just condemnation of the too-prevalent propensity, even in professed Christians, to rest satisfied with the mere elements and first principles of religion, and an animated exhortation to "go on unto perfection." The extracts which follow will serve to explain the object of this discourse.

"From this general statement it is evident that faith in the Apostle's view of it constitutes, as it were, in some sense the beginning, middle, and end of Christianity. Yet it appears, too, that the faith of a Christian will alter its character, as it proceeds: for the faith of a dying martyr is as materially different from the faith of an approved catechuman as the body of a full-grown man is from that of a tender infant. For faith of this latter description, sincerity is the only quality that is indispensable. But, as the Christian advances, his faith must become not only sincere, but fervent and active and constant, till it acquires firmness and strength, till it emanates in every virtue, and finally, by the grace of God, mortifies every sin. These, then, at length, my brethren, these graces of holiness and works of the Spirit, by which the faith of a Christian guides him by slow advances from weakness to strength, and from strength to perfection, these are the gradations, the steps, the links, of which we have been in search, which connect the foundation of a Christian's hope to the end of his career and summit of his ambition." pp. 188, 189.

"Perfection, however (after all, it must be confessed), is an awful word. Who may attain it with all his zeal? Who can hope for it with all his faith? In the next life, by the mercies of Christ, any man—in the present, none. What degree of shortness of that final

ed, provided it be attended with sincerity, the Almighty will accept and pardon, I suppose no one will presume to determine. No one can set limits to that all-encircling goodness, which has no where limited itself. But neither does the determination of this point concern us. Though the purpose of Providence is inscrutable, our duty is clear; and, while we are certain, that the Almighty will not punish any man for missing of a perfection which was placed beyond his grasp, the anger of God is revealed and determined against those who shroud their indolence under the plea of infirmity, who will not do what they can, because they cannot do what they would, and, because they despair of reaching, refuse to go on unto perfection." pp. 191, 192.

The volume closes with a very able discussion of the much-controverted question concerning Baptism, from the words of St. Peter relative to that sacrament, in the third chapter of his First Epistle. Nothing can be clearer or more triumphant than the reasoning by which Mr. Marsh disproves the frequently alledged identity of Baptism and Regeneration; while the necessity and the value of that initiatory ordinance are, at the same time, constantly and powerfully enforced. How far some of his expressions in the truly scriptural account of spiritual regeneration may be quite consistent with some others in subsequent passages of this sermon, or with the general tenor of his doctrine, we must not stay to inquire; nor can we do more than recommend the perusal of his arguments to those who are either disposed to attribute too much or too little to the sacrament in question.

Our limits remind us that we must bring this article to a conclusion. We cannot, however, take our leave of Mr. Marsh's volume without offering him our cordial thanks for the pleasure, and, we trust, the improvement which it has afforded us; and without congratulating the University before which these discourses were preached, on the sound and wholesome doctrine which thus appears to have been heard within its precincts. We trust that Mr. Marsh and many others of kindred sentiments will continue thus to diffuse "the words of truth and soberness." That such principles should be progressive, is the best hope which we can indulge, both for the Church and for our Country; and we rejoice that such evident symptoms of its accomplishment every where abound.—In closing our remarks, we would only add, that while the sermons which we have been reviewing afford very striking marks not only of a pious, but of a vigorous and well-stored mind, they occasionally betray a neglect of strictly theological research, or, at least, of systematic divinity, which may perhaps have led to the inaccuracies we have noticed, and to some others of minor importance, to which we have not thought it necessary to advert. Mr. Marsh is evidently an independent and original thinker; but highly as we are inclined to appreciate such a character, we who are old and steady, and are in the habit of looking much and widely around us, are disposed, though not to fetter our inquiries by systems, or to enrol ourselves as the implicit followers of any great and venerable names, yet to respect what is ancient in theology, and not to overlook, in adjusting our own conclusions, those of the wise, the learned, and the pious of former ages. We are far from intending to insinuate that Mr. Marsh is not well acquainted with the divinity of other days, or not well affected towards it. We would only beg leave to recommend the examination of a few of his tenets by the corresponding researches of the great writers of our Church. He may, perhaps, on such a comparison, find reason to modify some of his present views, or at least to exhibit them in a more softened and mature shape; or

he may, on the other hand, be armed with additional strength to convince us of our own errors. However this may be, he will allow us to assure him, that we shall meet him again as an author with unfeigned, and, we doubt not, with increased pleasure, upon some future, and we trust not very distant, occasion.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press:—Memoirs of John Duke of Marlborough, from Papers preserved at Blenheim, by Archdeacon Coxe;—Speeches of Mr. Fox, from 1768 to 1806, in 6 vols. 8vo.;—The Pilgrims of the Sun, a new Poem, by Mr. James Hogg, the Etrick Shepherd;—A practical Treatise, on finding the Latitude and Longitude at sea, with Tables, by Thomas Myers, A. M., of the Royal Academy, Woolwich, in 1 vol. 8vo.;—The Prayers, Catechism, and Hymns, in Greek and Latin, for the use of St. Paul's School, by Dean Collett, its founder, under the superintendance of the Rev. Dr. Sleath, the present high-master;—A full Exposition of the Controversy respecting Col. Mudge's trigonometrical Survey of England and Wales, by Dr. Olinthus Gregory;—and A translation of the Campaign of Paris in 1814, by M. Giraud.

Preparing for publication:—A Translation of the Travels of Ali Bey, or the Chevalier Badia, in Morocco, Egypt, Arabia, and Turkey, between 1803 and 1807, written by himself, in 2 vols. 4to., with plates;—A Translation of the Psalms of David, with Notes, by the late Bishop Horsley, in 2 vols. 8vo.;—Elements of the Natural History of Insects, by the Rev. W. Kirby, B. A. and W. Spence, Esq.;—An Historical Inquiry into the Ancient Ecclesiastical Jurisdiction of the Crown, from the earliest Ages of Christianity to the Reign of Henry VIII., by Mr. J. B. Brown, of the Inner Temple;—A Treatise on puerperal Fever, by Mr. W. Hey, jun. of Leeds.

Mr. Ackerman proposes to publish by subscription, the History of the Relief afforded by Great Britain, to the Sufferers by the War in Germany, in 2 vols. royal 8vo., price 25s.

Dr. Gregory, of the Royal Military Academy, has in the press, the third edition of his "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," with many corrections and improvements, and several additions; also, the third edition of his Treatise of Mechanics, with considerable improvements, especially in the volume devoted to the construction of machines.

The following subjects are proposed for the Chancellor's Prizes, in the University of Oxford, for the ensuing year,—viz. For Latin verses: "Europæ Paeatores Oxoniam invisentes." For an English essay: "The Effects of distant Colonization on the Parent State." For a Latin essay; "In illa Philosophiæ Parte, quæ Moralis dicitur, tractanda, quænam sit præcipue Aristotelicæ Disciplinæ Virtus?" Sir Roger Newdigate's Prize, English verse: "The Temple of Theseus."

The subject of the third gold medal in the University of Cambridge, for the best English ode or poem, in heroic verse, for the present year, is "Wallace."—The following is the subject for the next Norrisian prize-essay: "The treachery of Judas, and the failings of the other Apostles, are consistent with the Divine Mission of Jesus Christ."

It is said to have been determined by observation, that the mean annual quantity of rain is greatest at the equator, and decreases as we approach the poles. Thus at Granada, in 12°. N. lat. the mean quantity is 126 inches; at Cape François in N. lat. 20°. 120 inches; at Calcutta, 81; at Rome, 39; in England, 32; and at Petersburgh, 16.

As some workmen were lately digging a road from Burford to Barrington, they discovered, near the surface of the earth, a stone coffin, of an immense size, and extremely irregular, weighing nearly three tons; which, on examination, was found to contain the perfect

skeleton of a man, of middle stature, having his teeth entire, also a great number of short nails, completely oxidated and matted together in pieces of hide, of which materials it is probable a shield was formed. From the size and appearance of this coffin, and from the circumstance of its being found near to a place known by the name of Battle Edge, it is conjectured to have been deposited there after the battle, recorded by many of our early historians to have been fought near Burford, about the middle of the eighth century, between Ethelwold, King of Mercia, and the West Saxon King Cuthbert.

A Society has been formed at Oxford, for the relief of distressed travellers and others, which merits general imitation through the kingdom. It appears, that in the space of five months (viz. to Michaelmas 1814), three hundred and twenty-one persons (exclusive of children) applied for relief. Of this number twenty-three were rejected, after minute examination, as improper objects; nine of whom were committed as vagrants, either on account of disorderly conduct, or because they were convicted impostors. Of the remaining two hundred and ninety-eight, eight cases were deemed to be of that description which called for extraordinary assistance, leaving two hundred and ninety persons, among whom the sum of 14l. 3s. 8d. was distributed.

Some very important improvements have recently been introduced into the art of Printing, by which both the press work is greatly facilitated, and rendered more expeditious as well as perfect, and the ink is more equally and speedily distributed. This last has long been a great desideratum.

GERMANY.

In constructing a causeway in the county of Hont, an enormous skeleton of a Mammoth is said to have been discovered, and, at the same time, the fossil tooth of an elephant.

FRANCE.

M. de Guignes, late French Resident in China, has published his Chinese French and Latin Dictionary. The number of characters is 14,000. It was begun in 1809, under the auspices of Bonaparte.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Summary of the History of the English Church, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body, relative to its pretended Grounds of Separation; by Johnson Grant, M. A. of St. John's College, Oxford. 2 vols. 8vo. 14s.

A Sermon preached in the Parish Church of Sudbury St. Peter, July 7, 1814; by Henry Watts Wilkinson, M. A. 1s.

Devotional Exercises and Prayers, for the Private Use of Reflecting and Sincere Christians; from the German of the Rev. G. J. Zollikofer; by the Rev. William Tooke, F. R. S. 8vo. 12s. bds.

A Sermon preached at the Annual Meeting of the Northern Education Society, August 31; by John Birt, 8vo. 1s. 6d.

A Sermon, delivered September 15, 1814, at Dr. Collyer's Chapel, Peckham; by W. Chapman. 1s. 6d.

The Sick-Man's Friend, containing Reflections, Prayers, and Hymns, adapted to the different Circumstances of the Sick; by the Rev. J. A. B. Fry, 12mo. 2s. 6d.

A Dictionary of Religious Opinions; by William Jones, 12mo. 5s. 6d.

Discourses on Subjects chiefly Practical; by David Paterson, 12mo. 5s.

A Sermon, never preached, but respectfully addressed to both Houses of Parliament, 8vo. 2s.

MISCELLANEOUS.

Studies in History, vol. II., containing the History of Rome from its earliest Records, to the Death of Constantine, in a Series of Essays, with Reflections, &c.; by Thomas Morell, St. Neot's. 8vo. 10s. 6d. boards.

Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family; by Mrs. Taylor, of Ongar, Author of "Maternal Solicitude." Foolscap 8vo. 5s.

An interesting Collection of Scripture Prints, engraved from the Paintings of eminent Masters, by Mr. Freeman; adapted to illustrate Bibles, Common Prayers, and all works of Scripture History. 8vo. paper, 1l 1s.; ditto, coloured, 2l. 2s. 4to. paper, 1l. 5s.; ditto coloured, 2l. 10s.

Picturesque Views of Public Edifices in Paris; by Messrs. Segard and Testard, aquatinted in imitation of the Drawings; by Mr. Rosenberg, 4to. 1l. 11s. 6d., plain; coloured, 2l. 2s.

A Sketch of the United States of

North America, at the commencement of the nineteenth century, from 1800 to 1810; with Statistical Tables, and a new Map; by the Chevalier Felix de Beaujour; translated by William Walton, Esq. 8vo. 16s.

A General Description of Switzerland, according to the last Division in Nineteen Cantons, interspersed with Historical Anecdotes, and Remarks on the Dress and Manners of the Inhabitants; illustrated by fifty coloured engravings of the Costume; by an English Lady. 2 vols. royal 8vo. 3l. 13s. 6d.

The History of England, from the Norman Conquest to the Accession of Edward the First, in Two Parts. Part the First; comprising the Civil and Political History. Part the Second; containing the Literary History of England during that period; by Sharon Turner, F. S. A. 4to. 1l. 16s.

A Statement of the Early Symptoms which lead to the Disease termed Water in the Brain, with Observations on the necessity of a watchful attention to them, and on the fatal consequences of their neglect, in a letter to Dr. Wall, of Oxford; by G. D. Yeates, M. D. of Trinity College, Oxford; and of the Royal College of Physicians, London.

Pathological Researches; by J. R. Farre, M. D. royal 8vo. 7s.

The Morbid Anatomy of the Brain, in Mania and Hydrophobia; with the Pathology of these two Diseases, as collected from the Papers of the late Andrew Marshall, M. D. To which is prefixed a Sketch of his Life; by S. Sawrey. 8vo. 10s. 6d.

Report of the London Society for the Encouragement of faithful Female Servants, instituted 1813. 6d.

The Printer's Job Price Book, containing eighty-one Tables of the Master-Printer's Charges to the Public, for various descriptions of Jobs, on paper of different qualities, with corresponding degrees of workmanship. Also, a Table, shewing the quantity of paper to be given out for the respective sizes and numbers; by Philip Rose and John Evans, master-printers in Bristol; foolscap 8vo. 8s.

A Table of Remarkable Circumstances attending particular Numbers, from 1 to 9; by Joseph Taylor.

Time's Telescope for 1815. 12mo. 9s.

Evening Amusements for the Year 1815; by William Frend, Esq., M. A. 12mo. 3s.

Charlemagne, ou l'Eglise Delivrée, Poeme Epique, en Vingt-quatre Chants; par Lucien Bonaparte, Membre de l'Institut de France, &c. &c. 2 vols. 4to. 4l. 4s.; royal, 7l. 7s.

Roderick, the Last of the Goths, a Tragic Poem; by Robert Southey, Esq. Poet Laureate, and Member of the Royal Spanish Academy. 4to. 2l. 2s.

The Lord of the Isles, a Poem, by Walter Scott, Esq., 4to. 2l. 2s.

Letters from Albion to a Friend on the Continent; written in the years 1810 to 1813. 2 vols. 12mo. 14s.

An Exposé on the Dissensions of Spanish America, containing an Account of the Origin and Progress of those fatal Differences, &c. &c. by William Walton, Esq. 8vo. 12s. boards.

A circumstantial Narrative of the Campaign in Russia: embellished with Plans of the Battles of Moscow and Malo Jaroslavitz; by Eugene Labaume. 8vo. 10s. 6d.

The Border Antiquities of England and Scotland; comprising Specimens of Architecture and Sculpture, and other Vestiges of former Ages; accompanied by Descriptions; together with Illustrations of remarkable Incidents in Border History and Tradition; by Walter Scott, Esq. in imperial quarto, and medium quarto, nine parts, containing fifty-four plates, and forming the first volume; medium quarto, 4l. 14s. 6d. and imperial, 7l. 4s.

RELIGIOUS INTELLIGENCE.

GENEVA.

THE following is an extract from a letter dated at Geneva the 21st Dec. last.

"The great moral question of the Slave Trade, as connected with the proclaimed intention of France for its continuation during five years, excites here the highest degree of interest. When the religious and enlightened mind of Louis XVIII. is considered, no doubt ought to be entertained as to the solution in the negative; his decision being anxiously looked for here, you may judge of the happy feelings created by the arrival of Mr. Wilberforce's Letter to Prince Talleyrand. Some transient clouds may have gone over Geneva during Voltaire's residence here; but it is well known, that his detestable doctrine was always lamented, and strongly reprobated, by the respectable and larger part of its inhabitants. It was, therefore, to be expected, that at this present great moment, Geneva, one of the first se-

minaries of Protestantism,—Geneva, emerging from a state of slavery,—Geneva, loudly and thankfully acknowledging the hand of the Almighty in her deliverance,—should not remain silent on the subject of the Abolition of the Slave Trade; a subject equally sacred to religion and humanity.

"It must, however, be evident to every one, that from its geographical situation, this little State (now become of more political weight from its being lately made one of the Swiss Cantons) could not with propriety present a law prohibiting a trade in which it could have no *direct* concern: but some invitations from merchants in the French ports, having been whispered to a very few monied individuals at Geneva, to assist and partake in the supposed profits of the execrable trade, the Great Council of this place, glowing with its own religious feelings, and additionally elevated by Mr. Wilberforce's Letter (of which large parcels have been sent hither from Paris, and greedily bought up), have availed themselves of the present moment, to manifest *nem. con.* their religious abhorrence of the traffic. They have done it in a solemn, impressive manner, becoming the high situation in which the Church of Geneva stands, and in a manner which has for ever stamped the universal opinion of its inhabitants on the sale and purchase of their fellow-creatures."

Nor is this the only instance in which Geneva has shewn a marked respect toward the British Nation. We learn from the same letter, that "very lately, some of our countrymen being there, and finding themselves destitute of a place of public worship, according to the rites of the Church of England, joined with a few of the inhabitants in requesting of the Council the allotment of a building for that purpose. The Council received the request with tokens of great satisfaction, and instantly granted it in a manner, and with expressions towards our Sovereign and nation, truly gratifying. The Diploma under the Great Seal of Geneva was issued the next day by the Syndics, and presented by one of the Council in person; so that our countrymen resorting to that city, many of whom are on their first arrival deficient in the French language, may now find a place of worship, and a service intelligible to the ear, as well as accordant with the belief. At present, indeed, the benefit to be derived from this circumstance depends very much on the casual presence of such English Divines as may be visiting Geneva in their travels. Hereafter, perhaps, as the English Congregation increases, it may be thought advisable to appoint a resident clergyman, and thus to give full effect to the liberal and unprecedented grant of the Genevese Council."

An abstract of the Reports of the British and Foreign Bible Society having been published, and widely circulated in Geneva, it gave rise to the formation of a Bible Society in that city. This event took place on the 31st of December, the day on which, by a national feast and religious thanksgivings in their temples, the Genevese celebrated the first anniversary of their restoration to liberty and independence. Another Bible Society has been formed, at Lausanne, for the whole of the Pays de Vaud.

THE WALDENSES.

A memoir respecting the Waldenses or Vaudois, who inhabit the vallies of Piedmont, "the result of observations made during a short residence amongst that interesting people, in the autumn of 1814," has just been published by a respectable Clergyman of the Church of England. It is well known that the Waldenses were eminently our Redeemer's witness, during the dark ages of the Church; and it is supposed, not without reason, that Wickliffe derived some portion of his light from them. The ancient history of this people is well known to the Christian student. The details of their sufferings during the fifteenth, sixteenth, and seventeeth centuries, have also been fully recorded. Our author, therefore, judiciously confines himself to some brief sketches of their more recent history. The last dreadful persecution to which they were subjected, commenced in January 1686. A minister of the Valleys made the author a present of a manuscript relation of their sufferings at that period, the truth of which is attested by ten ministers assembled in Synod, on the 19th October, 1716. From this manuscript he has extracted whatever is material; omitting, however, the account of some refinements in cruelty of too horrid a description to be repeated.

An edict having been issued, forbidding their religious worship, requiring their temples to be destroyed, their

ministers banished, and their children baptized and educated in the Roman Catholic Church, the Valleys were attacked by the troops both of France and Savoy. The Vaudois made at first considerable resistance, but, deceived by a false promise that their persons and families should be safe, they threw themselves on the Duke of Savoy's clemency. This, however, proved no security. The author details various cruelties which were exercised on these faithful followers of their Lord. Of these we shall mention only two instances.

"Daniel Moudon, elder of the church of Rora, after seeing his two sons beheaded, the wife and child of the one, and the two children of the other, massacred, was compelled to carry the heads of his sons upon his shoulders, to walk two hours barefooted, and was afterwards hanged.

"M. Leydet, Minister of Pral, hid himself in caves, but was at length taken, and conveyed to Luzerne, to the palace of the Marquis D'Angrogne, where the Duke of Savoy was also at the same time. He was imprisoned and fed on bread and water; and, in addition to other hardships, was constantly assailed by the monks, over whom he as constantly triumphed in argument. When threatened with death if he did not abjure his faith, he replied, that he could not be justly put to death, since he was not armed when taken prisoner; besides, the Duke of Savoy had promised a pardon to all his subjects: 'Still,' said he, 'I am ready to die for the name of Jesus Christ.' His example and exhortations exceedingly fortified his fellow-prisoners. When the sentence of death was pronounced, he heard it with Christian resignation. Although he begged to be left alone, in order to pray with freedom, the monks still harassed him with disputes till the time of execution, which took place at Fort St. Michel, arrived. On quitting the prison, he said 'it was a day of double deliverance; that of his body from captivity, and that of his soul from imprisonment in the body; for he cherished the expectation of partaking shortly in full liberty of the joys of the blessed.' At the foot of the scaffold he prayed in a manner that very much affected the bystanders, and on the ladder said, 'My God, into thy hands I commend my spirit.'—A martyr worthy of the best ages of the church of Christ! Even his enemies were compelled to admit that he died like a saint."

About fifteen thousand men, women, and children, who had thrown themselves on the Duke's clemency, were confined for about nine months in fourteen castles in Piedmont, with a scanty allowance of unwholesome bread and water. They lay on brick or rotten straw, and in such crowds that the air was infected: eight thousand died in consequence of these barbarities. Most of the survivors were permitted to return to Switzerland, after threatenings and allurements had been tried, for the most part in vain, to induce them to forsake their religion. Those who did apostatize, did not regain their possessions, but were conveyed to a distant province. In many cases, however, the children were not permitted to accompany their parents to Switzerland, but were taken away and dispersed in Piedmont. Their pastors were also removed from them, and eighty men were forced to work in chains for three years in the citadel of Turin. Even those who were allowed to seek refuge in Switzerland endured great hardships. They were made to travel in the severest weather. Numbers died on the way, whom their friends were not even permitted to remain and bury. Women were seen lying in the snow, with their infants still in their arms. Many expired at the very gates of Geneva. These wretched exiles, while they remained in Switzerland, were supported by the charitable contributions of the English and Dutch. Most of them afterwards obtained grounds in Wirtemberg, Dourlach, Hesse Darmstadt, and Hanau, where they established fourteen churches, and where seven ministers and schoolmasters were supported by our King William.

In 1689, a party of from six to nine hundred of the exiles, who remained in Switzerland, joined by about three hundred French exiles, resolved to return and re-occupy their native Valleys. On the night of the 17th of August, they crossed the lake of Geneva and landed in Savoy, and thence forced their way, at the point of the sword, over Mount Cenis, till they arrived at Guigon, a hamlet annexed to Pral, where they engaged in worship, singing the cxxixth Psalm, their Colonel and Pastor Arnaud preaching to them. Here they maintained themselves, displaying on all occasions extraordinary valour, but exhi-

biting more of the martial than of the evangelic spirit, till at length the Duke of Savoy was induced to conclude a peace with them, and to permit the return of their wives and children. Hence the origin of the present race of Waldenses, a population of seventeen thousand souls. Subsequently to their return, they were long subjected to many hardships. They were compelled to desist from work on the Romish festivals, and forbidden to practice physic or surgery, or to purchase land; and their children were often taken from them, to be educated in the Catholic faith.

The Vaudois inhabit the three Valleys of Lazerne, La Perouse, and St. Martin, containing thirteen parishes or communautès. Their grounds were formerly more extensive; but they have been dispossessed of them; and these three Valleys have been left to them rather as places of exile than of enjoyment. With the exception of a few spots, it is by dint of hard labour that the barren soil of the sides of the mountains yields the means of subsistence. The principal diet is black wheat, potatoes, cow's or goat's milk, and chesnuts. The roads wind through rocks, where the noise of the rushing torrent is generally heard; and sometimes the dreadful avalanche overwhelms the traveller, or buries a family in their cottage.

The Vaudois preserve from their forefathers a sincere respect for pure and undefiled religion. Public worship is generally attended; and on the day of celebrating the Lord's Supper, the church was full, and the behaviour of the communicants solemn and pleasing. It is usual, on the winter evenings, for several families to meet together to unite in religious exercises.

Notwithstanding the persecutions they have endured, they are loyal subjects. They rejoiced in the recent restoration of the King of Sardinia; and when at a former period Louis XIV. invaded Turin, Victor Amadeus II. took refuge among them, and remained secure till relieved by Prince Eugene. They are also an honest people. While the country near them is infested by robbers, they devote themselves to useful labour. They shew even a generous disinterestedness, refusing rewards for the services they render to strangers, and exercising hospitality as if they received instead of conferring a favour. If one is ill, the neighbours cheerfully and gratuitously sit up at night in the sick chamber; and there is even a strife among them who shall pay the first and greatest attentions. If a poor man has met with an accident, a collection is often made for him. Nor do they confine their benevolence to their own sect, but are ready, from their scanty means, to relieve their Catholic brethren also. Their respect and grateful attachment to the English is remarkable. The English they regard as their best friends; their chief resource in difficulty: and it is to the British Minister they have now confided their interests at the Congress of Vienna. "I was forcibly struck," says the author, "with the remark of the amiable wife of one of their ministers, who told me that they made a point of instilling into their children respect and esteem for the English, from the very dawn of reason in their minds."

Their manners are in general very correct, though of late injured by their necessary communication with the French. Their great amusements are firing at a mark, with a view to become skilful marksmen; and dancing. This last exercise was prohibited in 1711 by the Synod, but the prohibition was not attended to.

Their schools were once flourishing. About 300*l.* sterling were annually sent from Holland for the support of fifteen great, ninety little or winter, and two Latin schools, and for relieving disabled ministers and widows of ministers.—Since the year 1810, however, only 100*l.* a-year has been received from this source. The schools have therefore fallen into decay. With the exception of the Latin schools, indeed, they still exist; but barely exist. Our Queen Mary had also granted pensions to thirteen schoolmasters; but since 1797 this resource has also failed. Each of the thirteen parishes has a minister; and to each of them several hamlets are annexed, in which there are also churches. Queen Mary established a grant of 20*l.* annually to each pastor; but of this nothing has been received since 1797. Besides this, there is an annual payment, the product of a collection made in England about forty years ago, which has been regularly received; and from which the ministers and the widows of ministers derive some assistance. From the failure of the Royal grant, however, several of

the ministers (some of them men of taste and learning), and also of the widows of ministers, are reduced to very narrow and even distressed circumstances. The Swiss Cantons formerly assisted in the education of candidates for the ministry among them, which was conducted at Geneva and Lausanne; but it is uncertain whether the same aid will be continued. They have lately erected two new churches; one of which had been destroyed by an earthquake, and the other by hostile hands. In this they were aided by the United Brethren, and some friends at Turin. The ancient Waldenses were Episcopalians. At present a moderator is chosen, who presides over their little Synod. Each church has a deacon, who attends to charitable objects, and several elders; but their discipline is less perfect than formerly. The Liturgy used in their churches is that of Neufchatel. The festivals they observe are, Christmas, Easter, Ascension, and Pentecost.

The Waldenses are clearly in want of pecuniary aid; and it cannot be supposed, observes the author feelingly, that a people "so eminently protected by us in the eighteenth, will be neglected by us in the nineteenth, century. There was a time when the Waldenses did not so much receive as impart benefits. Their college of Angrogne sent forth zealous missionaries to convey pure religious knowledge to several parts of Europe, then involved in ignorance and superstition. They were, indeed, according to the import of their armorial bearings, a light shining amidst thick darkness*. If, in these latter days, something of the ancient splendour of their piety should, through Divine grace, re-appear, those Christians will have reason to esteem themselves very happy, who, by their generous efforts, may be in some degree honoured as instruments of the revival. It is unquestionably the duty of believers to endeavour to promote, and to pray for such a revival of vital piety in churches once renowned, as well as the diffusion of Divine Truth among the heathen."

"If," he adds, "instead of seeing the condition of the Waldenses through the medium of this imperfect Memoir, British Christians found themselves actually in the Valleys, and, holding a history of the Vaudois in their hands, cast the eye around spots consecrated by the sufferings of so many disciples of the Lord Jesus, they would be filled with esteem for the people, and a desire to promote their happiness. The evening before I quitted them, a solitary walk afforded me full scope to indulge such a train of feelings:—a sacred luxury it may be well termed, since the sensations of delight were really such as neither the treasures of art deposited in the Louvre, nor the stupendous views of nature unfolded in the cantons of Switzerland, had possessed in an equal degree the magic to impart. All around seemed to have a tendency to foster the disposition:—a torrent rushed by on the left; the evening was so mild, that the leaves scarcely stirred; and the summits of the mountains, behind which the sun had just set, appeared literally above the clouds. The emotions produced by the scenery and recollections associated with it, will not be soon effaced: it might be the last time I should see those mountains, which had been so often the refuge of the oppressed—those churches where the doctrines of the Gospel had been so long and so faithfully maintained—and those friends, from whom a stranger from a distant land had received so many proofs of affectionate regard! Full of such thoughts as I walked along, I arrived at length at the house of one of the pastors, to pass the night. The next day he accompanied me to the limits of his parish, on the Col de Croix, which separates Piedmont from Dauphiné. The walk being long and tedious, he had brought bread and a flagon of wine, and observed, as he gave me the refreshment, it was 'une espèce de communion'—might be almost considered a sort of communion. We then parted, with expressions of Christian esteem, and, descending the other side of the mountain, I soon lost sight of the lands belonging to the Vaudois—descendants of a class of men who were, for a series of ages, 'destitute, afflicted, tormented;' but of whom the world was not worthy!'"

The author states, that a Committee will shortly be formed, and a treasurer appointed for managing any sums of money that may be entrusted to them

*"Lux in tenebris:" the arms of the town of Luzerne, which once belonged to them.

for the Vaudois; and should any profits arise from the sale of his publication, they will be devoted to the same object. The Memoir is published by Hatchard, and well deserves the attention of our Christian readers.

VIEW OF PUBLIC AFFAIRS.

THE present month has been remarkably sterile of events. The Congress at VIENNA, to which the eyes of Europe are at present anxiously directed, still continues its labours; but we are left in utter ignorance respecting either the nature of the discussions which are passing there, or their probable result. Conjecture and rumour are indeed very busy, and each continental mail is fraught with fresh tales of quarrel or conciliation, of demand or refusal, of renewed hostility or universal harmony. We see no ground for giving the smallest credence to these varying reports. They are evidently fabricated to amuse the public, or to serve some sinister end.

In SPAIN the persecution of the patriots continues with unabated rigour, and the state of the country is represented as critical and alarming. We can hardly regret any crisis which shall issue in the overthrow of the Inquisition, and in the punishment of perfidy so black as has been shewn towards those noble and gallant men, who achieved the independence of the Peninsula, and, in evil hour for themselves and for Spain, effected the restoration of Ferdinand VII. Bonaparte, by the single act of preserving, and at length liberating, that Prince, has amply avenged himself on the Spanish Nation.

The Legislative Assemblies of FRANCE have been prorogued to the 1st of May. The 21st instant, the anniversary of the murder of Louis XVI. has been observed as a day of general mourning, and religious humiliation in Paris, and we presume in other parts of France.—The bigotry of the Romish priesthood in refusing the usual rites of sepulture to a tragic actress of eminence, who lately died at Paris, had nearly produced a formidable commotion in that city. The seasonable interference of the Government, in overruling the determination of the Church, quieted the tumult, and prevented the threatened explosion. —A plan is said to have been adopted for founding a free French Colony in Africa, on the model of Sierra Leone. Such a plan must necessarily terminate in disaster and failure, if it be not accompanied by the Abolition of the Slave Trade. What the French Government will now do in respect to this great measure, it is impossible to say; but as they must be fully convinced, by the information recently received, of the impracticability of re-establishing the plantations of St. Domingo, they may possibly be more accessible to solicitation on this point.

We are happy to understand that in the Treaty with the UNITED STATES, there is a stipulation binding both countries to do all in their power to abolish the slave trade universally.—No fresh events of moment have occurred on the Western side of the Atlantic. The very great difficulty, however, which is experienced in raising money, and the growing discontent of the Eastern States, afford a strong pledge for the ratification by Mr. Madison of the Treaty of Ghent.

HAYTI is almost the only part of the world which has furnished any thing very interesting in the way of news, during the present month. We formerly stated, that M. Malouet, the Minister of the Colonies, had sent over to Hayti, before his death, three Commissioners for the avowed purpose of obtaining and transmitting to Government, information respecting its state and the disposition of its chiefs. They arrived in Jamaica in the month of August. On the 6th of September, the Chief of the Mission, M. Dauxion Lavaysse, addressed a letter to the President Petion, in which he endeavoured to allure him, in a manner, however, but ill adapted to the end he had in view, to acknowledge the authority of Louis XVIII. On the 1st of October, he addressed to Christophe, a letter of a very different description, forming a strange mixture of stupid flattery, and still more stupid intimidation. He threatens him with the united force of Europe, if he refuses to proclaim Louis XVIII. Great Britain, he affirms, is the soul of the confederacy, which has been formed to overturn every revolutionary Government, and

among the rest that of Hayti, should he be so blind to his interests as not to yield to the invitations of that monarch. The slaves which the French are at this moment purchasing on the coast of Africa, he adds, will be converted into soldiers for the purpose of destroying the refractory. He intimates at the same time, that Christophe is too wise not to prefer becoming a great lord and a general officer, under the great sovereign of France, to continuing in the precarious situation of the chief of a number of revolted slaves. The letter is full of the grossest mistatements of fact, in respect to the recent events which have taken place in Europe, and abundantly proves the entire ignorance of M. Dauxion Lavaysse, and of his master Malouet, as to the state of information in Hayti. Every occurrence which takes place in Europe is as fully known there as it is on the Exchange of London.

This foolish and impolitic proceeding has had precisely the issue which might have been expected. Of the course pursued by Petion, on the occasion, we only know in general, that he has turned a deaf ear to all the solicitations of M. Dauxion Lavaysse, who repaired himself to Port au Prince. There he was almost immediately taken ill; and he still continued so ill, at the date of the last dispatches, as to be incapable of attending to business. This emissary appears to have been a member of the Committee of Public Safety, under Robespierre; a circumstance which was known to the Haytians, and which was by no means calculated to inspire them with confidence in his intentions.

We have received much more ample details from Cape Francois. Christophe, on receiving the letter of Dauxion Lavaysse, summoned a General Council of the nation, to whom it was submitted, together with a copy of the same person's letter to Petion. The Council unanimously voted an address to the king couched in very energetic terms. "The most abominable of tyrants," they observe, "when they have wished to impose their oppressive yoke on the people, have employed treachery, and have covered their criminal purposes under some specious pretexts; but the envoy of the king of the French, has impudently dispensed with all disguise. He has dared to propose to a free people, the alternative of slavery or death." "And to whom do they dare thus to speak of *master* and *slave*? To us, a people free and independent; to warriors covered with noble wounds, gained in the field of honour, who have destroyed, to their very roots, ancient prejudices and slavery; to those warriors who, in a thousand combats, have made so many of these barbarous colonists bite the dust; the residue of whom, escaped from our vengeance, now dare to speak of restoring their abhorred system, which we have proscribed for ever." "The conduct pursued by the French shews that they place us beyond the pale of nations; for to what other people on earth would they dare to propose conditions so vile and degrading? They contemn us; they are so impressed with the idea of our stupidity, as to suppose, that we want the ordinary instinct which actuates animals to seek their own preservation. Is it in return for the benefits we have received from the French, that we are now to resume the chains of slavery? Is it for a sovereign, who is wholly unknown to us, who has never done any thing for us, and in whose name we are insulted, that we should now change our state? Is it to be delivered anew to torture, or to be devoured by dogs, that we are to renounce the fruit of twenty-five years of battles and blood? What have we still in common with this people? We have broken every tie which bound us to them. We have now no points of union with the French, who have never ceased to persecute us, and whom we abhor. Why then must we be condemned to groan under their oppressive yoke?" "We desire to be free and independent, and ever shall be so in spite of tyrants." If it were a question, they observe, whether they should prefer the renunciation of freedom, or extermination, they would unanimously embrace the latter alternative. But no: they say, that is impossible: "Hayti will be invincible. The justice of her cause will enable her to triumph over all obstacles." They conclude with offering their arms, their lives, their property to the service of their king, their country, their liberty, their independence.

The same packet which brought us this account, brought over also to this country several very able Haytian publications. One of these is a refutation of the calumnies of M. Malouet, against the negro race, and of that minister's defence of the colonial system;—another, a refutation of the letter of Dauxion

Lavaysse; both written by Le Chevalier Prezeau, Secretary of Christophe. These works manifest not only a thorough knowledge of the particular questions at issue, but much general information, and great acuteness of intellect. "I perceive," he says, "in the course of your letter, that one of your great objects is to generate distrust between us and the brave and loyal British Nation, by threatening us with the co-operation of her arms against us. But could you for one moment persuade yourself that we should be the dupes of your perfidy and falsehood, when in the public prints we witness all the efforts which the English Government and the virtuous philanthropists of that nation have been making in our favour? I can, moreover, assure you that we have various extra-official documents, which prove to us that the views of the powers of Europe towards us are very remote indeed from those you would assign to them. Far from having gained your end, see what you have in effect done. You have thrown light on our course. You have given us new motives for attaching ourselves to the great British Nation, and new grounds of execration against you, and for distrusting your criminal schemes."

A General Medina, who was attached to the mission of Dauxion Lavaysse, was sent by him to Cape François, to conduct the negociation with Christophe. He was there recognized as a person who had served in the army of Toussaint Louverture, and who having been entrusted with an important post, betrayed it to the French force under Le Clerc. On this account, and because he was also without any credentials from the French Government, he was arrested, and his papers seized. From these papers it appeared that his real mission, which he pretended to be wholly pacific, was to excite discord and insurrection among the Haytians. It is therefore intended to bring him to trial as a spy.

We are happy to observe that the king of France has formally and officially disclaimed any participation in the proceedings of M. Dauxion Lavaysse. His mission is stated to have been directed to the single point of procuring information to guide the deliberations of the French Government. The tone adopted, therefore, in his letters to the Haytian Chiefs is wholly disavowed. We are glad of this, for the king's own sake. But knowing the character of M Malouet, we can have no doubt that the conduct of the agents has been conceived in the spirit of their employers' secret instructions. It has, however, as far as we can judge, been a very fortunate circumstance for the cause of negro freedom that these instructions were framed with such entire fatuity. It has extinguished for ever the hopes entertained by the Colonists of regaining their ancient footing in St. Domingo. It has confirmed the liberty and independence of Hayti.

The President Petion has testified his gratitude to Great Britain, for the ardour with which she has espoused the cause of the African race, by reducing the rate of duties on British merchandize imported into his dominions to five per cent. instead of ten per cent. which is the rate levied on the goods of all other countries.

GREAT BRITAIN.

The dull uniformity of our domestic history has been relieved only by the extension and modification of the Order of the Bath, so as to embrace a great number of meritorious naval and military officers—and the death of that noted impostor, Joanna Southcott. We have hitherto avoided any reference to that unhappy woman or her deluded followers, feeling that it was a case equally beyond the reach of reason and ridicule. The bubble, however, is at length burst. Her imposture has been detected; and the folly of those who countenanced it has been exposed, even to their own conviction, by one to whose arguments there is no reply. They have been driven from this refuge of lies; but doubtless the same blind credulity and drivelling folly which led them to enrol themselves in the list of Joanna Southcott's followers, will make them fit dupes of the first pretender to supernatural revelation who may assume the same confident tone, and denounce on all that is superior in rank and station the vengeance of Heaven. A Brothers and a Southcott have had their day; and it is not a little remarkable that, with few exceptions, the followers of the former have been the most devoted disciples of the latter.

We wait to see to what new prophet they will now attach themselves; persuaded that, in their present state of mind, they will build their faith on any rather than on Him who is "the way, the truth, and the life," and who requires that we should "be born again," "deny ourselves," and "crucify the world and the flesh," if we would be numbered among his followers.

Parliament will re-assemble on the 9th of February.

OBITUARY.

To the Editor of the Christian Observer.

In sending you the following account, I feel that I am only paying a debt of justice to him who is the subject of it, to the cause which he was made the honoured instrument of supporting, and to the Christian world to whom such a character cannot but be dear.

On Sunday, Sept. 25th, 1814, died, in the midst of his vigour as a man, and of his usefulness as a minister, the Rev. John Grundy Thompson, M. A., for six years Curate of White Roothing, Essex; his death was occasioned by the rapid increase of internal inflammation terminating in the thrush, which suddenly removed him hence after only a few days' confinement, and only two or three of apprehension and alarm. His loss has made a breach, both in the parish and neighbourhood, which cannot be easily repaired. The influence of his character was felt throughout the whole of the surrounding circle, as was amply testified by the respect shewn at his funeral, but more especially on the following day, when his funeral sermon was attended not only by an overflowing church and a crowded porch, but also by a permanent tribute of respect to his memory; an ample fund having been subscribed to transmit to posterity, by means of a tablet in the church which was the scene of his labours, some record of the virtues and graces which distinguished him.

The particulars of his life are not unlike those of many other faithful Christians. After receiving his education at school, he was removed to Cambridge, with the view of qualifying himself to become a minister of the Established Church. Here, instead of devoting himself to the studies peculiar to the university, he occupied himself in reading the sermons of our divines, from King William's days to the present time; and he afterwards used to lament the time which he might more profitably have devoted to the perusal of those of an earlier period and of a more decidedly evangelical character, or to the study of the sacred Scriptures. He read much, but he acquired little sound knowledge; and he left College after taking his Bachelor's degree, with a deep impression, indeed, that seriousness and sobriety became the ministerial character, but with views of divinity lamentably deficient, confused, and erroneous. In this state, with very imperfect notions, it may be presumed, of the awful responsibility which had devolved on him, he entered into holy orders.

In the year 180[illegible], he came to Cambridge, for the purpose of taking his Master's degree, where the writer of this account, who had been brought there by a similar intention, met him. I had known a little of him while we were undergraduates, having occasionally seen him in the society of a common friend: by means of the same friend, we were now again brought together. As we were walking in the streets of Cambridge, I took occasion to remark, that we who had undertaken the ministry, had in general but very inadequate views of the importance of the obligations imposed on us; and that from the little experience I had

had, whatever the truth might be, many of us appeared to be in error. I had at that time been about three years in a curacy, and about a month before had visited a clergyman in the neighbourhood, whose views I found to be very different from my own; and I left him with the impression, that whether he was right or not, (and I could not deny that he made his case out fairly by the Scriptures), one thing was plain, I was certainly wrong. This persuasion I imparted to my dear deceased friend. It was all I then knew, and the hint was not lost on him. He never forgot this conversation: from it he dated the first rise of real seriousness in his heart; and when we were brought into closer intercourse in after-life, he frequently mentioned it with pleasure and gratitude. Indeed, it was only a month before his decease, (little did I then apprehend it was the last time I should see him on this side the grave!) while we were conversing on the mercies of God in our social circle, that he dwelt on this circumstance with thankfulness and praise to God.

And here let me pause for a moment, to admire the mercy of God which overrules such apparently weak means to the production of so much good. An unpremeditated word falling from the lips of some trifler, is improved to the conversion of a minister of the Gospel, and through him, perhaps, to the conversion of thousands; the grace which was found in him flowing to his converts, and through them perhaps to their children and neighbours to a remote posterity.

His thoughts having been thus called to the subject, Mr. Thompson soon saw the inconsistency of his general course of conduct with his obligations as a clergyman: and as these convictions were strengthened by reflection, the power of religion gradually increased; new habits and sentiments were induced; new principles were implanted; his former prejudices gave way; and the light of Divine Truth shone more and more into his mind. As we were at a distance from each other during the early years of this change, I can only speak of his progress in general terms, as it was indicated by our correspondence. I parted with him at Cambridge without any expectation of meeting him again; but in the course of a year he availed himself of a slight occasion of commencing a correspondence with me, which was continued, and soon became interesting. His views of religion, like my own, were still very imperfect and confused; but what we knew we freely imparted to each other.

Thus passed the intermediate years, till the opening of 1808, when a lectureship in the populous town in which he resided became vacant. It was in the gift of one of the London Companies: he came to town, therefore, to canvass for it, and resided with me during this hurried season. While he was sitting with me, the vacancy of White Roothing was announced. It immediately occurred to him, that now we might come together; and that he might be my curate. Obstacles, however, interposed at the time an effectual barrier to this design; and he quitted town, having equally relinquished all views of succeeding in his application for the lectureship, or of commencing a more intimate connection with me.

Nearly half a year had been consumed in inquiries and treaties on my part for a suitable curate, but without effect; till at length, having mentioned my difficulty to Mr. Thompson, in the course of our correspondence, he appointed to meet me at White Roothing; when he decided on accepting the curacy. I bless God for all the mercies which have been the result of that determination, to ourselves, as well as to the parish and neighbourhood. Six years have elapsed since that time, and I only express the general sentiment, when I say, that he has been a blessing to the

whole circle over which his influence extended. A spirit of peace, and conciliation, and love, characterised his public as well as his private life. It was the constant observation of those who visited him; "What a savour of love and godliness seems to mark this happy place!" I have known persons who have said, that they never left his company without some spiritual improvement. For myself, I seldom returned from my periodical visits to him, without a deeper impression of the excellence of heavenly things, a deeper conviction of the blessedness of a life of faith, and of the necessary efficacy of Christian principles to produce what was lovely, attractive, and desirable in human conduct. His family was admitted by all, to be a family of unity, peace, love, and holy fellowship.

But there will be no room to wonder at this constant exercise of love in his outward conduct, if we consider the deep-wrought spirituality of his mind. I have known few men so well; but I never knew any who seemed to walk more closely with God. He had deep and abiding views of the mercy of God in Christ; of his free favour, unmerited love, and boundless compassion to every penitent sinner: and as this was the subject on which he loved to dwell, both in and out of the pulpit, so it was evidently that by which his own soul was constantly animated and supported. I have known him in difficulties, but they were no difficulties to him: they would have appalled most men, but they only served to unite him more closely to his God; and though I have sometimes attributed this confidence, in some measure, to constitutional hardihood of character, yet this was so tempered by Christian meekness, that on a closer inspection I was convinced it was the effort of faith, not of animal courage. A sense of redeeming mercy, experienced in his own soul, was evidently the main spring of his holy obedience. And as the love of God to sinners was the leading topic of his ministry and of his conversation, it was as evidently the source of his own consolation and joy. The spirit, the subject, and the end of his conversation was Jesus Christ, the same yesterday, to-day, and for ever.

My dear friend published but little: a sermon, preached at the Visitation of the Clergy at Grantham, about eight years since, and two pamphlets in defence of the Bible Society, which were probably of use in silencing the opposition made to it in that quarter in which he lived, and which are distinguished both by the force of their arguments, and by a delicate regard for the feelings and a sincere desire for the conviction of his opponent.

His death was answerable to his life, though it afforded, from the rapidity of its advance, but little opportunity for the display of his principles. It was remarked, however, by those who knew him, and attended him in his sickness, that his peculiarly strong views of the Divine mercy to him as a sinner, upheld him to the last. He trusted that God would do with him whatever he saw best. His tranquillity was not, apparently, interrupted for a moment by any anxiety as to a provision for his widow and seven children: he left these his dearest earthly blessings, as he left himself, simply to the disposal of the Divine goodness and love. He often blessed God aloud, that he had not then a God to seek. He remarked, that during the short time of his rapidly progressive illness, he had enjoyed more of the presence of God than he had ever done before: and about an hour and a half before his death, when the increasing symptoms gave no hope of his recovery, he said to a friend, that he had no doubt that all was well as to his best interests: and not long before his death, as the difficulty of respiration arose almost to suffocation, he observed calmly, to the physician who at

tended him, that this could not last long. He soon after expired, continuing collected and sensible to the last.

To all human appearance, it was more probable that the affection of the curate should have recorded the death of the rector; rather than that the rector should be called on to pay this tribute to the memory of his curate; the one being weakly and disabled, the other possessing more than the common measure of bodily health and strength. He always read prayers twice, and preached three times, and not unfrequently four times, on the Sabbath, and this without complaint or apparent fatigue. The sudden departure of our friend was an instance of that sovereignty on which he delighted to dwell; and as there are, perhaps, no more important relations than those of father, husband, brother, friend, and minister; all which were combined in him; so there is, perhaps, no dispensation of Providence which calls on us who remain, for a more active exercise of faith, resignation, and submissive acquiescence, than when such a man is suddenly taken off at the age of forty-two, in the midst of his usefulness both as a member of society, and as a minister of Christ. Let us all pray that God would give to us who remain, grace to imitate his ardent faith and close walking with God. And let me entreat the prayers of every reader of this memoir, that a double portion of his spirit may rest upon his successor; that the scene of his labours may long be enriched with the saving light of the Gospel of Christ, and be blessed in witnessing the addition of many souls to the church!

H. B.

HENRY THORNTON, ESQ.

It is with the deepest regret that we announce to our readers the death of HENRY THORNTON, Esq. M. P. for the borough of Southwark, a man revered and beloved by all who had the happiness to know him. After a long and painful illness, which he bore with an extraordinary degree of Christian patience and resignation, he departed this life on the 16th instant, in the 55th year of his age.

Mr. Thornton was eminently remarkable for a sound and powerful understanding, for great elevation and rectitude of principle, and for an enlarged and unwearied philanthropy. In the House of Commons he distinguished himself by his knowledge and successful exertions in matters of finance, and by his uniform support of measures conducive to the improvement and welfare of mankind; while the independence and integrity of his conduct secured him the respect of men of the most various political sentiments. The strenuous part which he took, both in his public and private capacity, in promoting the Abolition of the Slave Trade and the Civilization of the African Continent, has long endeared his name to a large portion of the community. There were indeed so many points of excellence in the character of Mr. Thornton, that we cannot but hope for an authentic memorial of his life and virtues from the pen of some person qualified for the undertaking.

ANSWERS TO CORRESPONDENTS.

J. R.; T. S.; TALMIDON; TITUS; and a Paper *On our Spiritual Contest with the World*, will appear.

JUSTUS; Three papers signed A CONSTANT READER; φιλολογος; W. H. W.; GAMALIEL; A MEMBER OF THE CHURCH OF ENGLAND; Q. X.; P. B.; and OBSERVATOR OBSERVANTISSIMUS, are under consideration.

A NORTHERN LIGHT may refer to our Volume for 1812, p. 64, for an answer to his letter respecting the phraseology of certain advertisements. We have not the smallest objection to his communicating his feelings on this point through the medium of some other work.

The Poetry of ELIZA ANN will be returned, if the Correspondent who transmitted it will inform us *how* it is to be returned.

THE

CHRISTIAN OBSERVER.

[No. 138] FEBRUARY, 1815. [No. 2. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(*Continued from p. 5.*)

THE Report for 1797 states an increase of one hundred and fifty souls in the congregations at Tranquebar. An edition of the Tamul Old Testament was completed, and a variety of tracts printed at the Tranquebar press.

Speaking of Mr. Gericke, Mr. John says, "May God keep this dear brother long in life and strength, as he is of great assistance to us, and a guide, a father, and friend, to very many children, widows, and orphans; and whose patience, disinterestedness, and perseverance, we all admire and endeavour to imitate. He and our dear patriarch, Mr. Swartz, have been, and are, a great blessing to the country. We are all joined in fraternal love, and assist each other upon every occasion. Much good has doubtless been done by the Missions, and will continue to flow from them in proportion as the Missionaries prove themselves to be faithful servants of Christ. Let those who are either quite unacquainted with the Mission, or who place their happiness in wealth and sensual pleasures, judge, speak, and write what they please, we trust that God Almighty never will forsake his work, but continue his kind providence, which has hitherto been so manifest, and ought to be acknowledged with thanks and gratitude."

The Report for 1798 records the death of Mr. Swartz, at Tanjore, on the 13th of February, 1798. Mr. Gericke had been a witness of his last sufferings, and of his patience, resignation and hope in death. "That great and good man," Mr. Gericke observes, "had often spoken to me of his death. When he mentioned any of the providences that had attended him in life, he had been accustomed to add, *and so God will shew me mercy at the end of this life*; and we have great reason to praise God for the mercies our father and brother experienced during the last days of his abode upon earth. When I arrived at Tanjore, he was in perfect health of body, though his recollection failed him. During the few days, in which I went to see brother Pohle at Tirutchinapally, he had been afflicted with a mortification in his left foot, which for years past had occasionally been painful. On my return, I was fearful that he would die miserable with an outward mortification. We were thankful, however, to observe, that the power of recollection had almost fully returned. The mortification was also stopped, and shortly after removed; and the last days of his life became some of his best. He frequently spake with Christians and Heathens, who visited him, in the same easy and agreeable manner he had been accustomed to when in health. He affectionately exhorted every European that visited him, to the earnest care of his soul. He prayed and he praised God. He desired us to pray with him; and though he must have felt much pain, (which he manifested by his groans, when left alone in the hope of getting rest,) yet when we heard

him speak with others, or pray, it was with as much ease, as if he had had no pain. Respecting the Mission, he said—*I hope the work will continue, but you will suffer much in carrying it on. He, who will suffer nothing, is not fit for it.* Of his own congregation*, he said, *There is a good beginning in all—If others say, There is nothing perfect; I say, Look into your own heart.* At last, when he was so weak that he thought he should no more open his eyes, and I began an hymn, of which he was fond, he joined us in it with a clear voice; but soon after, when he was in the hands of his faithful catechists and schoolmasters, to be lifted up from bed, he expired without a groan."

At Tranquebar the baptisms had been one hundred and sixty-one, including twenty-three heathens; and one thousand two hundred and nine persons received the Lord's Supper: one hundred and seventy children were instructed in their schools. They were then printing an Ecclesiastical History in Tamul, and a Portuguese version of Thomas a Kempis de Imitatione Christi, with other tracts. The Missionaries mention Mr. Swartz's death, as an almost irremediable loss; and "feel sensibly on the occasion with their brethren of the English Missions, as they all considered him more as a father than a brother. Many tears had been shed on his death throughout the country, by Europeans and natives, and even by the present Rajah of Tanjore, who looked up to Mr. Swartz with filial reverence, and for his sake shewed much kindness to the Missionaries and Christian congregations in that country. They praised God that he had not been taken from them on a sudden, but gradually, and in so edifying a manner.

On Mr. Gericke's return from Tanjore, he had passed a few days at Tranquebar, when they mutually encouraged each other to follow the high example that had been set them by Mr. Swartz, and in fraternal deliberations on the Mission in general, suffering or enjoying according to the disastrous or happy events that had happened to either.

The seed sown, they observe, does not always meet with a suitable ground: they find, however, that it bears more fruit amongst the natives than amongst persons infected with the principles of Deism, and the very prevalent *inattention to religion;* so that they comfort themselves with the thought that *they* are sent chiefly to the natives; amongst whom they seldom meet with a heathen who makes a mock at and reviles the truths of Christianity, although they do not embrace it.

A very interesting letter from a respectable gentleman in India, to the Rev. Dr. Vincent, in vindication of the Society's Missions, is inserted in the Report for 1799. The whole is well deserving of attention. We shall extract only one passage respecting the Hindoo superstitions.

"No proprietor who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually causes excessive tumult, and much bloodshed and murder. Let any one of them recollect what annually passes between the immense multitudes of the right-hand and left-hand casts, as they are called. Such outrages are exhibited every year in Madras itself, in spite of the military drawn out to oppose it.—What state of society, let me ask, is this? Can it be called civilization? or does it partake of the private war of the barbarous and feudal ages?

"What are we to think of human sacrifices? A few years since, the Bramins of a certain pagoda in the Tanjore country, murdered for sacrifice, a boy of 11 years of age: having killed him, they took out a particular part near the vertebræ

"* By his congregation, he chiefly meant those who lived on either side of his garden, and attended his hours of daily devotion."

of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coleroons. The exiles accordingly went beyond that river, and returned again in two or three days!

"Turn from the *enlightened* and polished Bramin to the wild Collery, particularly the Colleries of the Mellore, near Madura; I have been much among them and know their dispositions well; the civilization of these appears hopeless, but I know that they would gladly receive among them, native schoolmasters to teach their children to read and write.—This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system."

"Let us ask," he observes in conclusion, "what exertions have been made, during the last 30 years, to promote civilization in India: and let those who can, give the answer. I am afraid we have never said to ourselves, Let us shew what these people will be 20 years hence. But such a question ought to be asked, at a moment when so many additional millions of subjects, have by the late conquests fallen under our dominion." Thank God, a better policy has since been adopted, and doubtless, with His blessing, a better state of things will ere long be the happy result.

We have now brought down this account to the period when the Christian Observer began its labours. Since that time, the Reports of the progress of the Society's Missions in India have been regularly recorded in our succeeding volumes. To the entire series of these Reports, as they have now been exhibited in our pages, we refer with perfect confidence, as proving, beyond the possibility of refutation, or even of fair doubt, the obligation, practicability, and perfect safety of the most zealous and persevering efforts to civilize and evangelize the many millions of Asia whom the providence of the Almighty has subjected to our dominion.

To the Editor of the Christian Observer.

AMONGST the various practical questions which relate to the Christian life, there are few more important than those which refer to our spiritual contest with the world. May I beg your permission to suggest some hints which I have thrown together, partly from the remarks of others, and partly from my own observation, on the best method of escaping more entirely from the sinful spirit and practices of the world, and imbibing in a greater degree the temper of the spiritual church. My design is not so much to inquire how we are to come out from the society of the grossly irreligious by conversion to God. I consider this transition to have been made. I consider the avowed and notorious follies of the thoughtless part of mankind to have been renounced, and the heart to have been surrendered to God in Jesus Christ by the effectual grace of the Holy Spirit. The point to which I would venture to call the attention of your readers, relates to the best manner of advancing in this sacred course. The most sincere Christians are in this life in an imperfect state. They bring much of the world with them into the church. Not only was Judas the slave of base and earthly passions; but Peter and James and John, the upright disciples of Christ, were greatly infected with pride, selfishness, and ambition. But after the descent of the Holy Spirit at the day of Pentecost, they were purified in a great measure from those evil affections, and became other men—meek, fervent, bold, holy, disinterested. The question I would consider is, how we may become less like the Apostles before the

day of Pentecost, and more like what they were after that great event. The remarks I may offer will have an especial reference to the ministers of God's word and sacraments, without losing sight of the cases of Christians in the ordinary circumstances of life.

1. In order, then, to an increasing victory over the world, we must, in the first place, preserve *a just impression of the broad distinction which subsists between the world and the church.*—The confines of the two kingdoms must not be confusedly or faintly drawn. There is an important difference, indeed, between our situation and that of those to whom the exhortations of our Lord and his Apostles were addressed on this subject. The world, as used in the New Testament, refers rather to open idolaters, or to the professed but corrupted worshippers of the true God, when our Saviour said, "Ye are not of the world; but I have chosen you out of the world." He spoke of his disciples as separated from the Jewish nation, who were the servants of God by external privilege, as much as Christian nations now are, though their religion in our Lord's time, like that of the Papists in our own, was grossly corrupted by superstition. When St. Paul said, "Come out from among them, and be ye separate, and touch not the unclean thing," he referred to heathen idolaters, who had neither the knowledge nor the profession of true religion. When the instructions of the sacred Scriptures, then, are applied to the cases of those who live in a Christian land, considerable allowance must be made for the variation of circumstances, in proportion to the influence which Christian laws, education, habits, and information have had on the tone of moral and religious sentiments and feelings. But still "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The fair meaning of most, if not all, the passages of the Scripture which speak of the world and its vanities and sins, applies to us in the present day with strong and, in all main points, unabated force. The degrees of ignorance and depravity may differ; but the distinction between the church and the world is not less real and important, because it is less gross and palpable. All men are by nature born in sin. The whole world lies in wickedness. The great features of the world, *apostacy* and *idolatry*—the "forsaking of God, the fountain of living waters, and the hewing out cisterns, broken cisterns which can hold no water"—remain in every age. The spiritual church, on the contrary, are they whom God has chosen and called out of the world. They have repented of sin and believed in the atonement and sacrifice of the Son of God. They are sanctified by the Holy Ghost. They have learned to love Christ and his people. They delight in the law of God. They are spiritually-minded. They live by faith. They walk in the Spirit, and crucify the flesh with its affections and lusts. They glorify God in their lives and conduct. There is, therefore, and always must be, a broad and essential distinction between those who have thus been quickened from a death in trespasses and sins, and every other description of persons. To apply, indeed, the characteristics of each of these states to individual cases, will, in many instances, require the utmost caution and candour, and in some should not even be attempted: but to preserve a lively apprehension of the immense space which does in fact lie between the two regions, is of the very first importance to our progress as Christians. If a low and vacillating judgment in religion leads us to forget or undervalue the fundamental difference between spiritual life and spiritual death, a further escape from the

temper and folly of the world is no longer practicable.

2. Let us, in the next place, perpetually *cultivate the life and energy of religion generally in our minds.*—The world can be kept out of the heart only in proportion as high and ennobling principles animate it. If our religion begin to degenerate into a tame and formal speculation, in vain shall we look for victory over the vanities of life. And to this, I apprehend, may be traced the true reason of the secular spirit of too many Christians. They do not aim at preserving the power and grace of religion in their own hearts. They falsely persuade themselves that the leading truths of Christianity are readily learnt, and that the affections are of very inferior importance. Whereas, the fact is, the main truths of the Scriptures are never fully learnt; or if they are, they are never adequately felt and acted upon. Accordingly, if the quickening influence of the doctrine of Christ on the heart decline, if it do not warm the affections and govern the whole man, we cannot but sink. The proper instrument of the spiritual life is lost; and its vigour, therefore, will languish and decay. It is not knowledge, but practice; not theory, but deep and habitual feeling; not forms, but power; not artificial supports, but the simplicity of Christ; not human wisdom, but the teaching of the Holy Spirit, which must preserve the mind in that true elevation of love and faith and prayer which detects and overcomes the sophistry and delusion of the world.

3. To the same end *a distinct conviction of the mean and degrading nature of all earthly things will be highly important.*—To what low and fading objects does a worldly spirit attach us! How poor and transitory are all earthly things! How vain the fairest prospects! How false the most glittering hopes! When we consider what man is—created at first in the image of God, and destined for eternity; rescued afterwards from the fall by the stupendous mercy of God; called now by the Gospel to seek for honour and glory and immortality, and capable, by the influence of Divine grace, of contemplating, of remembering, of enjoying God;—when we compare with this what the great body of men around us are doing; how childish and trifling their pursuits; how perfectly they are sunk in the love of worldly wealth or pleasure or ambition; how forgetful of their first duties and their highest end; we shall surely be solicitous to escape more from the contagion of their spirit and example, and to pursue with a more eager step that new and holy prize of our high calling to which the mercy of God has directed our eyes. Such views will teach us to rise more above the temporary and really sinful scene around us, not by a cynical misanthropy or the dictates of a proud science, but by the discovery and attraction of a higher and more substantial good. We shall "look for a city which hath foundations, whose builder and maker is God." We shall acquire a practical and increasing impression of the unsatisfactory and inferior nature of worldly objects, and shall more readily drop them from our grasp, that we may lay hold on those things which are "not seen and eternal."

4. The consideration of the *gradual and imperceptible manner in which the world seduces us,* will further tend to promote the Christian's vigilance.—If we had to deal with an open enemy, measures of precaution might more easily be taken: but we have a subtle, as well as powerful, foe to resist. The refined and spiritual tone of the mind is gone ere we are aware. The advantages of the world are secret and delusive. They beset us on every side. The solicitation is scarcely perceived. A single

step is all that we are requested to take. We are gradually led down the declivity, almost unconscious of our descent, till we start to see the distance we have passed. If the precepts which relate to the world could be embodied in a brief and positive code, the case would be in some measure different. But the comprehensive application of a few general principles, to an unnumbered variety of particular circumstances, requires a right state of heart. To interpret these exhortations in a somewhat lax and indulgent manner, is a thing so easily, so imperceptibly committed, that a Christian is scarcely ever sufficiently on his guard. His rule will vary with his feelings. And yet who is not aware of the mischiefs of small and apparently inconsiderable concessions? With what do the most fatal departures from God originate? Who can assign limits to the progress of evil? What force can dam the torrent which has once carried away its banks? What wisdom extinguish the widely spread conflagration? He, then, that would overcome the world, must watch against little things. He must avoid the appearance of evil. He must be well aware of the danger of yielding to incipient aberrations from the path of duty: and must continually examine his whole state and character, in order to detect and remedy evil in its early stages.

5. *The peculiar character of the present times* may further be taken into our consideration, as of no small weight on this subject.—Besides the general course of the world which is common to every age and nation, and which arises from the depravity of our nature, there is a distinct course in each separate period formed by the peculiar customs, fashions, and prejudices of the times. Who would compare the spirit of the world in an enlightened Protestant country, with that spirit which marked the ignorance and superstition of the dark ages? H[illegible] little would that Christian [illegible] really come out from [illegible] who should content himself [illegible] an exemption from that [illegible] modification of a secular [illegible] ferent heart towards God [illegible] degraded his countrymen [illegible] turies ago; whilst he is too [illegible] entangled with the prevalent [illegible] of the age in which he lives? A false candour, a love of refinement, a pride of erudition, a crude and daring philosophy, a spirit of unbounded speculation, an admiration of talents however abused, an indifference, not to say scepticism, towards many leading truths of religion, are at least as dangerous to the Christian now, as ignorance and rudeness and credulity may have been in former times. To the character of his own age, the Christian will then look: nor will he be satisfied to do this only generally. If it has pleased God to grant extraordinary success to designs of a religious nature, and to bring a large number of persons into contact, as it were, with the spiritual church, the Christian will weigh the natural consequences of such a state of things. He will bless God for the progress of his truth. He will be truly rejoiced at the benefit which he hopes many, very many at present irreligious persons will derive from their intercourse and employments in the cause of God. But he will tremble for himself. He will fear that deterioration of religion which has always followed its being accredited by the world. Is he then to stand by when noble and extensive schemes for advancing the glory of God are on foot? Impossible! And yet is there no cause of alarm in the display, the bustle, the flattery, the disputations, the secularity, the loss of time, which are in some measure almost inseparable from the prosecution of public designs? Does not the world lurk under all this religious activity?—But this leads me to notice,

6. The importance of fully viewing *the danger which arises from the difficult and apparently conflicting duties which we have to perform towards those around us.* I say apparently conflicting, because no duties can really oppose each other.—There is imminent peril of losing the spirit of religion and imbibing a worldly temper under such circumstances. Plain questions are most easily resolved. The world cannot so readily perplex the mind with regard to them. But when we are called on to unite various difficult duties, a spirit of indifference to religion often succeeds in stealing in upon us. The judgment hesitates. The affections incline to a favourite point. The heart is betrayed under the pretence of duty.—For instance, we are invited to co-operation in public measures for the propagation of truth. How difficult to unite habitually with this the deep and unaffected humility of the Christian character! We are called to exercise kindness and benignity to all men. How seldom do we entirely avoid in such cases sinful compliances! We are required to please our neighbour for his good to edification. How difficult is it to join with this, faithful and plain admonition! We are to be prudent and diligent in managing our worldly concerns. How easy is it to be at times quite absorbed and lost in them! We are commanded to attend to family duties:—who can always hope to escape from anxious cares and oppressive distraction? We have connections in society and relations to whom some regard is due; but what is the measure? Our station in life has changed, and with it many of our duties; but where and when do the former duties cease? And how is the transition to be made with the least danger of vanity and display? We are ministers of God's church, and are to instruct our parishioners as they are able to bear it; to become all things to all men; to be wise to win souls;—how difficult to use, at the same time, great plainness of speech, to keep back nothing profitable, to be pure from the blood of all men! We are required to deal tenderly with the weak, the feeble-minded, and the tempted; we are to be "patient towards all men, in meekness instructing them that oppose themselves"—and yet we are not to conceal truth, or to palliate our views of what is erroneous and destructive.—Such points as these might be indefinitely multiplied on almost every branch of Christian practice. They occur to every conscientious servant of God. And the danger of the heart yielding to plausible compromises, temporizing expedients, worldly schemes, or a low and secular frame of spirit, is obvious. To take broadly one side of these and similar questions, or to inveigh in a coarse and general manner on coming out from the world, when such topics are proposed, is, in fact, doing nothing to the purpose; it only increases the real difficulty. Our concern should be, not to sacrifice one branch of duty to another which we may happen to like better, or which may be disposed of more easily by a single maxim, but to unite them all: and in this union of duties the peril of which I speak chiefly lies.

7. May I venture to suggest here the peculiar difficulty of *avoiding a worldly frame of heart in the acquisition and use of human learning?*—How difficult is it to join Christian humility and spiritual-mindedness with habits of close reading and study! The Christian minister must be a man of thought, of laborious and diligent thought. Some measure of human learning is essential for unlocking and enriching the powers of his mind. But in prosecuting his studies, whether literary or directly theological, how quickly is a vain, secular, trifling spirit generated! A minister may be quite as foolish and dissipated as to his state of mind, when sur-

rounded with his books, as the man of pleasure when immersed in his worldly amusements. Instead of pursuing his inquiries for the glory of God, and directing them conscientiously to those topics which his immediate duties render important, how easily does he sink into a spirit of literary indolence or prurient curiosity, or wandering fickleness, or unprofitable investigation! For weeks he does nothing, or worse than nothing. Prayer and painful preparation for the pulpit are forgotten. A discursive, useless, frittering away of time ensues. His mind is weakened by trifling over inferior or temporary authors, instead of being nourished and invigorated by deep and solid acquisitions. His affections are chilled, and his judgment poisoned by a half-learned and sceptical philosophy, instead of being inflamed and elevated by contemplations of Divine truth. The cultivation of the heart, and a diligent walk before God are sacrificed to taste and refinement, and a fastidious and morbid spirit of criticism. The mind is inflated with a false notion of the enlargement of its powers, just when it is in fact the most unfitted for all the higher and more holy duties of the Christian ministry. I speak strongly on this point; because nothing, on the one hand, is so important as real and manly study;—for what can an ignorant, rash, and uncultivated mind effect in many of the more arduous and difficult concerns of the ministry of the church? And, on the other hand, nothing so soon destroys the simplicity and meekness of the Christian character; nothing leaves the heart so exposed to the very worst species of worldly vanity and folly, as an indolent, unsettled, vagrant literary spirit. Let us study, but let it be in direct subserviency to our usefulness. Whatever keeps God and the soul apart is worldly and pernicious. Learning is long, and life is short. Let all our reading, then, be strictly directed to the honour of God, and be ever united with an entire reliance on the grace and blessing of the Holy Ghost.

8. But I proceed to notice, in the next place, that a consideration *of his own disposition and circumstances*, is essential to the Christian's getting further out of the world, and more into the spiritual church.—Self-knowledge must lie at the foundation of all religious improvement. And as the immense varieties of points comprehended under the term, *world*, will be found chiefly to consist, so far as the true Christian is concerned, of things in themselves indifferent, an examination of our own particular temper of mind and our own circumstances will commonly be essential to a right determination. Many things, it is obvious, may be quite unlawful to one, which are perfectly harmless to another; as all food may be in itself indifferent, and yet such and such viands may not suit a particular constitution or state of health. Duties will vary with our tempers. The meek, the sanguine, the irrascible, the timid, the forward, the hasty, the slothful, the considerate, the morose, the distrustful, have each their different temptations, and will each require some peculiarity of discipline in order to escape more from the temper of the world. If such and such habits, or scenes, or company, or relaxation, or studies, or engagements prove uniformly hostile to our purity or peace of mind, the case is clear. Others may lawfully continue in the use of them, if their turn of character exempt them from the temptations which seduce us; but we shall feel it necessary to relinquish them. Instead of glorifying God and benefiting our neighbour, we injure the cause of both. We must retire, then, to ground which we may be able to occupy and defend, and leave the exposed territory to hardier combatants. The mortification of the body of sin very much

consists in such acts of self-denial in points in themselves indifferent. Nor will the Christian forget to weigh his own circumstances, as well as his natural disposition. Some Christians may evidently be placed by Providence in situations which, though eminently dangerous, are at the same time eminently important. We must each consider our special situation, and endeavour to oppose a worldly spirit; not in shrinking from our duties, but in conscientiously discharging them. Many true servants of God may seem to be extremely secular, to those who view them at a distance, whilst perhaps a most obvious regard to their duty has placed them in the circumstances which give rise to the mistake, and their state of heart may be most upright and spiritual; whilst others, again, may be little known, may glide through life in a tranquil course, and appear to the observation of others quite out of the spirit of the world, and yet may be, in fact, immersed and lost in its cares or pleasures. In things which are not in themselves sinful, we must not be too ready to judge for others; it will be as much as we shall accomplish to determine rightly for ourselves. To consider the world as it surrounds those much above us in station, or those much below us, will be of little benefit. Our concern is to learn the dangers which immediately affect our own safety. The rocks and currents of those parts of the ocean which are an hemisphere distant, are less important to us. It is our chief interest to become acquainted with the shoals and quicksands which abound in that part where our vessel is about to sail.

9. Permit me to suggest, as a further means of promoting a spiritual state of mind, the importance of *knowing the marks of a heart which is declining into a worldly temper.*—We should be as anxious to learn the symptoms of decaying piety, as we are to detect the approaches of an infectious disease. Are we then disposed to find fault with our brethren, and rather to expose and aggravate their infirmities, than to cast a veil over them? The symptom is alarming. Are we offended with truly excellent persons, because they differ in judgment from us on some topics which we deem to be important? Do our zeal and fervour in religion appear chiefly in a party spirit? Are we disposed to treat with a secret contempt those whom we conceive to be deficient in the learning or accomplishments which we think we possess? Are we betraying an undue regard for our reputation; and rather inviting than abhorring flattery? Are we careful to provide for appearances before men, rather than to walk humbly with God? Do we abstain from various points of worldly vanity and display, more from a regard to the general opinion of religious persons than from a deep and lively view of their inexpediency and danger? Are we inclined to excuse and palliate such worldly compliances, as we imagine will remain unnoticed, or will consist with our general character as professors of serious Christianity? Do we begin to dread, and a little to avoid, singularity in points of inferior importance perhaps, but still of importance? Do we affect the acquaintance of the great and wealthy, and learned, though we can be admitted to their company only by concealing our religion? Do we begin to lose sight of the broad distinction between a worldly person and a Christian? Can we fearlessly venture on the extreme line of what is right? Does reproof, however well intended, provoke and irritate us? Are we disposed readily to admit statements which lower the grace and simplicity of pure Christianity, because they come recommended by celebrated names? Can we find time for amusements, and dress, and

company, and indulgence, whilst we allege want of time as an excuse for withholding our co-operation in plans which we know will tend to promote the glory of God? Have we less delight than formerly in the Sabbath, in spiritual and family duties, in secret prayer, and the quiet and unostentatious part of our ordinary calling? Does reading the Scripture and devotional exercises become uninteresting, and occupy but a very small portion of our time? Are some such symptoms too apparent? The case is plain: The plague is begun. The world has succeeded in seducing us. The vitals of our religion are infected. We are neither cold nor hot. No time is to be lost. We must shake ourselves from our slumbers and repent, and call upon God, and do our first works, that we perish not.

10. A frequent consideration of the *examples of those who have been drawn aside by the world, and of those who have overcome it,* may further be of important use.—Who can reflect on the numbers whom prosperity, riches, flattery, or honour have overthrown, without alarm and consternation? The wrecks float around us. The multitudes, once fervent and spiritual, who afterwards have made shipwreck of faith and a good conscience, are perfectly frightful. Mark then the progress of their decline, Christian, that you may avoid it; mark the gloom of their end, that you may dread the being exposed to it. Remember Lot's wife. Call to mind the case of Demas. Remember the example of Solomon. Keep in your view the decay of the church of the Laodiceans. Read in such examples the fearful consequences of departing from the living God. On the other hand, contemplate, for your encouragement, the character of our Lord. What a picture of absolute superiority, both over the favour and frown of the world, together with the most perfect condescension and benignity! In our Saviour's whole character, a heavenly spirit, an indifference to human applause, a disregard of personal ease, an abstraction and elevation of soul were perpetually manifest. Let us fix our eye on his purity and deadness to the world, and strive to imitate them. In addition to this, let examples of faith in men like ourselves, which the Scriptures exhibit, animate our hearts. Let Abraham leaving his country, let Moses renouncing the pleasures of Egypt, let St. Paul in his holy spirit of laborious self-denial, excite us to an increasing victory over the world. Or, if our attention is directed to later times, let Christians of marked and exemplary godliness be placed before us. Let the martyrs and confessors of religion, the reformers of the church, the great leaders of reviving piety in different ages, or in our own, be the objects of our holy emulation! No man attains the height which he aims at; if therefore our standard is low, we shall ourselves be low indeed. Let us rather mark the steps of those who have been the light and glory of the church. The great body of even pious persons, in a day like our own, especially of those in easy circumstances, who have been exempt from remarkable trials, are no examples for us to follow. Let our view be much higher. There is a world, so to speak, even in the spiritual church, (the "*religious world,*" a term familiar in some quarters, is surely of itself a little suspicious), a body of persons, in many respects estimable, who, whilst they have been removed by education and circumstances from the grosser evils of the age, have never felt sufficiently the influence of practical religion, or, having felt it, have lost the impression. These are borderers, living on the confines of the two kingdoms. With these are associated, many who are inquiring after truth, or not yet established in the love of it. Amiable and benevolent persons, almost entirely

strangers to true religion, but without violent prejudices, increase the number. The aggregate, in a season of external prosperity, is considerable. These form a world of their own, where measured degrees of vanity, dress, company, trifling, ostentation, covetousness, ambition, mingled with some projects connected with religion, some knowledge of evangelical truth, and an attention to many religious duties, serve as effectually to produce a secular spirit, as the more marked dissipation of the great body of mankind. From the spirit and practices of these, the sincere Christian will find it necessary to withdraw, that he may gird himself to a higher enterprize, and tread more elevated ground. He will propose to himself bright and distinguished examples; men from whom he may catch some heavenly influence; men whose conversation may tend to instruct and purify; men who are walking, like Enoch, with God, deeply humble in their frame of heart, sincerely delighting in Christ Jesus, and having no confidence in the flesh; men who are evidently raised by communion with the Divine Spirit, to a higher measure of simple faith and sacred abstraction from the world; who have themselves learnt to anticipate the joys and service of heaven, and can assist us in aspiring after similar measures of holiness and love.

11. The consideration of the *peculiar obligations which lie on us as Christians and Ministers to be separate from the world,* may assist us in the performance of this duty.—For what is our Christian calling but a solemn separation from the service of sin, and a dedication of ourselves to God in the covenant of grace? What the proper effect of faith, and repentance, and love? What the design of the Holy Spirit of God? What the end of all the means of religious instruction? What of the word of God? What of the sacraments of the Church? What of the promises of God? What of the hope and preparation for heaven? Did not our Saviour give himself for us, that he might deliver us from this present world? Has he not redeemed us, that we might be a peculiar people unto himself? Does he not plainly tell us, that the friendship of the world is enmity with God? Does he not require and deserve all our esteem and love? Is not this world a state of probation for another? What then can be so strong and paramount a duty, as fidelity to our Master and only Lord; as a spirit of devotion to his service and indifference to every other? But if, in addition to our calling as Christians, the care of souls is entrusted to us, how greatly are all these considerations heightened? Are we ministers of reconciliation? Have we solemnly meditated on the vows of our ordination? Have we openly before the church separated ourselves from every other pursuit, and professed an unreserved devotion to the salvation of our fellow-sinners? How diligent, and holy, and spiritual should we be! We are to be ensamples to the flock. The difficulty of escaping from the spirit of the world, we know by our own cases. How then can we even ask others to come out from its vanities and allurements, unless we lead the way? Whatever the consistency and purity of our conduct may be, the great body of our parishioners will be far enough behind us; but if our own steps towards heaven are doubtful or tardy, there can be little hope that they will take any at all. Besides, the time is short, and therefore must not be frittered away on inferior objects, or wasted on unprofitable visits or studies; but redeemed for the ennobling and exalted duties of Christ's kingdom. A worldly spirit, however, will not merely injure our ministry by occupying our time, or distracting our attention; it will infect every thing we do. Our views, our feelings, our conversation, our

studies, our preparation, as well as our delivery, of our sermons will infallibly sink with the general state of our heart towards God. Our very doctrines will be weakened and adulterated. There is no art that can conceal this. The ointment in the right hand does not more bewray itself, than a worldly temper in the minister of religion. There is a holy simplicity and fervour of affection, a spiritual apprehension of the great scheme of Divine Truth, a tender compassion for the souls of our hearers, an ardent zeal in the discharge of our ministry, a sacred kindling of heart, touched with the love of Christ, and the peculiar unction of his Spirit, which the secular and declining mind will neither understand nor value, and yet on which the far greatest part of the real effect and influence of the Christian ministry depends. To the worldly-minded pastor may be applied the thrilling denunciation of the Prophet;—"Woe to the idol shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." Zechariah xi. 9.

12. *Frequent meditation on the cross of Jesus Christ*, is a point of eminent efficacy on this subject.—"God forbid that I should glory," says the Apostle, "save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." It is only by contemplating the glories of Christ and the virtues of his death, that the world will really be vanquished. To the eye of faith intently fixed on the person, and love, and sufferings of the Son of God, the world will appear no more attractive than the disgusting spectacle of a malefactor extended in torture. As the empty vanities of this life utterly vitiate the mind, and exclude all the real peace and delight which flow from the doctrine of a crucified Saviour; so those views of the agony and woe of that Saviour, which the Holy Spirit vouchsafes to the penitent heart, as effectually restore and transform the soul. A new and purer taste is engendered. The glare and tinsel of all earthly things are detected. Their intoxicating nature and malignant poison are laid open. The love of Christ and holiness occupy their place. The soul pants after God, the source of all true bliss. The topics of natural religion, the duties of Christian morality, and the general motives of the Gospel of Christ, important as they all are, derive their whole virtue from the cross, the mysterious cross of the incarnate Saviour. This has all the force of an example to guide, and of a motive to inspire. This will invigorate and nourish the spiritual principle in the Christian's mind. If this stupendous subject be well understood in its real extent; if the truths which are necessary to prepare the mind for receiving it, those which detail its nature and properties, and those which follow it out into its consequences, are thoroughly comprehended and felt, the world will flee before us. The contemplation of the cross of Christ will teach us the real extent of human depravity. It will produce hatred of sin: it will reconcile to sufferings: it will deliver from the fear of man: it will bring Christ into the heart: it will unite to God: it will purify and elevate the affections: it will make obedience delightful: it will fill the mind with gratitude and zeal. And in all these ways it will directly tend to strengthen us for our conflict with the spirit and temper of the world.

13. But even this suggestion, as well as every other, will be ineffectual, unless it be accompanied *with fervent persevering prayer*.—This is the more necessary to be insisted on, as it is the spring of all other duties; and falling, from its nature, less under the notice of our fellow-creatures, is too often performed with remissness and negligence. There is no difficulty in any Chris-

tian duty which is to be compared with that of secret and fervent devotion. The reluctance of the heart to communion with God in prayer, is one of the clearest and most melancholy proofs of its apostacy and corruption. We may lose Christ and religion in family and public prayer (which are yet of indispensible importance) unless they be united with constant supplication in private. The very principle of worldly-mindedness, on which the success of all external temptations depends, is the tendency of the heart to depart from God as the source of happiness; and therefore, the duties of the closet, if conducted with holy importunity, directly lead to the mortifying of the very root and first element, from which conformity to the world springs. Prayer places the soul immediately under the eye and grace of God. Prayer exercises all the religious principles of the heart; as sorrow for sin, faith in the merits of Christ, love to God, watchfulness, and humility. Prayer also brings the Holy Spirit into the soul, with all that light and freedom, and consolation, and strength, and purity, which flow from his sacred inspiration. From the neglect of prayer arises the low and worldly kind of religion which prevails amongst us. Our religion is too often the religion of education, of company, of system, of criticism, of philosophy—it is any thing rather than the religion of the closet, which, derived from holy intercourse with Heaven, partakes largely of the source from which it springs.

14. Connected with this subject is the kindred one of the necessity of *having death and eternity continually in our view.*—We are what our object is. One reason, amongst others, why we are so worldly, is because death is contemplated as a confused and distant event. We each exempt ourselves from the probability of that immediate summons, which we admit in the case of others. Let death be brought near to our minds, let the realities of an eternal world break in fully upon us, and how trifling will the pursuits, the projects, the opinions, and the customs of the great body of mankind appear! This world is, indeed, never overcome but by the intent meditation on another. If philosophy is extolled as tending in many instances to correct the impressions of sense, and as leading us to neglect present advantages for the prospect of future and more important ones, how much more does the grace of Christianity correct the deductions and vain reasonings of a fallen creature, and teach him to despise the momentary and turbid pleasures of this world, for the pure and unfading glories of eternity! Let death then, and judgment, and heaven be much in our view. Especially let us bring near to our hearts the bliss and purity of the saints above. Let us aim at that love and joy and peace which constitute their happiness, and desire to have more of that life of God in our minds now, which we hope to possess perfectly and uninterruptedly in his presence hereafter. Such anticipations of the vision of heaven, such aspirations after its light and its holiness, such foretastes of its employments and bliss, would directly tend to mortify our hearts to the world. We should breathe a purer air. We should account ourselves strangers and pilgrims upon earth. We should be absorbed in our great work and greater prospects. We should have less disposition to descend to the meaner trifles of time. We should endure as seeing, and believing in, him who is invisible.

15. I know not whether it may be necessary to add, what is implied in all I have suggested, *the indispensible importance of perpetual effort,* if we would be preserved from the world. We naturally sink. The stone forced up the mountain does not more immediately roll back when the impelling cause is removed, than the Christian declines into a secular frame of heart the moment

his exertions languish. Indolence is the very last thing to be thought of by a Christian. When men sleep, the enemy comes and sows tares. Other men may leave their work, and find it on their return in the same state. Not so the Christian. If he suspend, even for a day, his activity and circumspection, the foe rears its head. The world is about us—within us—on the right hand and on the left. To resist its fatal influence will cost us incessant exertion. The current flows so deep and strong, that unless we maintain a constant opposing effort, we shall inevitably be carried down the stream. A fallen creature, quickly occupied with the objects of sense, called to perpetual duties in the world, with feeble principles of spiritual resistance, losing sight continually of his higher end, and too frequently irresolute of purpose, can obviously have no safety but in a wakeful apprehension and unceasing vigilance. In this way are we to "work out our salvation with fear and trembling." To acknowledge, with whatever sincerity, our depravity and danger, is not enough. Confession will not supply the place of effort. Indolent desires are insufficient for this emergency. The exertion of the candidate in the race, of the wrestler in the struggle, of the warrior in the combat is that which we are to put forth in this high and arduous contest. We are to "keep under our bodies and bring them into subjection, lest by any means after we have known and professed the Gospel of God, or even preached it to others, we ourselves should be cast-aways."

16. In doing this, *let us humbly repose all our trust in the grace and power of God.*—I place this particular last, because it is intimately connected with all the preceding. In the honest and diligent use of every means of grace, as well as in the contemplation of every Christian motive, our whole confidence must be placed on the Almighty arm of our heavenly Father. Severed from Christ, we can do nothing. Relying upon him, we need not despond: He bids us be of good cheer: He has overcome the world: He will not forsake his sincere servants in the moment of difficulty: He will "keep them by his power through faith unto salvation." This hope will be the helmet to the Christian warrior: it will animate and strengthen him. The exceeding great promises of the Gospel are expressly designed to deliver us from the corruption of the world, and make us partakers of a divine nature. Afflictions are employed by our heavenly Physician for the same end. Our worldly hearts require this discipline. Nothing more tends, under the grace of God, to separate us from all sinful reliance on things below, than sorrow and disappointment. These rend the world from our embrace, and are the ordinary means by which the mercy of God carries us on towards final salvation. May we learn, then, to employ our various losses and trials, as well as our privileges and comforts, for this important end! May we grow in the grace which is in Christ Jesus! May we rely simply on the teaching and mercy of the Holy Spirit! May we continually, in His strength, get further and further out of the world, and into the spiritual church! May we thus be gradually led on through the conflicting scenes of life, till at length, by the mercy of our Saviour, we are delivered finally from the burden of the flesh, are for ever liberated from the snares of this sinful world, and enter on a new and better state of light and glory, and holiness and joy! D. W.

FAMILY SERMONS. No. LXXIV.

(For Good-Friday*.)

1 Pet. ii. 21.—*Christ also suffered for us, leaving us an example that we should follow his steps.*

ON this day, appointed to commemorate the death and passion of

* The following sermon is a faithful abstract of the two homilies of our

our Saviour Jesus Christ, it would ill become those whom he hath redeemed from sin and death and everlasting damnation to omit the occasion of meditating on that great work which his mercy and love have wrought out for us miserable sinners. By his death he hath purchased for us the pardon of our sins, peace with God, adoption into his family, and an inheritance in the kingdom of heaven. And for this end he quitted the glory in which he was with the Father, entered into this vale of misery, took on him our mortal flesh, and the form of a servant; and all this for our benefit, who were his enemies, who had renounced his holy law, and had preferred to follow the lusts and sinful pleasures of our corrupt nature. He placed himself, as it were, between God's deserved wrath and our sin. He paid that debt we owed to God, and which was far too great for us to pay, and which if he had not paid, God would not have been reconciled to us.

Can we think upon all this; can we consider that to God sin was so hateful that it could only be redeemed by the death of his only and well-beloved Son, and shall we not fear and hate it also? It was for our sins this Lamb of God was driven to death. We did the deeds by which he was pierced and stricken; the Jews were only the ministers of our wickedness. Shall we not, then, bewail our misery and sin? For we may be assured that if Jesus was thus stricken for sin not his own, we shall be much more sorely stricken for our multiplied sins, if we do not earnestly repent. No man can be in the favour of God, and yet love the sin which He so much hates. No man can say that he loves Christ truly, and yet cherish sin which was His mortal enemy. Our love to God and Christ may be measured by our hatred to sin. If we take pleasure in sin, we are enemies to God and traitors to Christ. Those who commit sin are represented by St. Paul as even "crucifying the Son of God afresh." "The wages of sin," we are also told, "is death;" death everlasting: and, again, "if we live after the flesh, we shall die." In short, we can live to God only by dying to sin. For Christ hath not so redeemed us from sin that we may indulge in it, but he hath redeemed us from sin that we should for ever renounce it and live to righteousness. Therefore in our baptism we are washed from the filthiness of sin, that we should live thenceforth in pureness of life; and we also promise to renounce the devil and all his suggestions, and as obedient children to follow God's will and pleasure. If he, then, be our Father, let us give him due honour. If we are his children, let us obey him after the example of Christ, who "was obedient unto death, even the death of the cross."

But to return: "He was wounded for *our* transgressions; he was bruised for *our* iniquities." On the cross "he bore our griefs and carried our sorrows." No pain did he refuse to suffer, that he might deliver us from pain everlasting. The consideration of this should not only excite our thankfulness and bind us to his service, but it may inspire us with the hope that as "God hath not spared his own Son, but delivered him up for us all, he will with him also freely give us all things." We shall be his children, if we believe in Christ; for as many as believe in his name, to them

church, "concerning the death and passion of our Saviour Christ." Whatever be the defects of those homilies, considered as literary compositions, when examined by the modern rules of criticism, they will be found to contain the grand fundamental truths of the Gospel, clearly laid down and powerfully enforced; and may we be allowed with all humility to add, that they will also be found to contain that precise view of those truths which we have uniformly laboured to inculcate."

gives he power to become the sons of God; and thus believing, whatsoever we ask in his name he will give it to us. So well pleased is the Father with his Son Jesus Christ, that for his sake he will be favourable unto us, and deny us nothing. So pleasant to him was this oblation of his Son's death, that it forms the only and full reparation for all the sins of the world. And such is the merit of this sacrifice, that if we be Christians not in word only but in deed, we are now fully restored to the grace and favour of God, and wholly freed from our sin. What tongue can express the worth of this precious death; in which is comprised the continual pardon of our daily offences, our justification, our acceptance with God, and the everlasting salvation of all our souls! Nor is there any work of man, be he ever so holy, that shall be coupled in merits with Christ's most holy act. All our thoughts and deeds are of no value, if not accepted through the merits of Christ's death. All we do is full of imperfection, and therefore unworthy of itself to incline God to favour us, much less to challenge to itself the glory which is due to Christ. Let us therefore magnify and praise his name for ever. For he hath dealt with us according to his great mercy, and by himself hath purchased our redemption. Unmoved by the intolerable agonies of his cross and passion, he repented not that he had undertaken the cause of his enemies. He opened his heart for us, and freely gave himself for our ransom. Let us, then, now open our hearts to him, and study in our lives to shew that we are evermore thankful for such a benefit: let us take up our cross and follow Christ.

And here I would observe, that Christ's passion is not only the perfect satisfaction for our sin, but also a most perfect example of all patience and long-suffering.—"Christ hath suffered for us, leaving us an example that we should follow his steps;" and "if we suffer with him, we shall also reign with him." Not that the sufferings of this transitory life are worthy of that glory; but we should be glad so to suffer as to be like Christ in our life, that thus we might glorify our heavenly Father. Such sufferings, indeed, are grievous; but they bring forth the joyful fruit of hope in all who are duly exercised by them. Only let us take care that we suffer innocently as our Saviour did. "For what glory is it if, when ye suffer for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

Nor should we only imitate the perfect pattern, but the perfect charity, of our blessed Saviour. Instead of thinking to revenge the injuries we receive, "we shall love our enemies, bless them that curse, us, do good to them that hate us, and pray for them that despitefully use us and persecute us;" after example who, while hanging in bitter anguish on the cross, bleeding at every pore, surrounded by his enemies and murderers that pitilessly mocked at his intolerable pains, yet felt towards them such compassion of heart, that he prayed to his heavenly Father, "Father, forgive them; for they know not what they do." Thus should we place before us the example of our Saviour's love as manifested on the cross, if we would benefit as we ought by thinking on his death and passion. How, indeed, can we crave forgiveness at the hands of God for our great offences, if we will not forgive the petty offences of our neighbours against us?—Those shall call in vain for mercy, who will shew no mercy. On this condition doth God forgive us our trespasses, that we forgive to others their trespasses against us. And however unworthy of forgiveness our neighbour may appear, yet let us remember that Christ is worthy that we should do thus much for

his sake: he has indeed deserved it of us; and God is to be obeyed, who enjoins us to forgive, as we hope to have any part of the pardon which our Saviour hath purchased by his precious blood-shedding. Let us then have compassion one of another, and pray one for another, that we may be of one mind and one spirit, living as the children of God in brotherly love and unity. Thus shall we move God to be merciful to our sins, and be the better prepared to receive our Saviour and Maker in his blessed sacrament, to our great and endless comfort. Christ delighteth to dwell in that soul in which dwell love and harmony and peace. These qualities mark the blessed children of God; while hatred and envy characterize the children of the devil.

Let us then pray that God would give us all grace to follow the example of Christ in peace and love, in patience and meekness, that we may have him to dwell within us, as an earnest and pledge and assurance of our salvation. Let us examine into the state of our minds; and if we find that we are wanting in these heavenly graces, let us acknowledge the defect, and pray to God to supply it. And if we discover in ourselves no desire for such a blessing, we are indeed in a dangerous condition before God, and have great need to pray earnestly to him, that our hearts may be changed and made anew. Without a forgiving disposition, we shall in vain hope for forgiveness from God. Unless we cultivate a temper of peace and love with our neighbour, however numerous our prayers or other good works may be, we shall not partake of the peace of God. In the sight of God, mercy is better than sacrifice. It was mercy which moved our Saviour to suffer for his enemies; and his mercy should be the pattern of ours. Nor will it avail us to meditate on the value and benefits of his passion, to magnify its efficacy, and even to delight and trust in it, unless we possess, or at least labour after, the graces of which that passion gives us the example. But if we thus contemplate Christ's death, with a firm faith in its merits, and with a determination to tread in his footsteps, then do we righly remember him; and then shall we be sure to follow him thither where he now sitteth in glory.

But it will be of use to consider more particularly the *cause* of Christ's death.—When Adam disobeyed the command of God, and ate of the forbidden fruit, he became mortal: he lost the favour of God, and was cast out of paradise: he was no longer a citizen of heaven, but an heir of hell, and a slave of Satan. And by so doing he purchased, not only to himself, but to all his posterity, the just wrath and indignation of God, who condemned both him and them to everlasting death both of body and soul. Now, therefore, neither he nor any of his offspring have any right or interest in the kingdom of heaven, but are become reprobates and castaways, perpetually condemned to the everlasting pains of hell fire. In this wretched state, man could do nothing for his own recovery, or to obtain forgiveness at the hands of God. Such sacrifices and offerings as he could present were of no value to take away sin, or to deliver man from his state of guilt and condemnation. What, then, could he do? Was he to save himself by keeping the law of God? This was impossible. Such was the weakness of man after his fall, that he could not walk uprightly before God, however he might desire it, but daily and hourly sinned against him, increasing thereby his guilt and condemnation. Nay, so far is the law from ministering to our relief, that it brings a curse with it. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:" and "cursed is he that continueth not in all things written in the book of the law to do them." What hope, then, could

frail and sinful man entertain of being saved by the law? The more he looked into it, the more clearly might he read his own condemnation—the more clearly might he see himself wretched and miserable, and destitute of all hope either of appeasing the heavy displeasure of God, or of escaping his terrible judgments. "But, O the depth of the riches both of the wisdom and knowledge of God!" O the unspeakable goodness of his heavenly wisdom! When all hope was lost of rescuing ourselves from this sad state, and working out the salvation of our souls, then, even then, did Christ, the Son of God, by the appointment of his Father, come down from heaven to be wounded for our sakes, to take on him our sins, and to be broken on the cross for our offences. "For God hath made him to be a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him."

It was sin then, O man, even thy sin, which caused Christ, the only Son of God, to be crucified in the flesh. Canst thou think of this without fear and trembling, without remorse of conscience and sorrow of heart? Set before thine eyes Christ crucified! Behold his body stretched on the cross, his head crowned with thorns, his hands and feet pierced with nails, his heart opened with a spear, his flesh torn with the scourge, his forehead sweating blood! Hear him crying out in intolerable agony "My God, my God, why hast thou forsaken me?" Canst thou see and hear all this without grief and sorrow? O let the contemplation of Christ's cross be ever present with us! Let it excite in us a hatred of sin, and an earnest love of God. On a variety of occasions has God manifested his abhorrence of sin. The deluge, the destruction of Sodom, the overthrow of Pharaoh and his host, the punishment of Nebuchadnezzar, and the suicide of Judas, with a thousand other examples, might be mentioned in proof of this. But this one fact is of more force than all the rest. Such was the displeasure of God against sin, that it could be appeased by no other means than the precious blood of his dear Son. Ought it not to produce extreme hatred of sin in us to consider, that it did thus "violently, as it were, bring God out of heaven to subject him to the horrors and pains of death?" Such a thought would abate our carnal affections, and bridle our fleshly appetites, seeing that if we wilfully commit sin we crucify Christ anew.

And while we are thus moved by a view of Christ crucified, to abhor sin, let us also be stirred up by it, earnestly and zealously to love God. What a proof is it of his love to us, that he should give his own, his only, his well beloved Son, that we might not perish, but have everlasting life! And to whom has he thus given him? To the whole world: to Adam and all his posterity; that we who are miserable and sinful persons, shut out from heaven, and justly condemned to hell, his enemies and murderers, should, by virtue of his blood shed on the cross, be cleansed from our sins, and restored to righteousness and peace. Therefore, O sinful man, when thou hearest that God gave his Son to die for the sins of the world, think not he did it for any desert or goodness that was in thee; but fall down on thy knees, and cry with David, "Lord, what is man, that thou art mindful of him?" And seeing he hath so greatly loved thee, endeavour to love him in return with all thy heart and soul and strength. And may the Lord of his mercy grant that we may never forget this great benefit of our salvation by Jesus Christ; but that, duly thankful for it, we may abhor all sin, and devote ourselves to the service of God, and the diligent keeping of his commandments.

But one inquiry remains. How are we to apply the death and passion of Christ to our comfort and the salvation of our souls? I an-

swer, By faith; a sure, stedfast, and unfeigned faith. This is the mean whereby we must obtain eternal life—the only mean and instrument required on our parts; namely, a sure trust and confidence in the mercies of God, whereby we persuade ourselves that God both hath forgiven and will forgive our sins, receive us into his favour, deliver us from condemnation, and number us with his elect people, not for our merits, but solely for the merits of Christ's death and passion, who became man, and humbled himself even to the death of the cross, that we might be saved and made heirs of heaven. If we keep this faith stedfastly in our hearts, we shall without doubt be saved. But then it must be, not an inconstant and wavering faith, but a faith strong and stedfast to the end of our lives. If with such a faith, a true and lively faith, we look to Christ crucified, we shall undoubtedly be saved from our sins, how great or numerous soever they may be. And seeing that this is the only instrument of our salvation, let us stedfastly look to Christ crucified with the eyes of our heart; let us only trust to be saved by his death and passion, and to have our sins cleansed through his most precious blood, that at the end of the world, when he shall come to judge both quick and dead, he may receive us into his heavenly kingdom, and place us in the number of his elect people, there to be partakers of that everlasting life which he hath purchased by his blood. To him, therefore, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

To the Editor of the Christian Observer.

PERMIT me, according to your avowed impartiality, to shew, in few words, that even Dr. Whitaker, to whom it seems the palm of treating Calvinists with candour and fairness, is to be awarded, in some very important particulars, misapprehends the sentiments of Calvin himself.

1. In stating it as Calvin's doctrine, that "the will of man is wholly passive in the work;" that *is*, in "the faith, repentance, and obedience of the elect."

Calvin held, and all Calvinists hold, that the sinner is wholly passive, "when quickened from the death of sin;" but that, being "alive unto God," he is *active* in exercising faith, repentance, and obedience. Lazarus was *passive* in receiving life, but *active* in coming forth from the grave, and walking home.—"Whereas they are wont to say, that after we have once given place to the first grace, our own endeavours do now work together with the grace that follows: to this I answer, If they mean that we, after we have once been brought by the power of the Lord to the obedience of righteousness, do of our own accord go forward, and are inclined to follow the working of grace; I speak nothing against it. For it is most certain, that there is such a readiness of obeying, where the grace of God reigneth. But whence cometh that, but from this, that the Spirit of God, always agreeing with itself, doth cherish and confirm to stedfastness of continuing, the same affection of obeying, which itself gendered at the beginning. But if they mean, that man *taketh, of himself*, that whereby to labour with the grace of God, they are pestilently deceived." (Book III. ch. iii. sect. 12.)

"We must hold in mind the admonition of Paul, whereby he biddeth the faithful to work out their own salvation with fear and trembling; because it is God that worketh in them, both the willing and the performing. Indeed, he assigneth them offices, to be *doing*, that they should not give themselves to the sluggishness of the flesh: but in that he commandeth them to have fear and carefulness, he so humbleth them, that they may remember,

that the same thing which they are commanded to do, is the proper work of God; wherein plainly he expresseth, that the faithful *work passively*, as I may so call it, in as much as power is ministered to them from Heaven, that they should *claim nothing to themselves.*" (Book II. ch. v. sect. 11.)

He says, *that they should claim nothing*, not that they *should do nothing*. "I laboured more abundantly than they all; yet not I, but the grace of God that was with me." (1 Cor. xv. 10.) "Now the God of peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight through Jesus Christ." (Heb. xiii. 19, 20.)

I select this passage, because it, more than any other which I can find, seems to favour the idea of Calvin's holding, that we are *wholly passive in the work*. Indeed *working passively* is a clumsy way of expressing the sentiment: but the sentiment itself is more happily conveyed in our Article:—"We have no power to do good works, pleasant and acceptable to God, without the grace of God *preventing* us, that we may have a good will, (*ut velimus*), and working with us when we have that good will, (*dum volumus*)." Art. X. In fact, Calvin is every where almost a practical divine, far more so than many Calvinists. He never means, that we are not under obligations to active obedience in all things; but he is so over-zealous against the pride of claiming any thing to ourselves, that he sometimes cramps and enfeebles his own exhortations.

2. Calvin never intended to deny, that man is a free, voluntary, and responsible agent.—This appears every where. Indeed, I cannot conceive, that any numerous company, comprising men of reflection, and talent, and learning, and piety, as the body of the Calvinists is allowed to do, ever held so absurd a doctrine: and they who charge it upon the Calvinists, never bring proof that they hold it. Calvin held, and *we* hold, that man is perfectly voluntary in evil, and even in things good before men, independent of the special grace of God: but they think, that as fallen creatures, the will is enslaved to corrupt passions, and so corrupted in itself, that it is not free to choose what is good before God, till set free by his special grace, and then that we *choose* and *voluntarily do* what is good before Him; though not perfectly, "because the infection of nature doth remain, yea even in them that are regenerate." (Art. IX.) Indeed, the words of the Bishop of Lincoln convey, as far as I can judge, the meaning of Calvin as well as my own. "It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God." (Ref. p. 61.) For what is the *disposition*, but the *inclination, the will*, which, enslaved by sin, is not free to choose what is good before God, till set free by the Holy Spirit?

3. "Supposing the everlasting destinies of inferior moral agents were placed at the disposal of a man, &c."—Does this give us any thing like a parallel to Calvin's sentiments, or those of Calvinists? With man, fallen man, I must connect the ideas of *error, ignorance, selfishness*, and other corrupt passions; and therefore absolute dominion in man is almost intolerable. In creatures, however exalted, knowledge, and power, and every excellency are *finite:* but in God they are *infinite*. His *predeterminations* are the result of infinite knowledge, wisdom, justice, goodness, mercy, truth, and every perfection; and his *determinations*, at the day of judgment, will most exactly accord to them. If the latter be consistent with justice and mercy, the former cannot be otherwise. "The Lord reigneth, let the earth rejoice." Here absolute power cannot be misused.

It will easily be supposed, that I think far differently, than the reviewer of Dr. Whitaker, on "the Gospel being entirely independent on these controverted topics." Our views of original sin, of the love of God our Saviour, of regeneration, of every doctrine, must in some degree be influenced by our opinions on these subjects. The exclusion of boasting, our gratitude, hope, and comfort in conflicts and temptations, nay our meetness for the worship of heaven, are by no means, in our view, unconnected with them: but I do not wish to enlarge; yet I trust your impartiality will give publicity to this short apology for our sentiments, which are now so generally decried.

I remain, &c.

T. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

CAUTUS has, through the medium of your last Number, expressed his thanks to D. W. for his remarks on what he terms the "crude Calvinistic Theology" of our day, and, by producing instances, has indeed exemplified the justice of that writer's observations. Permit me to second his example, first in expressing my most unfeigned thanks to D. W. for both the matter and the manner of his paper, and then in exemplifying the correctness of his observations, not so much by saying what I have observed in others, as by stating what I myself once thought and did. Long, sir, did it please the Divine Being to lead me by ways I knew not of. I was permitted to be carried away by many winds of doctrine, and to be driven to the extreme in various and opposite directions. Scarcely had I emerged from the dire temptations to Deism, than I plunged into most of the errors enumerated by D. W.; for errors I do indeed now conceive them, errors not trivial or uninfluential, but serious and operative on the whole conduct; at least they were so in my own instance. With the first discovery of my lost and helpless state by nature, I was taught to look back, and see my predestination to life in the eternal decrees of Him who worketh all things after the counsel of his own will. Election and final perseverance were the never-ceasing topics of all the conversations and sermons I then heard, and indeed they were soon the only topics of a religious nature that I could endure. Whether D. W. ever experienced in himself the effects of this crude Theology, or no, I cannot tell: if not, he certainly deserves great credit for close and accurate observation on others. His statement has revived my once sad frame of mind, and has made me look back on it with mingled sentiments of shame and admiration: with shame, at the recollection of my former pride and self-sufficiency in theological acquirements, and of the uncharitable opinion I once formed of many of the best of men: with admiration, that Infinite Wisdom and Mercy have in a great measure expelled these dangerous delusions, and given me to see the fatal rock, ere I was totally shipwrecked on it. At the time my mountain of self-sufficiency stood so strong, I was a stranger to self-examination, and of course "knew not what manner of spirit I was of." A contention and strife about words suited my unsanctified temper, and if ever one man was disposed to make another an offender for a word, it was myself. Conversation never pleased me so well as when it took a controversial turn: impatient of contradiction to an extreme, and full

of zeal for a system, I was positive, if not rude on all these occasions. There were not above three men to whose preaching I could patiently listen; and when the providence of God removed me from them, I was literally unfitted for receiving edification from any others. My mind and views were at that time directed to the work and office of the ministry in our church; but, alas! I was incapable of receiving instruction from those excellent men whose churches I attended. So exclusively was my attention turned to a few, and those the most mysterious, doctrines, that I not only lost sight of, but secretly disliked, the other and plainer doctrines, though found in the same volume of inspiration. I am not sure, that I then conceived it possible, a man could be saved, who denied election and final perseverance. At all events, I considered every defect in the knowledge and belief of these doctrines, as so many infallible proofs of blindness and legality. To exhort sinners to repentance, and to enlarge (by way of application) on the relative duties of the Christian, were things in my then profound judgment entirely contrary to the Gospel-system, and useless as they related to the people! But this was not the worst: an unholy sort of sarcastic and contemptuous sentence would pass through my mind, at what I considered the folly of men calling on the dead to come to life. I need not say my own soul received no good in thus attending ordinances: I sat as a fretful peevish hearer; I rose to judge and condemn; I departed to brood over the melancholy state of things, when the blind led the blind. Thus I lost much time, and many precious opportunities of gaining a portion of knowledge, which might have been of the highest importance to me through life, both as a Christian and a Christian minister. These seasons are past, these harvests are ended, not to return, nor to offer again their fruits and advantages. As with respect to men, so was my opinion of books. There were scarcely any of a theological nature deemed worthy of being looked into. Dear Mr. Scott's Bible, Dr. Doddridge's writings, and many others were despised as the works of men, who darkened counsel by words without knowledge. When I occasionally visited the sick, I was all intent on displaying the fulness that was in Christ for salvation; but, I fear, exceedingly remiss in probing the heart, and making the parties feel their sins, and thus see the necessity of that salvation. General confessions of sin were enough to satisfy me. I comforted my penitents with the balm of those promises intended for the healing and binding up of none but the broken-hearted. I gave them a little money, then left them; and so we ended the matter, too much like those of old times, when the priest prophesied smooth things, and the people loved to have it so. In short, there was a boldness in my way of thinking and speaking on the deep things of God which I shudder at now. I sometimes talked of the heart of man as being deceitful above *all things*; but *little did I think* how my own was at that very time deceiving me. Blessed be the Lord for withholding me from the public work of the ministry, until this snare was in a measure broken. Many and great have been his mercies through my eventful life; and this is not the smallest, that he has humbled my vain-glorious pride, and given me a desire to be taught those things which are revealed, and to leave to him such as are deep and past our finding out. With D. W. I still hold what is called a Calvinistic view of the Gospel; but unlike what I once thought, I now conceive it impossible for any minister "rightly to divide the word of truth," whose views and discourses are so continually directed to one set of doctrinal texts, as to induce *him* to overlook any other, or to neglect the inculcation of any duty enfor-

ced by our Blessed Lord and his Apostles. Our duty and wisdom is to imitate these infallible guides, not to refine on their manner of preaching.—I could produce several melancholy instances, as additional proofs of the justice of D. W.'s remarks; instances which present themselves every day, but I forbear to do so. One only shall be named, because in that one I feel more concerned than perhaps any other individual. I once, sir, (that is, in the former stage of my religious views,) had a dear friend, with whom I often "took sweet counsel," and from whom I received much excellent advice: we were not unlike David and Jonathan for mutual affection. He was indeed my superior in every natural and acquired talent: his soul was animated with much love to God and benevolence to man; and his time was diligently and wisely passed in Christian studies and Christian duties: his house was well ordered, and his own mind appeared to me to make rapid advances towards that mind which was in Christ Jesus. Such was my friend when we last parted. "But, alas! how fallen." While I in one part of the kingdom was imbibing the sad delusions before mentioned, he was doing the same in another: nay, he went far beyond my most serious mistakes. Meeting with a person bold and vain of his supposed knowledge of the deep things of God, my friend was carried away by his sophistry. They encouraged each other in extravagant departures from the simplicity of the Gospel, till at length they concluded all the ministers of God's word in this kingdom were false prophets, fundamentally and totally in error. They withdrew from every assembly of worshipping Christians, and soon after pretended to have extraordinary revelations made to them from time to time by the Holy Spirit. I prevailed on him to write me one short letter; but, oh! what a contrast was it to those I once received from him! It did away every hope of his being again what he once was. It more than confirmed all reports. It left no room to doubt, but that I had lost my friend, my counsellor, my beloved companion, for ever in this world. Had I no other instance before me than this, it would be sufficient to point out the danger of being wise above what is written.—I am,

Sir, Yours,

TITUS.

To the Editor of the Christian Observer.

YOU will confer a great obligation upon me, and upon many of your readers, if you, or any of your correspondents, will inform me, how far a minister has a right to discontinue the use of the versions of the Psalms by Sternhold and Hopkins, or Tate and Brady, and to appoint the psalms or hymns, which he may wish to have sung in his church.

Sternhold and Hopkins are only *allowed*. Tate and Brady are *permitted*. The question is, Are all other versions *excluded*, and by what prohibitory act? And further, Is a clergyman bound, under pain of suspension, or otherwise, to obey the bishop's mandate, to use in his church the old and new versions *only*?

W. H. W.

To the Editor of the Christian Observer.

I HAVE read with attention, and I hope with candour, the letters on the constitution of the Society for promoting Christian Knowledge, addressed to you by your correspondent T., and also by "A Friend to the old Society and its Safeguards;" and to me it appears that the reply of the last-mentioned writer is by no means satisfactory. As you have admitted the observations of other

correspondents, I shall feel obliged by the insertion of mine.

The inquiry of T. turns upon a few very simple particulars. (See Vol. for 1814, p. 642.) He argues thus:—

1st, I see no objection to the Bible Society; because, by the very nature of the institution, it can circulate nothing but the Bible, a book which we all receive.

2dly, I see no objection to the Prayer-book and Homily Society; because it can distribute nothing but Prayer-books and Homilies: books which we all admit as inculcating the principles and doctrines of the Established Church.

But, 3dly, I am a little alarmed by the immense circulation of Tracts on the part of the Society for promoting Christian Knowledge. If these tracts should be hostile to the Church, how fearful is the mischief! I wish, therefore, to know what security is afforded, that they shall always be written in the spirit, and according to the principles of, the Establishment?

This, then, is the state of the question. Let us now turn to the reply.

The "Friend to the old Society" declares, that though T. was startled at the enormous issue of tracts, "the feeling which results in my mind from the statement, is that of pure unmixed delight and gratulation. In it I contemplate the pious endeavours of a most important and beneficial society, co-operating with the Church of England," &c. (Vol. for 1814, p. 771.)—But, sir, is not this begging the question? Am I sure that the tracts do, and will speak the language of the Church of England? What real security do we possess that the Society will invariably maintain that object?

The "Friend to the old Society" further thinks that the securities are ample. The circumstance which in his mind "gives to the Society for promoting Christian Knowledge pre-eminent advantage over all others of the same nature, is that of its judicious securities and limitations." (p. 771.) For, *first*, no improper persons can be elected; and therefore, *secondly*, no improper tracts can ever be admitted upon the Society's list.

Let us consider these arguments in succession.

First, no improper persons can be elected; because, as we are told, the Society requires, with very few exceptions, from the candidates for admission, a testimonial of character, and elects its members only by ballot. Now, perhaps this is the best security that can be devised for a society which circulates tracts. But the question recurs, Is it an adequate security? Does it afford the same unequivocal security from abuse which is afforded by the very fundamental principle of the other societies that have been mentioned? The limitations may be good as far as they go; but do they in fact answer their purpose now, and can they with certainty be rendered effectual for the future? It surely is very possible, on this statement of the case, that very improper persons *may* be elected members of the society, and very proper persons excluded. Every thing will depend upon the eight, or ten, or twenty persons who form the electing committee. This committee indeed is open to every member of the Society; all of whom are permitted to be present and to give their votes. But is it not, in point of fact, generally composed of a few persons resident in the neighbourhood? And if a majority of these should be actuated by any party feelings (for, alas! there are parties in the church as well as in the state), will they not be disposed to elect men of their own party to the exclusion of others? Are there not instances upon record, when, greatly to the grief of many good men, a majority of the committee did actually combine to exclude from the society candidates of the most unexceptionable description?

Secondly, no improper tracts can

be admitted upon the list; for "the committee, to whose discretion the selection of the books and tracts is finally committed, is open to every individual of the Society, who is permitted to be present there, and to give his vote." (p. 772.) Much of the preceding observations applies also to this argument. The quality of the tracts must wholly depend on the views of those who do in *fact* and *practice* compose the committee. I am told, I may come, if I please. But I cannot come: I live, it may be, 10, or 50, or 100 miles from the scene of action. The manner of admitting books may be guarded by the best rules which human ingenuity can devise; but must we not expect that the books thus admitted should speak the sentiments of the committee which admits them? And do we not, therefore, in reality place in the hands of this committee the dangerous privilege of explaining in their own way the doctrines of the Church?

T. had argued, that as the members of the Society differed widely in their views of Christian doctrine, the tracts of the Society might be at variance with each other even on fundamental points of theology. The "Friend to the old Society" endeavours to invalidate this objection, by contending that there is, in truth, no "opposition of sentiment:" that all the members agree *fundamentally* in the *leading* and essential doctrines of the church to which they in common belong: and all the variation that he conceives possible is, a difference "in *shades* of doctrine and sentiment." (p. 772.)

I confess that I read this assertion with some surprise, especially as it is notorious that one very active member of the Society for promoting Christian Knowledge has recently taken great pains to represent as enemies of the Church the Bishops and Clergy who support the British and Foreign Bible Society; many of whom are also members of the Society for promoting Christian Knowledge. When I hear these persons accused of labouring to introduce into the Church false doctrine and erroneous practice, and even of covertly undermining that venerable fabric of our ecclesiastical establishment which they are bound to support, I cannot believe that these persons differ from their accuser only in "*shades* of doctrine and sentiment." I could adduce a variety of circumstances to prove that the differences existing among members of this Society are not trivial, but radical. Indeed, if it were not, why is all this outcry, proceeding from members of this Society, on the subject of schisms and divisions, and enemies of the Establishment, and directed in many instances against persons who are also supporters of the Society?

The "Friend to the old Society" produces a list of its tracts, of which he makes very honourable mention. If you will publish my remarks, and if the matter should be taken up by no other person, I will enter, on a future occasion, a little more at large into that part of the subject. At present I shall only remark, that the selection of a few tracts proves nothing: I could select most excellent and unexceptionable tracts from the depository of the Dissenters. The question which T. wishes to have resolved is, whether the Society gives countenance to no tracts of a hurtful tendency, and whether its constitution precludes the admission of such tracts, for example, as give an erroneous view of the doctrines of the Church of England? For my own part, I believe that no adequate security can be afforded against this evil while the Society admits upon its list any writings beyond the Scriptures, the Liturgy, and the Homilies of the Church.

I trust that the "Friend to the old Society" will not be offended by my presuming to inquire of him whether the report be true, that it

has recently been the practice of the Society to correct (I speak not of mere *verbal* corrections, but of alterations of sentiment) the good old tracts of our fathers? And if so, whether he thinks it right to send into the world the tracts so corrected as expressing the sentiments of those whose names they bear?

Before I close this letter, I beg to observe, that I rejoice as cordially as any individual whatever in the extent of unquestionable good which is effected by the Society for promoting Christian Knowledge, by means of the distribution of Bibles and Prayer-books, the support of charity-schools, and their missions in India. But my warm and unqualified approbation of these objects ought not to blind me to the real merits of the question which has been agitated in your pages; namely, whether a society, one of whose objects it is to disseminate tracts, be not more liable to perversion and abuse than a society which is restricted by its constitution from circulating any other work, in one case, than the pure text of the Bible; and in another, than the Articles, Homilies, and Liturgy of the Church of England.

I am, &c,

X.

To the Editor of the Christian Observer.

SHOULD you think it worth your while to bestow any farther attention on Mr. Norris's book against the Bible Society, it would be but justice to an individual that you should admit the following information.

At the 66th page of Mr. Norris's Appendix to the second edition of his work, there is a note attached to a speech of Mr. Eyton's, in which he accuses a "young divine," whose name, he says, he will omit on account of his connections (but whom he so describes, that all *his friends* may recognise him), of having borrowed a sentiment from Mr. Eyton, and having declared his conviction, at the meeting of the Hackney Auxiliary Institution, that the opposers of the Bible Society "were *acting under diabolical influence.*" Now, in justice to the gentleman alluded to, I must assure you, that he never uttered a sentiment capable af such a meaning, without the most *shameful* perversion, and that he does personally declare his abhorrence of it.

The passage in his speech which has been thus perverted, was to this purpose: "That he had no doubt, if union had been preserved among Christians after the period of the Reformation, effectual attempts would long ago have been made to communicate the blessing of Divine Revelation to the heathen world; but that the prince of darkness, in order to prevent such a blessed effect, had immediately begun to sow the seeds of discord among them; and that he had done so on the old principle of "Divide et impera."

Judge, sir, how little he was aware that such a simple truth should be turned into so horrid a declaration as Mr. Norris has made of it. I can assure you, also, that there was nothing in his whole speech which the most sober-minded Christian could condemn as "raving enthusiasm." He declared his unfeigned attachment to his own church, and said he could with joy support the Bible Society, because it did not even call upon him *to dissemble* that attachment. I could send you the whole of what he delivered, if necessary. It is of no consequence, except as vindicating an individual from a most *unjust* misrepresentation, which, if believed, might injure him in the estimation of some who know him.

Surely, Mr. Norris has no right to vent "*his spleen*" upon individuals, without first ascertaining that he is in possession of what they actually said.—I am, &c.

JUSTUS.

REVIEW OF PUBLICATIONS.

The Obligations and Reward of a Minister of the Gospel. A Sermon, preached at Durham, August 2, 1814, *at the Visitation of the Hon. and Right Rev. Shute Barrington, LL. D. by Divine Providence, Lord Bishop of Durham.* By the Rev. CHARLES THORP, M. A. Rector of Ryton, Chaplain to the Right Hon. Earl Grey. Published by the Bishop's command. Durham, Andrews: London, Rivington. 1814.

IT would be difficult, we think, to name any occasion more interesting in its nature and design, than that of an episcopal visitation. Were the great purpose, to which this part of our ecclesiastical constitution is directed, kept steadily in view by the different parties concerned; how deeply impressive would be the scene presented by an assembly of clergy, convoked in the presence of their diocesan, to render to him an account of their respective spiritual charges, and to be reminded of the important duties and solemn obligations of their ministerial office! Could we have witnessed on such occasions the proceedings of a Leighton, a Beveridge, or a Hopkins; could we have heard their anxious inquiries into the state of the several flocks over which the Holy Ghost had made them overseers, and the words of weighty admonition, which fell from their lips, we should doubtless have been carried back to the days of apostolical simplicity, and perhaps have discovered some faint image of that awful scrutiny, wherewith the Great Shepherd of the sheep will one day try the fidelity with which all his subordinate pastors have discharged the sacred trust confided to them. Happy indeed would it be for the church of Christ, if, anticipating the transactions of *that day*, all orders of the clergy were duly impressed by a sense of the dread responsibility which attaches to their office and character—if, with an union of paternal tenderness and sacred authority, our dignitaries were always seen intent on admonishing, instructing, stimulating the inferior members of their body, and the latter were every where conspicuous for their zeal to edify the people by wholesome doctrine and a holy conversation! But though we have too frequent occasion to deplore the secularity and inattention to the duties of their high vocation, which appear in the different departments of the hierarchy, and to lament that the pulpit and the press should be employed, even by those who minister at the altar, to propagate error, to disseminate prejudice, and inflame animosity, we have also the gratification of remarking the increased fidelity and earnestness with which the distinguishing truths of Christianity are proclaimed in the discourses, and enforced by the lives of our ecclesiastical brethren.

It is to the wider diffusion of this spirit, that the aim of Mr. Thorp is directed in the sermon now before us, to which we have sincere pleasure in calling the attention of our readers. With a truly laudable zeal for the best interests of the church of which he is, we doubt not, a conscientious and exemplary minister, he has availed himself of the important opportunity afforded him, to urge upon his fellow-labourers in the sacred vineyard, a serious consideration of "the obligations and reward of a minister of the Gospel." We trust his faithful appeal was not made in vain:—it certainly is calculated to excite a salutary compunction and alarm in the breasts of such as might have neglected the duties of their calling, and to promote an increase of ear-

nestness and circumspection in the most unblameable of his clerical associates.

His text is highly appropriate to the occasion and to his purpose; 1 Tim. iv. 16. "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." After briefly adverting to the urgency which the exhortation here given derives from the frequency of its occurrence "in all the apostolic exhortations, in the last charge to the church of Ephesus, in the Epistles to Timothy, and to Titus also," he proceeds to a view of its importance from considering the nature of the ministeral work, and the difficulties attending its execution. On the first of these topics he expresses himself thus:—

"The scope and design of the Christian ministry is of the noblest kind. It is no other than to carry on to its perfection that stupendous dispensation of grace, which has been from the earliest time the object of God's providential care, and for the accomplishment of which our Lord was pleased to divest himself of glory, to suffer, and to die. Its concern is not with the fading visions of time, but the unchanging realities of eternity. We are not charged with the present welfare and affairs of men; with the conduct and interests of states and empires, (though they are indirectly, if not immediately, affected by the influence of our ministry): but we have a greater care than any of these. Our business is with the immortal soul, which, proceeding from God, and happy only in union with him, is in danger, by reason of its pollutions, of a fatal, an eternal separation from the source of life and good. It is here we are to work; it is here we are to form a spiritual dominion; to introduce the saving principle; to turn the eye 'from darkness to light,' the affections from 'the power of Satan unto God.'" p. 8.

We are very sure that every faithful Christian pastor will most feelingly concur with Mr. Thorp, in the comment which he makes on this short survey of the scope of the Christian ministry, that "the name of such an occupation as this may not only rouse our vigilance, but alarm our fears," and that those who are best qualified to carry into effect the noble design they are engaged in, are the oftenest "led to ask in profound abasement, Who is sufficient for such things?" Who, indeed, that contemplates the grandeur of man's original elevation, and the depth of his present debasement, the infinite distance between sin and holiness, the terrors of hell and the joys of heaven, is not filled with awful apprehension when he regards himself as the instrument of effecting so mighty a change as the Gospel proposes to accomplish, in the moral condition of man; of bringing back an apostate creature into a state of allegiance to his Creator; of restoring the sinner to the likeness and favour of his God; of translating him from the society of devils and accursed spirits, to that of "an innumerable company of angels; and to God the Judge of all, and to Jesus the Mediator of the new covenant," from the dismal heritage of eternal darkness and woe, to the enjoyment of unspotted purity and unclouded happiness in the realms of light and peace? Who that meditates upon the glorious display of the Divine perfections, exhibited in the wondrous scheme of human redemption, and considers what he himself is who has undertaken to be the minister of reconciliation, the ambassador and representative of Christ; does not feel himself in a situation similar to that of the prophet, when he "saw the Lord sitting upon a throne, high and lifted up, and his train filling the temple," and almost exclaim, in the language of unaffected humiliation, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips!" and under an overwhelming sense of his unworthiness and insufficiency, pray that some seraph might, as it were,

be commissioned to touch his lips with a living coal from off the altar of God? We feel ourselves, indeed, utterly incompetent to represent, according to its first dimensions, the magnitude of the design proposed in the ministry of the Gospel*. We can only offer up our earnest prayer to Almighty God, that he would be pleased to awaken and keep alive in all his consecrated servants, a deep and affecting conviction of the importance of their work; and at the same time animate and support them by the amplest assurances of his readiness to impart that strength and sufficiency which none but himself can supply.

Our clerical readers will also agree with us, in acknowledging the justice of the following observations on the "difficulties which present themselves in the prosecution of this momentous work."

"Of these," says Mr. Thorp, "the first, perhaps the greatest, is the latent but rooted prejudice which subsists in the unrenewed mind against our message. The truths we have to teach are not of the nature of matters of speculation and inquiry, which want only their proper evidence to be acknowledged and received. We are not in the situation of the advocate, whose arguments are effectual, because the cause he pleads is one in which the judge is no way interested; we speak, where the person who is to decide is himself a party to the question, and where the strongest feelings of a proud and corrupted nature are brought into play against us, and our unwelcome tale. Hardly are men induced, but under the influence of a superior Power, to acquiesce in the humbling and distasteful doctrines, which search the sinner's heart, and bring him mourning, and in repentance, to the cross of his Redeemer. Hardly are they stayed from 'shutting their ears, like the deaf adder,' against the prophet of better tidings, 'refusing to hearken to the voice of the charmer, charm he never so wisely!'

"When we are happy enough to secure a hearing, and raise a wholesome apprehension in the breast, we have other mischiefs to encounter: we have to draw the attention from a present, and agreeable, to an uninviting and distant object; to lead those who are absorbed in 'things which are seen and temporal, to things which are unseen and eternal;' to wrestle with the powers of the world, which, ever and anon offering its pleasures, incessantly solicits regard, in favour of a new, and unknown authority. It is our aim to break the chains of a strange and deceitful master, whose spells are wound about the heart; to bring the wanderers home to their righteous Lord, from whom they are estranged, and whose rule and converse they dislike. We call them to sacrifice the cherished objects of misplaced but strong affection; to fix their attachment on pleasures as yet untasted and unfelt, which, however exquisite or ample they may be, the natural man is wholly unprepared to relish; and though the joys we have to offer, are confessedly superior to those empty and unsatisfying delights, on which they are accustomed to dwell,—too great indeed they are for the eye to see, the ear to hear, or the heart to comprehend them;—they have little influence on the unhallowed spirit which knows them not, and has no desire to possess them." pp. 9—11.

We were particularly pleased with the sentence which concludes these observations:—"Let us go to our own bosoms, and learn the strength of this indisposition to Divine things, and the skill and care requisite to the task of subduing it." Ib.

We do not hesitate to say, that these few words, dictated, we doubt not, by the genuine convictions of Mr. Thorp's own heart, contain in them a reference to the grand secret of ministerial usefulness, viz. *a minister's acquaintance with himself*. Without this, vain are all qualifications, however numerous, however brilliant. Though he speak with the tongue of angels, he

* We would particularly recommend to the attentive perusal of all who are unacquainted with it, a most excellent and impressive address, "On the Discouragements and Supports of the Christian Ministry," by the Rev. Robert Hall, already reviewed in this work.

will not speak to the hearts of his hearers, unless he have been made to feel the desperate malady which sin has introduced into his own soul and theirs, and be able to testify the sufficiency of the cure proposed in the Gospel, and its suitableness to their case, from happy experience of its efficacy in his own. How shall he rouse the unawakened sinner, or reclaim the wanderer, who is himself lulled in security, and unconscious of the number and extent of his own deflections from the path that leads to heaven? How shall he bind up the broken-hearted, and comfort them that mourn in Zion, who knows not what it is to be affected by a sense of sin, and disunion from the source and centre of all perfection, and all bliss? Let him who would discharge to any purpose his commission as minister of the Gospel, study deeply "the plague of his own heart;" its alienation from God; its indisposition to converse with spiritual and eternal objects; its attachment to those which are visible and temporal; its unfaithfulness to salutary impressions; its pride, self-deceitfulness, and hypocrisy. By such communion with himself, and habitual instant prayer for Divine illumination and grace and strength, he will be qualified, and not otherwise, to address the denunciations of God's holy law to sinners slumbering on the brink of eternity, and to apply the promises of the Gospel to the penitent, humble, sincere believer in Christ.

Mr. Thorp proceeds to view the apostolic admonition given in the text, as deriving additional weight from a consideration of the more personal and private difficulties which attend the Christian minister's discharge of his sacred functions. In the front of these, he places the obligation imposed on him, of manifesting a superior sanctity of character throughout his whole deportment and conversation. He justly observes, that besides the infirmities and temptations incident to him in common with his depraved fellow-mortals, he stands in a peculiar manner exposed to the assaults of the great enemy of souls, who is well aware, that when the shepherd is betrayed into negligence or infidelity, the sheep become a much easier prey to his devices.

"Nor is mere freedom from offensive vices," Mr. Thorp adds, "sufficient to satisfy the call of duty: we are to aspire to high degrees of moral excellence; to a holy superiority over the allurements of sin; to exemplary sanctity of life and conversation; and to such a demonstration of the spirit and righteousness of Christ, as may not only secure us from the reproach of those who watch for our halting, but excite in the brethren a laudable ambition to follow the footsteps of their Saviour, and maintain in all things a character becoming their honourable profession, and their exalted hopes. 'Be thou an example to the flock, in faith, in purity, in conversation.' Holiness in the priesthood is not only a moral duty, but an essential part of their sacred calling; an instituted mean of salvation; the comment on the doctrine. The guardianship of souls, which Christ died to save, is committed to our hands, and we are bound to consult continually the safety of our precious trust, avoiding not only what is in itself unlawful, but what might in its abuse lead to evil, lest by any means we become ministers to sin." pp. 12, 13.

The topic here insisted on by Mr. Thorp, is indeed big with importance, and demands the most serious attention of all who are either about to enter on the sacred office or are already engaged in it. Our limits do not allow us to enlarge upon it; one should think, indeed, that it needed but to be stated, in order to be felt, and (did not lamentable experience too often prove the contrary) that it could not fail of inspiring the clergy of every rank with an awful sense of their need of constant vigilance, jealous self-inspection, and earnest prayer. We cannot, however, dismiss this part of the subject, without just remarking, in addition to what Mr. Thorp has so well said,

that it is not the consideration of the influence of example *alone*, which urges upon the minister of the Gospel the necessity of keeping habitually in view the salutary warning of the Apostle: they should likewise remember, that the success of their ministry very materially depends upon *the prevailing spirit of their minds*. If this be cold or worldly, even though their lives may, to the external observer, appear strictly exemplary and consistent, their public and private ministrations will want that *unction* which alone can make their "doctrine drop as the rain; and their speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Let them watch and pray against an undue regard to human opinion; against a solicitude about temporal advantages; against an unsanctified pursuit of literature, or of other objects which, however allowable and useful in themselves, yet if incautiously pursued or enjoyed, tend infallibly to impair that devotional frame and *habit* which is so lovely, so venerable, so influential, and which can only be maintained by continual intercourse with celestial objects; by living near to God in prayer and holy meditation, and entering, as it were, hourly within the vail which separates the sanctuary of the Most High from the tabernacles of men.

To the reasons for vigilance and apprehension already mentioned, Mr. Thorp adds one other,—viz. their exposure to numerous trials and disappointments, calculated to interrupt the constancy of perseverance, and abate the energy of exertion. The principal of these, he considers to be, the deadening influence of worldly objects on their minds, and the chilling, disheartening effect of unsuccessful labours. Profitable, though painful, experience, has, we doubt not, enabled Mr. Thorp to speak feelingly on a subject which those only can fully understand who have acquired a deep acquaintance with their own hearts and those of others. It is from a want of this experience that young ministers, as M. Thorp remarks, are seldom duly sensible of the difficulties springing from this source.

"It is when they become familiar with disappointment, when their prayers and watchings seem to be in vain, when the seed sown with care and toilsome industry is dead and fruitless; it is then they are put to the proof of constancy and love; it is then they undergo the trial of their stedfastness, a trial no less severe and searching than the torture or the stake; and then at length they are made to know their insufficiencies, and to feel the impossibility, in any unaided resources of human power, of maintaining their integrity, and 'holding fast without wavering the profession of the faith.'" p. 15.

Lest, however, his observations on this head should be misunderstood, or misapplied, Mr. Thorp proceeds to point out the just inference to be deduced from this apparently discouraging view of the difficulties attendant on the minister's office.

"Let us not be supposed to complain of a dispensation, which is obviously conducive to our own moral improvement, and will be found subservient to the best ends of our ministry. There is a lesson we are slow to learn; the unpalatable, but salutary lesson of humility; and the crosses and mortifications we encounter, whilst they forbid the cessation of our efforts, serve to chastise the overweening arrogance and presumption of the heart, to bespeak a modest caution, and to inculcate a simplicity of dependence upon the 'Lord of the harvest,' whose powerful energies are promised to make the labours of his servants efficacious." pp. 15, 16.

Having illustrated and enforced the first part of the Apostle's admonition, "Take heed to thyself," Mr. Thorp next considers that branch of it which relates to doctrine, truly remarking, that the connection between them is so intimate, that when one is neglected, the other is seldom (he might, we think, have said never) duly attended to. In this division of his

discourse, he first observes generally, that the doctrine delivered must be the genuine doctrine of the Gospel, as being alone endued with efficacy to accomplish, what it is God's appointed instrument of effecting, the salvation of a guilty world. Well aware, however, that a conformity to this only acknowledged standard of truth is claimed by many, who nevertheless widely depart from the purity and simplicity of evangelical instruction, Mr. Thorp goes on to specify what are, in his estimation, the leading doctrines of the Gospel. These, he in the first place states to be, the guilt and misery of fallen man; his acceptance with God through faith alone in Christ, as "the way, the truth, and the life," and his sanctification through the agency of the Holy Spirit. In speaking of the second of these fundamental articles of the Christian faith, Mr. Thorp at the same time urges the necessity of maintaining with our church, that "we are accounted righteous before God, only, for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings," under the full conviction that the interests of morality, so far from being endangered, are most effectually secured thereby*; and cautions against giving any occasion to the imputation so often rashly thrown out against those who preach this doctrine, that the necessity of good works is superseded by assigning to faith the office of justifying.

"Whilst we insist with earnestness on the true ground of justification, 'Faith in Jesus Christ,' let us never expose ourselves to the imputation of disregarding the precepts of the Gospel, or sanctioning, in any sort, the neglect of that pure system of morals, which our Lord established as of permanent and indispensable obligation. 'Whatsoever things are true, whatsoever things are honest whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:' these are the virtues of the Christian code, which being supremely excellent in their own nature, and perfectly agreeable to the will of God, must be the subjects of our perpetual meditation and regard. Saved 'by grace through faith,' we know assuredly that 'without holiness no man shall see the Lord:' we are satisfied, that the merits of a crucified Redeemer give the only title of fallen man to his celestial inheritance, but we are conscious likewise, that in the graces of a renovated and purified spirit consists his *meetness* for the enjoyment of its glories." pp. 20, 21.

Our own sentiments on this subject have been so repeatedly and explicitly stated, that we deem it almost superfluous to express our entire concurrence with Mr. Thorp, as well in asserting that the genuine faith in Christ Jesus, which the Scriptures affirm to be the instrumental cause of the sinner's justification before God, is infallibly productive of the fruits of holiness, as in maintaining the indispensable necessity of enforcing fully and frequently the extensive and diversified requisitions of the immutable law of God. It is not to be *taken for granted*, that the faith of all professed believers in Christ is that genuine faith of which we have just spoken.

Mr. Thorp next notices the doctrine of the Trinity, as one which the ministers of the Gospel are called upon to defend, with more than ordinary zeal, against the numerous bold attacks with which it has in these days been assailed. We cannot help wishing he had drawn the line of separation with more distinctness than he has done, between this doctrine and those which he has just before considered. We fear some of his readers may be apt to infer that, in his estimation, a right apprehension of the mysterious truths involved in the doctrine of the ever-blessed Trinity, is equally essential to sal-

* Perhaps Mr. Thorp had not seen Mr. Beresford's demonstration of the contrary proposition; or perhaps he had seen, and was not convinced by it.

vation, and therefore equally to be insisted on from the pulpit, as a genuine conviction of innate depravity, a lively faith in Christ, and a renovation of heart and life through the almighty influence of the Holy Spirit. We should be very sorry to be thought to depreciate the importance of a correct understanding and thorough belief of the doctrine in question, to all who may be supposed capable of duly investigating it; and fully convinced as we are, that it rests upon the plain and copious testimony of the Sacred Oracles, we deem it an indispensable duty on all who take upon themselves the sacerdotal office to study the subject with the utmost attention, and prepare themselves to vindicate and explain it, whenever they may be called upon to do so, either in public or private. Moreover, we feel, with Mr. Thorp, that the circumstances of the present times render this duty peculiarly incumbent on them. But we think that elaborate disquisitions on such points as require to be discussed *argumentatively*, if discussed at all, are by no means adapted to *ordinary* congregations, to the bulk of which they are for the most part unintelligible, and, if partially understood, perhaps injurious, as tending frequently to excite doubts and perplexities, rather than to remove them. Most unquestionably, occasions may and do arise, in which this important article of our established faith may, with the greatest propriety, form the subject of ministerial address; and we cannot forbear expressing our earnest wish, that justice were always done to the question by those who take upon themselves to handle it. We have heard it discussed from our pulpits in a manner too well calculated to afford matter of triumphant and contemptuous exultation to Arians and Socinians. The divinity of the three sacred persons, co-existing in one undivided essence, is too indisputably established upon plain passages of Scripture to need the exercise of a specious ingenuity in developing mystical allusions, or expounding controverted texts. We would particularly caution young ministers against the evil here adverted to. It is too much the fashion of the present day to lose sight of a sober and consistent interpretation of Holy Writ, and to adopt a mode of explaining scriptural passages, and arguing from them so explained, by which, we are persuaded, much serious injury is done to the cause of evangelical truth.

In quitting the branch of his subject now under review, Mr. Thorp enters his protest against two opposite errors, which are found greatly to prevail amongst different classes of professing Christians. The one is that of those "who, in a mistaken or affected apprehension for the interests of moral virtue, are impatient of discourses on the doctrines of religion;" the other, of those "who, in their zeal for doctrinal truth, would almost exclude the mention of duty from the pulpit." In refutation of the former of these mistakes, he remarks, that it is from the peculiar doctrines of Christianity that its no-less-peculiar duties derive their obligation; and from which, indeed, as from a spring, they take their rise. The latter he obviates by a reference to the comprehensive signification of the word *doctrine* (which "includes the rules of practice as well as the articles of faith;") and to the terms of the commission on which the authority of the Christian teacher is founded, "Go ye and teach all nations"... "teaching them to *observe and do whatsoever* I have commanded you."

It is to be feared there is too much foundation for his remark, that these errors, though situated at opposite extremes, originate in a similar principle; viz. "a presumptuous desire in men to mould the everlasting Gospel to their own

caprices." Experience certainly proves that there is a tendency, both in preachers and hearers, to vitiate the purity and simplicity of evangelical truth by a mixture of human leaven; and we are convinced that the only antidote to this evil is to be found in a careful study of the example afforded by Christ in his instructions, and a close adherence to the apostolical method of preaching the Gospel. If we read the discourses of our blessed Saviour, especially those which are more particularly addressed to his disciples, we cannot fail of observing the close connection between Christian principles and Christian practice which appears throughout them: and if we turn our eyes to the Epistles, more particularly those of the great Apostle of the Gentiles, we shall find in all of them, though in some, perhaps, more observably than others, a model much to be regarded both by ministers and their people. As, on the one hand, it demonstrates the futility of attempting to raise a system of practical religion on any other foundation than that broad and deep one of evangelical doctrine which he has laid for us in his writings:—so, on the other hand, it admonishes us not to confine ourselves to any scheme of doctrines, however exactly put together, but to dwell, with constant and close attention, on the various branches of Christian duty. Nor are the *precepts* of St. Paul less instructive in this respect than his *example*. In 1 Cor. iii. 10—15, he addresses a solemn warning to all ministers, not only against attempting to lay any other foundation than that which is laid, even Jesus Christ, but also to *take heed how they build thereupon*. Let those who are in danger of confining their own attention, and that of their hearers, too exclusively, to points of doctrinal discussion (and those not always the most clear and edifying), seriously consider how great will be their confusion and disappointment if, in the day of awful scrutiny, their work shall not be found to abide the test; if they shall be convicted of having failed to build up the members of their respective congregations as "lively stones," duly polished, and fitted to frame a "spiritual house," rising in strength and beauteous symmetry upon the great "Cornerstone;" if they shall have neglected duly to inculcate on their hearers, that if they would have satisfactory evidence of their belonging to the "chosen generation, the peculiar people" of God, they must be studious to "shew forth," in their lives and conversation, "the praises of Him who hath called them out of darkness into his marvellous light."

We cannot pass by the opportunity of remarking, that many of our public discourses appear to us defective in statements respecting the malignant nature and dreadful consequences of sin. The people are too often addressed rather as *sufferers*, than as *sinners*—as needing consolation, rather than as requiring to be humbled in deep self-abasement and prostration of soul before the footstool of a holy God. Their wounds are not probed to the bottom. "Their hurt is healed slightly;" and a delusive, unscriptural peace infused into their minds. They are taught to abhor self-righteousness in terms so reiterated and almost exclusive, as if it were the *only* enemy to their salvation; or, at least, as if they were comparatively under little necessity of conflicting with indwelling corruption, and diligently following after that "holiness, without which no man shall see the Lord."

We have already hinted at another cause which, in our apprehension, has a prevailing tendency to corrupt men's minds from the simplicity that is in Christ, viz. the perversion and misapplication of texts of Scripture, which, sometimes through inattention, some-

times through defect of judgment, sometimes, we fear, through an error which merits an harsher appellation, is too frequently conspicuous in the sermons of some popular preachers. It must suffice at present to have barely adverted to these sources of evil in the discharge of the Christian ministry, against which, however, we would most earnestly caution our younger clerical readers to "take heed."

There is still another quarter from which Mr. Thorp apprehends peculiar danger to sound religion in the times in which we live. We hope his salutary admonition to vigilance on this account will be attended to.

"A more formidable enemy is seen in the man of false candour and affected liberality, who speaks of error as a harmless thing, and deludes the people, persuading them that creeds are matters of indifference, and that all are equally acceptable in the eye of Heaven, however absurd, unfounded, or derogatory to the honour of God, their principles and opinions may be. Convinced that these sentiments, so much in unison with that misplaced moderation which gives free quarter to error and leaves the truth defenceless, are absolutely at variance with revelation and hostile to the best interests of man, we must oppose them with all our strength: we can make no sacrifice in a point of vital consequence to prevailing prejudices, and popular opinions, but as of sincerity, but as of God, so speak we in Christ: remembering that we are stewards; and that, moreover, it is required in stewards, that they be found faithful." pp. 28, 29.

In conclusion, Mr. Thorp glances at the glorious reward which awaits the faithful minister of Christ. We cannot deny ourselves the satisfaction of presenting our readers with his animated and feeling reflections on this subject. They display not less the energy of his faith, than the truly Christian benevolence of his mind.

"—— It would be unpardonable to close the subject without the mention of that glorious reward, which awaits the minister of Christ, to mark and crown the labours of his love. Though but an humble instrument in the hand of God, from whom all grace and mercy flows, the organ only of a supernatural Agency, a recompence is assigned him as rich and ample as if the work had been entirely his own. He is assured, that in the conscientious and persevering discharge of his functions, he shall 'save himself and them that hear him.' And if in the day when the Lord exhibits 'his jewels' to the assembled universe, the least among the sons of God shall be exalted in raptures of inconceivable delight, what shall his feelings be in the contemplation of his finished ministry! To have been the blessed object of Divine care and favour; to have been made the channel of conveying to others the choicest gift of Heaven, and pouring forth the healing unction of celestial love; will cause an emotion, of which we now have no idea, and which can only be known in that time of brighter light and exaltation, when the value of the soul, and the triumphs of its destiny, shall be openly displayed.

"The purest pleasure we taste in this imperfect state, arises from the sight of happiness of which we have been the authors. There is a secret tenderness in our nature, which, wanting better objects, loves to soothe and gratify itself in the exercise of the lowest offices of affection. It is pleasing to shelter a plant from the roughness of the elements; to protect a helpless animal from harm. To assist the weak and friendless, and raise the sick man from the bed of languishing and death, affords an exquisite satisfaction. But if the preservation of a mortal creature to a few years of doubtful character, it may be of tribulation and distress, is the occasion of such blessedness, how great shall be the transports of that hour when they, who have received mercy to be faithful, shall present the flock, to whose safety they have ministered, to be admitted with the innumerable company of the chosen to the transcendant, the unchanging glories, which shall be revealed. The ecstacies which they shall then experience, when 'the Son of Man shall come and all his holy angels with him,' will repay the toils, and watchings, and distresses of the most lengthened and laborious service.' pp. 29—31.

Such considerations as these are, indeed, well calculated to inspire

the minister of the Gospel with ardour and perseverance in the exercise of his high vocation, and to sustain him under the various trials and difficulties with which he has to contend. And when to these is added the sublime reflection that every ransomed sinner will form an eternal monument to the glory of the Divine perfections, and swell the triumph of the great "Captain of our salvation," in that day "when he shall come to be glorified in his saints, and to be admired in all them that believe," the measure of the faithful minister's consolation is full. It is truly awful to contemplate the reverse of this bright, this animating picture. Yet, in the hope that these pages may chance to meet the eye of some member of the sacred profession, who may not hitherto have been influenced by a due regard to the obligations and responsibility of his office, we would just suggest the reflection, that if it be true that, in attending to the Apostle's admonition, the minister of Christ shall save both himself and them that hear him, it is no less certain that a neglect of it will involve the careless pastor in the fearful guilt of having ruined the souls of his flock, superadded to the weight of his individual condemnation. Let such ponder the alarming declaration addressed virtually to all "watchmen" by the mouth of the prophet Ezekiel, chap. xxxiii. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, *but his blood will I require at thy hand.*" Let them call to mind the trembling sense of responsibility which St. Paul so feelingly expresses in his parting address to the elders of Asia—"Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God." May the great Head of the Church be pleased, in his infinite mercy, to pour out on all his ministering servants an abundant measure of that spirit which so deeply influenced the great Apostle!

Highly as we approve Mr. Thorp's sermon in all most important particulars, we cannot in justice take our leave of him without pointing out one or two faults, against which we think he would do well to guard in his future publications. His manner of writing is somewhat desultory, and his style occasionally wanting in perspicuity. His thoughts also are to us not always perfectly intelligible. We have not been able to follow him in the train of reflections by which he urges the importance of insisting on the doctrine of the Holy Spirit's agency. We either do not rightly apprehend his arguments, or we do not see what they contain which is not equally applicable to the other essential doctrines of the Gospel.

But our chief objection regards the deficiency of arrangement in Mr. Thorp's discourse. Though his numeric capitals inform us that he has proposed to himself a threefold distribution of his subject, under the three heads into which his text appeared to divide itself; viz. 1. Take heed to thyself; 2. and to thy doctrine; 3. for in so doing, thou shalt save both thyself and others; yet in the prosecution of his design he has deviated considerably from this outline. And although we are by no means advocates for a technical nicety and formal precision in the composition of sermons, yet we decidedly think that much of the effect of a discourse depends upon the luminous order in which the several parts are arranged. Perhaps, as Reviewers, we may be a little interested in making this remark—an observance of it would unquestionably tend greatly to facilitate our labours in this department of our work; and we hope, that should Mr. Thorp afford us an opportunity of becoming further

acquainted with him—an opportunity of which we can assure him that we shall gladly avail ourselves—he will so far consult our convenience, even if he should decline to bow to our judgment, as to employ a greater clearness and accuracy in the disposition and treatment of his subject.

Sermons, chiefly on particular Occasions. By ARCHIBALD ALISON, LL. B. Prebendary of Sarum, Rector of Rodington, Vicar of High Ercal, and Senior Minister of the Episcopal Chapel, Cowgate, Edinburgh. Edinburgh, Constable: London, Longman and Co. 1814. Price 12*s*.

THE name of Alison stands deservedly high with all persons of taste, for having extricated, from the mazes of a false philosophy, the doctrine of "the sublime and beautiful;" and having digested into an harmonious system what had indeed "been thought," and even observed, but "never so well expressed before" on that difficult, but interesting subject. It may be remembered that in reviewing Mr. Alison's work "on Taste," we ventured to make some objections to that part of it which had a reference to religion; and to express a hope that the deficiency occasioned by its almost total exclusion from most of his pages, and by the very inadequate place it held in any of them, might be supplied by a volume of sermons from the same pen, which should prove their author to be as zealous an advocate for the genuine doctrines of the Cross, as for those of an enlightened philosophy. That hope has in part, at least, been fulfilled: a volume of his sermons has for some time been in the hands of the public; and we conceive that we are only redeeming an *implied* pledge to our readers, by noticing its contents.

It was natural to conclude, even prior to observation, that sermons from such a quarter would partake largely of the views peculiar to their author; and that the doctrine of association, by which he had so happily accounted for our ideas of beauty or deformity, in the natural world, would be applied to dignify what is sublime, to deepen what is awful, and to give an additional charm to what is attractive in the religion of Jesus Christ. We, ourselves, have been far from rejecting the illustrations which a sound philosophy, when confined within its proper limits, may furnish on this grand subject: we have even hoped, that they might be useful in obviating the prejudices, and conciliating the favourable regard, of those who, on *all* subjects, require scope for their reasoning powers, and are distinguished by their love of abstraction. And if the principles of an unsound philosophy (that, for instance, of Aristotle or of Hutchinson), have proved no impeachment of the orthodoxy of many whose religious sentiments they had nevertheless strongly tinctured, it surely might be expected that the sounder philosophy of our author might be innocently at least, if not beneficially, enlisted in the same cause;—might be employed to display, in all its varied and most fascinating lights, a subject at once so momentous and interesting as that of Religion.

But though we are very willing to concede the *possibility* of an innocent and even useful application of philosophy to religion—yet we must profess that we cannot but view her introduction at all times with considerable reserve and suspicion. Advancing her claims under the specious garb of a subordinate but faithful ally, she has too often displaced her principal. The Ghostics in the first ages of the church, and the *rational* divines of the German school in modern times, sufficiently illustrate the prospective wisdom of the apostolic caution—"Beware, lest any man spoil

you through philosophy and vain conceit, after the tradition of men, after the rudiments of the world, and not after Christ." Even the heathen world affords us the striking fact, that almost the first doubts expressed of the immortality of the soul are to be traced to those philosophers who, in the attempt to investigate its nature and define its capacities, were driven, by the very difficulties of the process, to the alternative of either professing their own ignorance or denying its immateriality; and, as it might have been expected, they chose the latter. On these, as well as other accounts, while we would by no means reject the fair aids of philosophy and science, we are decidedly of opinion that our religious system should rest *exclusively* on the basis of Revelation; and we prefer to draw directly, from the living Oracles of God, even those truths which, it is generally allowed, might be obtained with considerable accuracy from other sources. For ourselves, indeed, we are inclined to pay but a very small degree of deference to what is termed the light of nature, at best faint, and always questionable; more especially when we have free access to the unerring light of Revelation*.

Admitting the possibility that the mind may be raised from the contemplation of nature up to that of "nature's God," yet why resort to so dubious and feeble an expedient? Why not prefer to contemplate Him as he appears in the clear light of his own word, adorned with all the natural and moral attributes there ascribed to him;—as infinite in being, glory, blessedness, and perfection; as all-sufficient, eternal, unchangeable, and incomprehensible; as almighty, omnipresent, and omniscient; as most wise, holy, just, and merciful; as long-suffering and abundant in goodness and truth; and especially as the fountain whence, through Jesus Christ, flow the blessings of salvation to a lost and sinful world.

These enlarged views of the Divine Being, though afterwards found to be consonant to reason, it was not the part of reason originally to discover. They are derived immediately from Revelation. In the investigation of the external evidences of Christianity, and the authenticity of its records, reason finds a subject within the reach of its powers. But its assent to these being obtained, surely we ought to receive, on the testimony of what is ascertained to be the word of God, every declaration it contains, however unpalatable to sense, or incomprehensible by our reason, provided only it be not contrary to reason. Therefore, although we can never consent to draw our views of Divine Truth from any source but that of Revelation; yet, when they have been obtained thence, we may fairly rejoice to find a confirmation of them in the light of reason and the works of nature.

But to proceed: we confess that whatever hopes we might have formed, that a volume of sermons from the pen of Mr. Alison would in some measure prove an exception to the dangers arising from the union of philosophy with religion, have been disappointed; and we scruple not to say, that we see the philosopher come forth into the school of divinity a very common man. His philosophy, in common with that of many others, seems to have joined itself with Christianity only, though we believe *not* intentionally, to negative, at least to neutralize, some of its main positions. Conversant with the ordinary walks of association and natural feeling, he seems to tread with uncertain step on other and holier ground, and has certainly proved himself but a very insufficient guide

* See this subject ably discussed in an article on "Christianity," in "Brewster's Edinburgh Encyclopædia," which we are glad to find has been published lately in a single 12mo. volume.

in the ways of Christian faith and experience. Conversant with the wonders of nature, he appears to have shrunk from the labour of seeking out a new class of associations, and too readily to have concluded, that those he had previously formed were sufficient to elucidate the sublimer wonders of religion. It has followed as a necessary consequence, that instead of elevating the tone of his natural feelings, his natural taste and sense of the beautiful, to the heaven-born sensibilities of religion, he has sunk these to the level of the earth.

What he *might* have done on this sublime subject, with his very superior powers, had he previously studied as much in the school of Christ, as in that of nature, we shrink from attempting to state. And yet imagination looks back with a painful consciousness of loss, while it traces, though on the diminished scale of our own conceptions, the nature and extent of the range he might have taken. We figure to ourselves the Divine Being, as clothed, by our author, in His own immutable perfections, and associated with whatever is profound in wisdom, terrific in judgment, and attractive in mercy. We view, in his hands, the very name of the Saviour, inseparably linked with that magnificent act by which he "poured out his soul unto death," and entitled himself to the everlasting gratitude, veneration, and love of a rescued universe. In his transactions with his Father, on the behalf of man, we should have expected to trace at every stage, the lineaments of "the Prince of Peace;" and in the daily habits of his earthly life, a perfect example of wisdom clothed in meekness, of power softened by compassion and love, and of suffering dignified by uncomplaining submission. In his descriptions of sin, we might have hoped to see deformity and misery exhibited as its unfailing attendants; we might have been called to view it as abhorrent to the Divine nature, and, by a necessary consequence, separating us from God. In his delineations of holiness, we might have found it traced to all the imitable perfections of God, and intimately and indispensably connected with the happiness of man: and if these may occasionally seem, in the present imperfection of our being, to be disunited, faith would be taught to pierce the vail which hides the unseen world, and to behold them there as identical in nature, and transcendent in beauty. The view of man himself, as the most excellent of the works of God, though now fallen from his high elevation, we might have expected to call forth, in our author, all those sympathies which would naturally be excited in a feeling and penetrating mind, conscious of being a sharer in the common ruin. We should at least expect, that something like the horror which the mere philosophical admirer of nature might be supposed to feel at the devastating effects of a volcanic eruption, defacing the beauty of the plains, and converting the smiling landscape into a desolate waste, would be felt by the Christian moralist, at the view of man in his present state of wretchedness and degradation—as fallen from God, from happiness and from heaven: and that he would be ready to adopt as expressive of his own sentiments, the language of Pascal,—"Les *grandeurs* et les *miseres* de l'homme sont tellement visible qu'il faut que la veritable religion nous enseigne, qu'il y a en lui quelque grand principe de grandeur, et en même temps quelque grand principe de misere." Pensées, p. 30.

But it is high time that we should turn from what the author *might* have done, to what he *has* done; that is, from our own vain speculations to the consideration of the sad reality before us. The present volume contains twenty-two sermons; among which will be found one on each of the four sea-

sons of the year, eight on particular occasions, such as appointed days of fasting or thanksgiving, and the remaining ten on general topics. Among them all, there is not one sermon on any of the fundamental doctrines of the Christian faith; those doctrines which are held to be necessary to salvation, by the orthodox of all denominations. It would be difficult, therefore, with accuracy to define what Mr. Alison's system of divinity is. We shall rather attempt to shew, in the first instance, what it is not, by pointing out what appear, from the volume before us, to be his aberrations from the doctrines of Scripture, and of the Church of England.

In pursuing this plan, we shall begin with noticing the doctrine of human corruption. This is an article which has obtained a place in the creed of every church professing Christianity, from the apostolical, down to the present age, if we except, indeed, that of the Socinians. As deduced from Scripture, it assumes, that the descendants of Adam have inherited from their fallen parent, not only the seeds of corporeal death, but a natural proneness to what is evil, and a disinclination and consequent inability to what is good:—and if we make our appeal to experience and the evidence of facts, we shall find, in the history of mankind at large, and in the answer of every enlightened conscience, a formal attestation of its truth. According to this doctrine, man is, in the words of our Catechism, by nature "a child of wrath;" and the reason why he uniformly yields to the force of temptation, and becomes also a child of disobedience, does not so much arise from his mind being weakened by a bad education, and unnerved by the dissipations of a disorderly world, as from its inheriting and possessing within itself the seeds of every sinful passion. It would be impossible indeed, on any other supposition to account for the prevailing wickedness of men in all ages. Temptations from without would be powerless, if there were not a party within alive to their first advances, and ever ready to meet them more than half way. Indeed, it could be nothing less than the complicated actings of this depravity, drawn forth into all the various departments of life, and transmitted through successive generations, which supplied the grounds of that strong assertion of the Apostle, "the whole world lieth in wickedness." Any system of religion, therefore, which omits or denies this fundamental article of faith, proceeds upon a false view of human nature, and must be alike inefficient as a remedy for its disorders, or a rule for its guidance. How far our author is chargeable with this important omission, we shall now enable our readers to judge for themselves.

We have met with one or two incidental expressions in the course of this volume, which seem, at first sight, to imply an admission of the doctrine in question. Speaking of Spring, Mr. Alison observes, "it reminds us of that original innocence in which man was created, and for the loss of which no attainments of mortality can make any compensation." p. 36. But even this is not only explained away in page 338, where he speaks of "that innocence in which life was begun," but it is absolutely nullified by the sentence which immediately precedes it: "It reminds us of our own infancy, when the mind was pure, and the heart was happy." p. 30. So that in our author's view, the original innocence of man is not that in which Adam was created, and from which he fell, but that in which each individual is now born into the world. Again, in p. 66, we hear of the Son of God coming forth "to give peace and hope to *fallen* man;" but this must be regarded as a very feeble and inadequate testimony to this great

truth, especially when it is contrasted with the general tenor of the volume, and the direct assertion of the "innocence with which life is begun." The justice of this remark will be abundantly confirmed by the following quotations. Speaking of piety, he says,

"But, most of all, it is suited, in our opinion, to the *innocence* of the youthful mind, to that sacred and sinless purity which can lift its unpolluted hands to Heaven; which guilt hath not yet torn from confidence and hope in God; and which can look beyond the world to that society of kindred spirits, 'of whom is the kingdom of Heaven.' The progress of life, we know, may bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart,—the devotion which nature, and not reasoning inspires,—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasures which it bestows,—these are the possessions of youth, and of youth alone." pp. 47, 48.

In another place, we find him tracing the errors of men entirely to the evil example of others. After saying, that "the young came out of the hand of nature, pure and uncorrupted," p. 240, he adds,

"If, accordingly, the young were left only to nature and themselves, it is reasonable to think that they might pass this important period of life without danger; and that whatever might be the strength of their passions, diffidence and conscience would be sufficient to command them. But unhappily for them, and unhappily for the world, it is at this time that 'evil communications' begin to assail them; that the yare deceived by the promises of vice and folly; and that all the purity of early life is sometimes sacrified, even at their entry upon this important world." pp. 241, 242.

And as if this were not sufficient, he would even persuade us, that it requires little short of the most coercive means to despoil youth of its innocence.

"The young, as we see, are often corrupted; but I fear it is not, in general, by the young that they are corrupted, —by those of their own age, and their own inexperience. The truth is, that to produce this mighty effect upon human nature, to break down all the barriers of modesty and timidity, to silence the dictates of conscience, and dissolve all the habits of earlier purity, requires a much more powerful influence than the young are willing to yield to their fellows. It is the example of those of a more advanced age, the influence of those who enjoy rank, and wealth, and talents, which are only adequate to the production of this fatal effect. And to us, my elder brethren, it is a reflection of no common interest,—that our folly and imprudence may thus poison the minds of the pure, and introduce guilt and woe into the innocent family of God." pp. 247, 248.

We charged our author with omitting the doctrine of human corruption; but after reading these extracts, the first asserting the innocence of human nature, the second tracing its evils exclusively to the contaminating influence of example, and the third implying the difficulties which nature itself opposes to that influence, can any one refuse to admit, that his delinquency is not that of omission merely, but that he does in fact deny and renounce the important doctrine in question.

This grand and fundamental defect in our author's system, will prepare our readers to expect only a very partial and inadequate recognition of the doctrine of *Atonement*. If the extent of the patient's disorder be unseen, it is not to be expected that the remedy prescribed for its cure should be valued or applied.

But is not that author or minister chargeable with placing the salvation of men in the utmost peril, who neglects to set before them Jesus Christ, in his office of Saviour, as the grand object of faith, as the only foundation of a sinner's hope, and the only source of a new and holy life; or, who assigns to Him

and the salvation he has purchased for us, a subordinate, when they ought to occupy the chief, place in our esteem? But it seems almost a necessary part of a system, which rejects the doctrine of man's depravity, to lay little or no stress on the expiatory sacrifice of Christ. And as the Divine wisdom would scarcely be more impeached by supposing it to have adopted an expedient, which in this case might be considered as unnecessarily costly, than by having provided means inadequate to the end proposed; so is a statement on this point naturally resorted to, which attaches little importance to that "peace-offering;" for were this made a prominent part of the system, it would imply, that man is naturally at enmity with God. It remains now to see how far these apprehensions are verified in the work before us.

In the sermon on the Spring, from Job xlii. 5. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," our attention was arrested by a comparison, which Mr. Alison institutes between that season and the Gospel of Christ. Our readers will judge of our disappointment, when we tell them, that the text is explained exclusively of the sight which Job had of God, in the display of his natural works, without any reference to that spiritual apprehension of the Divine holiness which can alone account for the striking act of contrition that instantly followed—"*Therefore* I abhor myself, and repent in dust and ashes;" and when we add, that after having stated the spring to be an emblem of the Gospel of Christ, as it reminds us of the darkness and gloom by which it was preceded, "that winter of humanity which prevailed until the Son of God came to give us light," he sums up his view of this eminently Christian subject, in the following words:—

"The appearance of spring is, therefore, in the second place, an emblem of the Gospel of our Lord, as it reminds us of that light which his coming hath shed on all the concerns of men. It is in this magnificent and beautiful view that the Gospel is always predicted by the prophets, and represented by the followers of Jesus. It is the 'Day-spring from on high,' which has come to visit us. It is 'the morning spread upon the mountains.' It is the Sun of Truth, which shone upon those 'that sat in darkness, and in the shadow of' more than mortal 'death;' and when we look, accordingly, on the state of the world since the coming of our Lord, nothing can more accurately resemble the influence and the beneficence of spring. Wherever His religion has spread, a new verdure (as it were) has been given to the soul of man. Whatever blesses, or whatever adorns humanity, has followed the progress of his doctrines; laws have been improved, governments enlightened, manners refined, and the mild and gentle virtues of humanity and peace have sprung into new life and fragrance. 'Even the desert,' (in the beautiful words of the prophet), 'and the solitary place have been glad,' and in many a 'wilderness' of life—in many a 'solitary place' of woe, where the eye of man comes not, the light of Heaven has been revealed, and many a flower of Faith and Hope have blown, unknown to all but the 'Sun of Righteousness' which cherished them." pp. 33—35.

It is impossible not to allow that this is beautiful: it is in our author's best style. But mere beauty of expression and elegant allusion form, in our minds, no compensation for a jejune and barren statement of a most important truth. Appearances indeed may in some degree have been saved, by the comparison itself; and still more by the expression, in the same page, "the Saviour who redeemed us;" but *realities* are sacrificed in a description which reflects no discriminating light on the character or offices of Christ, and which is incapable of personal application. A chord indeed has been touched, which vibrates to the heart of the Christian; an allusion to his Saviour has struck upon his ear, but the notes are scarcely become audible when they die away. The expectation of something peculiarly Chris-

tian, has been raised only to be disappointed:

"Like some fair flower that early Spring supplies,
That gaily blooms, and yet in blooming dies."

After all, however, we should have found nothing to censure, nay, something perhaps to commend in the above passage, had it appeared in a volume, which in other parts distinctly set forth Jesus Christ as the Sun of the Christian system. But since it is almost the only reference made throughout the volume to this vital subject, and since in other places we meet with expressions which would seem to leave no place for the Saviour in our author's scheme of doctrine, we cannot withhold the opinion to which we have been forced to come, that his views of religion, as they appear in these sermons, are lamentably defective.

Of the other fundamental doctrines of Christianity, such as the influences of the Holy Spirit, justification by faith, and the Holy Trinity, we do not feel obliged to pronounce definitively respecting our author, as he has not afforded us the opportunity of judging, by his almost total silence on them. The first of them, indeed, is incidentally mentioned in three or four places*, but in a very loose and indefinite manner; whilst the growth and maintenance of all good dispositions within us, with singular infelicity, are ascribed, not to the operations of the Holy Spirit, but either to "diffidence" or "conscience," or to "a feeling of delicacy, and fearfulness of doing wrong, incident to youth." And if the silence maintained on the other points be in any degree excusable, as not naturally arising out of subjects selected, many of them, for particular occasions, yet we may fairly inculpate his choice of subjects when it was perfectly free. It is, therefore, difficult to discover any reason why the subjects of Christian doctrine adverted to above, should be so entirely excluded; except it be, that an inadequate sense was entertained of their importance. On what other principle can the fact be explained, that a Christian divine should usher a volume of sermons into the world, with the intention, doubtless, of leading men to salvation, in which the fundamental doctrines of his religion are scarcely recognised, and made to yield on all occasions to some minor points of morals or manners. It is for the Prebendary of Sarum to determine, how far in this instance he has conformed to the spirit, or even to the express language, of the church whose vows are upon him, and in all whose formularies are inscribed the sublime mysteries of the kingdom of heaven.

And here, it is but justice to our author to state, that his acknowledgment of a particular, as well as general, Providence, in conducting the affairs of the world, is clear and full. In a sermon preached at a period when this country had most to dread from the threatened invasion by France; and when the peace of the continent had placed at the disposal of its ruler the undivided resources of that vast empire, we find the following enlarged and enlightened views.

"We read the history of particular nations; but we seldom extend our conceptions to the nobler history of Man. We read with rapture the history of those mighty empires which, in their hour, have subdued, or have enlightened the world, and for which, perhaps, the prejudices of our education have given us an unnatural respect. We follow their progress with a kind of national exultation, and we weep at last over their fall, as if, with them, all the honours of humanity had perished.

"It is only when we enter the 'counsels of God,' that we descry a nobler prospect. It is then we see, that in 'the eye of him that inhabiteth eternity, all nations are only as the dust in the balance;' that, in the progressive system

* See pp. 64, 92, 268.

of his Providence, they have all appeared in their successive order, for the improvement of the ages that were to follow them; that in their prosperity, or their decay, they have alike given the lessons by which mankind are to be made wiser and better;—that there is a final period to which all their errors are conducting them; and that then the mighty prophecy of Revelation will be fulfilled, when, under its *unseen* but *unceasing* influence, 'one like the Son of man shall reign: and when a dominion shall be created in righteousness, that shall not be destroyed.'" pp. 76—78.

At a moment of almost national despondence, it is gratifying to see the independence of his mind soaring above second causes, and looking confidently to a time when the troubles which then agitated the world would cease.

"The war, however, with all its hopes, and all its fears, will cease. When the ends of the Almighty are accomplished, nature will reassume her reign of peace; 'the devices of man will fail,' and 'the counsel of God alone will stand.' Yet a few years, and all that trouble, and all that bless humanity, will rest in their graves. The great designs of the Almighty will proceed, and victor and vanquished will alike appear before the eternal Throne." p. 91.

It is evident, also, that our author is a man whose views on subjects of philosophical research are liberal and comprehensive. In a sermon on "liberty of thought," we find an ingenious distinction adopted between employing it as an *end* in itself, or as a *means* for the discovery of truth, in order to explain the contrary effects to which it has given birth. He traces to the first, the audacity of the philosopher "who has dared to approach to the investigation of nature, only to inscribe his feeble name upon the altar where he ought to have worshipped," as well as all the anarchy and confusion excited on the boasted pretence of liberty; and with equal justice ascribes to the second, under God, some of our highest attainments in general and religious knowledge. We should wish to have given our readers a quotation from this sermon, but we are desirous to save sufficient space for a few remarks, the object of which will be, to shew the effect produced on our author's general views of religion, as they are exhibited in this volume, by his partial and very inadequate recognition of its leading truths.

1. The religion of our author is almost entirely of an *external* character.—It enters not into the spiritual nature of the law of God. It scarcely refers to those internal motions by which the soul apprehends its future destinies, and almost rises to their level. It is little conversant with the surrender of the heart and its affections to their only rightful Sovereign. Like that of a large class of men in this and every age, it both borrows too little from the spirit of its Divine Master, and is too much accommodated to the cold and secular atmosphere of this world. When he urges men to piety, it is not on the holy principle of a "faith which worketh by love;" it is not on the nature of the engagements by which the Christian has renounced all participation in the pleasures of sin; it is not from the motive of gratitude for what Christ has done and suffered for us;—but he makes his appeal for the most part to our love of reputation; to our ambition of surpassing others; to the pleasure of doing good; while he holds up to our imitation the examples of men, who have immortalized themselves by their virtues. Now it is not to be expected, that such inferior motives as these should produce more than outward decency of life, and an outward compliance with the duties of religion; whilst, perhaps, the best apology for those who pursue this mode of instruction, is, that they intend no more. And it is this, indeed, which justifies what appears to us the *damning* praise of these sermons by the Edinburgh Reviewers *. The jus-

* See Edinburgh Review—Article ix. No. 46.

tice of that commendation we are forced to admit; but in our view, no stronger reproach can be urged against a minister of the Gospel, than that his instructions from the pulpit remind us of the moral essays put into the mouth of a pagan philosopher, though it be by a Christian writer, or those funeral orations of the French school which were intended to celebrate the successful march of ambition, rather than the humble and unobtrusive walk of real piety.

2. But in the second place, the defect in question, has given to the religion of our author a *fictitious* character.—We might even style it the religion of romance, arrayed as it is in that variety of richness, and dress, and colouring, of which he undoubtedly seems to possess an inexhaustible store, and to which works of fiction owe, if not all their interest, at least much of their attraction. Here, much is sacrificed to the ornamental expression; and if a sentiment of deeper hue and more solemn cast find its way into the work, it frequently loses much of its religious weight, by the imagery in which it is conveyed. Even the quotations from Scripture do not display a knowledge of its general scope, so much as an acquaintance with its picturesque and sublime parts; and our author's common places respect not Him who "can be just, and yet the justifier of him that believeth," but Him "who inhabiteth eternity."

But there is another sense in which the charge we now prefer is common to our author, and a large class both of writers and readers. Their religion is a fictitious religion, as founded in false views of human nature, and of the relation in which at *present* it stands to God. It must be recollected there may be an Utopia in religion, as well as in politics; and we conceive ourselves justified in calling by that name a scheme which, contrary to the voice of Scripture and experience, assumes that man is naturally good and virtuous; which addresses him as if he had always loved God, and been in a state of reconciliation with him; which represents the justice of God as taking vengeance only on atrocious crimes, and his mercy as extending to the outwardly decent and moral, without a sufficient reference to the motives that actuated them; which consists in vague and indiscriminate statements of duty; which attempts the reformation of the *manners*, without rectifying the *hearts*, of men; which ascribes *effects* to *causes* incapable of producing them; which transfers the new creating energies of the Spirit of God, to the mere contemplation of the works of nature*; and which robs the Gospel of its own "proper individuality," the atoning sacrifice of Christ; and attributes, either avowedly or by implication, either in whole or in part, the justification of the sinner to his own works.

In winding up these remarks, we must disclaim all desire to impute defects where they have not been forced upon our notice, and all personal feelings but those of the highest respect for the author. It was the pleasure we had derived from his former work, which raised high our expectations from these sermons, and which of course increased our disappointment in the general result. Still, however, we are unconscious of writing under any impressions but those of kindness towards himself: even the observations which seem to have been directed against him individually have, in truth, been aimed at that too lax system, which tends to merge the grand peculiarities of the Gospel of Christ, in the infe-

* See a romantic and beautiful passage to this effect, pp. 329, 330, on Autumn, which concludes with these words: "Every unkind passion falls with the leaves that fall around us, and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them."

rior lights, the shallow morality, and the false principles of the world. If we have mistaken our author's views, we should rejoice to be convinced of the error, though at the expense of our own discernment—and above all, we should rejoice to meet him on some future occasion, on ground hallowed by the developement of the peculiar doctrines of our holy religion, and by a delineation of the Christian character, which would stand the scrutiny of the word of God, and which would stand also in that great and decisive day.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—An Enquiry into the Nature and Origin of Rent, by Professor Malthus;—A Tour in France, Switzerland, Germany, and Belgium during the last Autumn, by the Hon. R. B. Bernard, M. P.;—A Volume of Sermons, on the Prophecies of the Messiah, and the Fact of the Resurrection, by Bishop Horsley;—The second Volume of Professor Lichtenstein's Travels in Southern Africa;—The Second Volume of Mr. Southey's History of the Brazils;—An Abridgment of the true Christianity of John Arndt, by Mr. W. Jaques;—The Journal of a Tour and Residence in Great Britain, in 1810 and 1811, by a French Traveller, in 2 vols. 8vo., with engravings;—A new Edition, with Notes of Letters from a Gentleman in Scotland to his Friend in London, first published in 1754, and so frequently quoted in the Lady of the Lake, and Waverly;—A systematic Analysis of Universal History, in 4 vols. 4to., by Mr. J. Aspin, (in parts) from the Caxton Press;—William of Malmesbury's History of the Kings of England, from 449 to his own Times, collated, translated, and illustrated, by Rev. J. Sharp, B. A., of Trinity College, Oxford;—Travels in Europe and Africa, by Col. Keating, with engravings:—The Fair Isabel, a Cornish Romance, by Mr. Polwhele, in six Cantos;—The History of the Church of Scotland, from the Reformation, to the Revolution, in 3 vols. 8vo., by George Cooke, D. D.;—A Volume of Discourses on the Evidences of Christianity, connected with some of its practical Results, by the Rev. Sir H. M. Wellwood, Bart.;—A new edition of the World without Souls, by the Rev. J. W. Cunningham, corrected, with the addition of a new chapter;—A Series of familiar Chemical Essays, in 4 pocket vols., by Mr. Parkes, author of the Chemical Catechism, with plates;—History of Hereford Cathedral, being the eleventh part of Mr. Storer's work on Cathedrals;—A Memorial in behalf of the native Irish, with a View to their Improvement in Moral and Religious Knowledge, by Mr. C. Anderson, of Edinburgh.

Preparing for publication:—A History of Europe, from the Commencement of the French Revolution, to the Restoration of the Bourbons, by Mr. John Scott;—An Historical Account of the See and Cathedral of Salisbury, from the earliest Period, with Biographical Notices of the Bishops, engravings, &c., by Mr. Dodsworth;—Biblical Gleanings, (by subscription, in 1 vol. 8vo.; price 7s. 6d.) or a Collection of Passages of Scripture, generally considered to be mistranslated, with proposed Corrections, &c. &c.

Mr. Bellamy proposes to publish, quarterly, *the Biblical Journal*; the object of which will be, to refute all the objections advanced by ancient and modern Deists. His new translation of the Scriptures will be printed as soon as the subscription is filled up.

Mr. Wright, *author of the School Orator*, intends shortly to publish a work for the use of students who are preparing for *Holy Orders*, in which he will endeavour to assist young clergymen, in reading the *Liturgy of the Church*.—We sincerely hope that Mr. Wright's essay may be successful. He has chosen a department of instruction which has hitherto, judging by the general effect, been miserably conducted.

At Cambridge, the Hulsean Prize for 1814, has been adjudged to the Rev.

Thomas Fuller, B. A., Fellow of St. John's College, for his dissertation "on the comparative Value of Prophecies and Miracles, as Evidences for the Truth of Christianity."—The subject of the Hulsean Prize-essay for 1815 is, "The distinct Provinces of Reason and Faith."

The following are the subjects for Sir William Browne's gold medals for the present year: For the Greek ode: "In augustissimum Galliæ Regem solio avito redditum."—For the Latin Ode: "Vivos ducent de marmore vultus."—For the Epigrams: "Quicquid dicam, aut erit aut non."

The subjects for the annual prizes given by the Representatives in Parliament for this University for the present year, are—Senior Bachelors: "Quid causæ est, cur apud Romanos, postquam sub Imperatoribus essent, eximia minùs florerent ingenia?"—Middle Bachelors:—"Utrum clementioris sit animi, leviter delinquentes supplicüs, pro ratione culparum adhibitis, coercere, an impunitos dimittere."

The St. David's Society for promoting Christian Knowledge has offered Premiums for the best Essay on the Evidence that St. Peter never was at Rome; and for another on the British Proverbs and British proverbial Poems.

The Booksellers of London have resolved to apply to Parliament for a revision of the late act relative to Copyright.

The Prince Regent has sent to the Library of the University of Gottingen, in Hanover, a copy of the principal works published in England since that country was occupied by the French. The value is upwards of 3000*l.*

From December, 14, 1813, to December 13, 1814, there were christened in the 97 parishes within the walls of the city of London, 1008; buried, 1251:—In the 17 parishes without the walls, christened, 4384; buried, 4090: in the 23 out-parishes in Middlesex and Surrey, christened, 11,157; buried, 10,015: in the 10 parishes in the city and liberties of Westminster, christened, 3621; buried, 4427.—Total christened, Males, 10,313; Females, 9857:—in all, 20,170.—Total buried, Males, 10,287; Females, 9496:—in all, 19,783. Whereof have died,—under two years, 8545; between two and five, 2031; five and ten, 770; ten and twenty, 649; twenty and thirty, 1268; thirty and forty, 1678; forty and fifty, 1950; fifty and sixty, 1619; sixty and seventy, 1747; seventy and eighty, 1343; eighty and ninety, 592; ninety and a hundred, 88; a hundred, 1; a hundred and one, 1; a hundred and two, 1; a hundred and eight, 1; a hundred and eleven, 1.—Increase in the burials this year, 2461.

The following paragraph is extracted verbatim from the Monthly Magazine of last month:

"Mr. Carpue is preparing for speedy publication, an account of a most interesting and fortunate operation, by which he has restored a Nose to a military gentleman who had accidentally lost his original one on foreign service. Mr. C. had mentioned, in some of his lectures, the practice of Gaspar Taliacotius, the Bolognese Professor, who, in the sixteenth century, published a book on the restoration of noses, lips, and ears, and also the operations of the Hindoo cast of brickmakers, by which they, for an unknown time have restored the noses of the victims of despotic barbarism; and had stated his opinion, that the practice was rational, and not fabulous, as many persons had been led to suppose. This doctrine of so eminent a surgeon, coming to the knowledge of the gentleman above alluded to, he determined to submit to the operation, and placed himself under Mr. Carpue's care. Ours is not a medical work: we shall therefore state, in a popular way, that a plaster-model is made of a well-shaped nose, which is fitted on the ruin of the former nose. The surface is then measured, by means of paper, and the paper-shape is carried to the forehead, a piece of which is marked of the very shape. This piece is then cut round by an incision, and stripped off in the manner of a scalp, except in the narrow slip, or isthmus, which joins it to the nose, through which isthmus the circulation of the entire system is to be kept up in the scalp, and the piece thereby kept alive. The scalp is turned at the isthmus, so that the cuticle of the scalp may become the cuticle of the nose. Incisions are then made in the cheek, on each side the nose, and upper lip, into which the edges of the scalp are inserted, and in which it grows, hardens, and assumes a perfect shape. The nostrils are made afterwards, and the forehead heals while the nose is forming. Such has been the ingenious procedure of Mr. Carpue, and complete success has attended him. In the instance before us the patient has

not had occasion to take a single dose of medicine, and has experienced no inconvenience from pain. The cuticle of the forehead is now quite restored, and the nose itself is already so well formed, as scarcely to be distinguished from a natural one. It is now three months since the operation; but, in warm weather, Mr. C. is of opinion that the restoration would be completed in two months. His proposed work will inform the faculty of every particular which it is desirable should be known to those who have occasion to perform the same operation, and will be illustrated with several plates. The facts we have stated prove, that, although Mr. Carpue has not the happiness to be the original discoverer of the principle which he has practised, yet he has singular merit in conducting the operation so successfully, and is entitled to his country's gratitude for introducing, with so much intelligence, a practice that will restore to society thousands who have been driven from it by their unsightly appearance. For our part, we view, in the principle of re-production, which this experiment so completely developes, new views of the animal economy leading to improvements in the practice both of surgery and medicine; and it justifies a sentiment which we have often pressed on the notice of the public, that there probably still exist, in the hands of the vulgar, meriting the attention of the most enlightened, very numerous discoveries as important as that of the cow-pox."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Wanderings of the Human Intellect; or, a Dictionary of all Religions into which the Christian World is divided; by the Rev. John Bell. 10s. 6d.

Dr. Gill's Body of Divinity; in one handsomely printed 4to. volume. 35s.

Female Scripture Characters, exemplifying Female Virtues; by Mrs. King. 12mo. 8s.

A Combined View of the Prophecies of Daniel, Esdras, and St. John, shewing that all the Prophetic Writings are formed upon one Plan; accompanied by an explanatory Chart. Also, a minute Explanation of the Prophecies of Daniel; together with Critical Remarks upon the Interpretations of preceding Commentators, and more particularly upon the Systems of Mr. Faber and Mr. Cuninghame; by James Hatley Frere, Esq. 8vo. 12s.

An Essay on the Character and Practical Writings of St. Paul, in 2 volumes, 12mo. by Mrs. H. More.

Sermons, by Christopher Wordsworth, D.D. Dean of Bocking. 2 vol. 8vo. 18s.

It is all True; or, the Grace and Truth of the Gospel made plain to Common Sense, in the first Conversion, and consequent humble holy Life, and singularly blessed Death of Miss Martha James. 1s. 6d.

Sermons on Practical Subjects; by John Vincent, A.B. 8vo. 9s.

Messiah; a Poem, in 28 books; by Joseph Cottle. Royal 8vo. 1l. 1s. brds.

Evangelical Hope, an Essay; by Daniel Tyreman. 12mo. 4s.

Sermons for Parochial and Domestic Use, chiefly adapted to the Service of particular Sundays in the Year; by Richard Mant, M. A. Vol. III. 8vo. 10s. 6d.

An Address on the Resurrection of Christ, delivered at Bunhill Fields, at the Interment of T. Mullett, Esq.; by John Evans, A.M. 1s. 6d.

MISCELLANEOUS.

The first Number of a work relative to the Antiquities of Great Britain, entitled the Antiquarian Itinerary, to be continued monthly in Numbers, each to contain twelve or more engravings, with descriptions, in demy 8vo. and foolscap 8vo.

The Biographical Dictionary, Vol. XIX.; edited by Alexander Chalmers, F.S.A. 8vo. 12s.

Reasons for the Classical Education of both Sexes; by John Morell, LL.D. 2s. 6d.

Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family; by Mrs. Taylor, 12mo. 5s.

The East-India Gazetteer; by Walter Hamilton. 8vo. 25s.

A Sketch of the Present State of British India; by the Rev. James Bryce, of Calcutta. 10s. 6d.

Sketches of the History and Present State of the Russian Empire; by the Rev. William Anderson. 8vo. 12s.

The History of that inimitable Monarch, Tiberius; by the Rev. J. Rendle, M.A. royal 8vo. 1l. 1s.

A Treatise on the Construction of Maps: in which the Principles of Projections of the Sphere are demonstrated, and their various practical applications to Mathematical Geography

duced and explained. / Systematically arranged, and scientifically illustrated; from twenty Plates of Diagrams; by Alexander Jamieson. 8vo. 9s.

A Treatise on Mechanics; intended as an Introduction to the Study of Natural Philosophy; by the Rev. B. Bridge, B.D. F.R.S. 8vo. 11. 1s.

The Physiognomical System of Drs. Gall and Spurzheim, founded on an Anatomical and Physiological Examination of the Nervous System in general, and of the Brain in particular, and indicating the Dispositions and Manifestations of the Mind; by J. G. Spurzheim, M. D.; illustrated by numerous Plates. Royal 8vo. 11. 10s.

A Familiar Treatise on Drawing, for Youth; being an Elementary Introduction to the Fine Arts; designed for the Instruction of Young Persons whose genius leads them to study this elegant and useful Branch of Education; by C. Taylor. 8vo. 10s. 6d.

East-India Register and Directory, for 1815; corrected to November. 7s. 6d.

The English Works of Roger Ascham, Preceptor to Queen Elizabeth; with some original Additions. 21s.

Miscellaneous Tracts on Religious, Political, and Agricultural Subjects; by Richard Watson, D. D. F.R.S. Lord Bishop of Landaff. 2 vol. 8vo. 11. 1s.

Notes on a Journey through France; in July, August, and September, 1814; by Morris Birkbeck. 8vo. 4s.

Theory on the Classification of Beauty and Deformity; exemplified in various works of Art and Nature, and by forty-two Charts and Plates; by Mary Anne Schimmelpenninck. 4to. 3l. 13s. 6d.

Outlines of Natural Philosophy, being Heads of Lectures delivered in the University of Edinburgh; by John Playfair, Professor of Natural Philosophy in the University of Edinburgh. 2 volumes 8vo. 11.

Reflections on the Financial System of Great Britain, and particularly the Sinking Fund; written in France in the Summer of 1812; by Walter Boyd, Esq. 2s. 6d.

Political Reflections on the True Interests of the French Nation; by F. A. de Chateaubriand. 8vo. 6s.

The Statistical Account or Parochial Survey of Ireland, drawn up from the Communications of the Clergy; by William Shaw Mason, Esq. M.R.I.A. Vol. I. 8vo. 11. 10s.

Historical, Topographical, and Descriptive Account of the Weald of Kent; by T. D. W. Dearn. 8vo. 15s.

Travels in South Africa, on Account of the Missionary Society; by the Rev. J. Campbell: with Plates. 8vo.

System and No System; or, the Contrast; by Maria Benson. 12mo. 6s.

RELIGIOUS INTELLIGENCE.

BRISTOL CHURCH-OF-ENGLAND TRACT SOCIETY.

THE object of this Society, which was instituted in Bristol in 1811, is to circulate in a cheap form among the poor members of the Church of England, her Homilies, the Lives of her Reformers and Martyrs, extracts from their writings, and from the publications of her Bishops; with such short pieces illustrative of the primitive history, constitution, and discipline of the Church as the Committee may approve.

This is an object so highly important, whether we regard the prosperity of that Church, or the advancement of "pure and undefiled Religion," that we cannot forbear strongly to recommend it to all the members and particularly to the Clergy of the Establishment. The Church of England has long been the depository of Divine Truth; and by the soundness of her doctrines, and the spirituality of her worship, has proved one of the best and safest guides to Heaven. "Under this conviction," the Committee observe in their Report, "the members of this Society aim to teach those her excellencies who have hitherto been ignorant of them; to attach those by the conviction of the understanding, who have felt no stronger tie than the force of habit; and to convince such as may be tempted to separate from her communion, that there is no just cause for separation. They wish to shew their brethren among the poor that every thing necessary to salvation is amply taught in the formularies of their Church, which has provided suitable instruction and consolation for her children, from the period of their adoption, till she resigns them to the Father of all. They would teach them the spirit of her admirable services; and give them directions for a profitable attendance on them. They tell them, at one time by a detail of principles,

at another by an exhibition of those principles embodied in the examples of her martyrs and confessors, that to be consistent and faithful members of the Church of England, as well as real members of Christ, they must believe in and worship the Triune Jehovah, God the Father, God the Son, and God the Holy Ghost. They instruct them in the relation and offices which each of the Three Persons of the Godhead bears towards them. They teach them, that they are 'far gone from original righteousness,' that 'there is no health in them,' and that they are in themselves 'deserving of God's wrath and damnation.' They declare, that God the Father, in his sovereign mercy, hath provided plenteous redemption; that God the Son, the unspeakable Gift of the Father, 'was made man, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men;' that 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;' but 'albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith;'—and that 'whereas the condition of man, since the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God;' it is the office of God the Holy Ghost, 'by his grace preventing us, to put into our minds good desires, and by his continual help to enable us to bring the same to good effect.' While the Society thus labour in the only effectual way to bring men to the knowledge, and love, and fear of God, they also best secure the discharge of their duty to their neighbour; by teaching them in the comprehensive and beautiful summary of our Church, to 'love him as themselves, and to do unto all men as they would they should do unto them. To love, honour, and succour their father and mother; to honour and obey the king, and all that are put in authority under him; to submit themselves to all their governors, teachers, spiritual pastors, and masters; to order themselves lowly and reverently to all their betters; to be true and just in all their dealings; to bear no malice nor hatred in their hearts; to keep their hands from picking and stealing, and their tongues from evil speaking, lying, and slandering; to keep their bodies in temperance, soberness, and chastity; not to covet or desire other men's goods, but to learn and labour truly to get their own living, and to do their duty in that state of life into which it hath pleased God to call them.' Such are the lessons of the Church England. Such are the lessons which the members of this Society have bound themselves to teach. They comprehend whatever tends to personal happiness;—domestic comfort;—social order;—national security;—and that in which all other considerations should terminate,—the Glory of God."

The Society's publications consist of the nine first Homilies; the Lives of Wickliffe, Latimer, Ridley, Jewel, Lady Jane Grey, Cranmer, Edward VI., Frith, and Hooper; a Catechism on Confirmation; Discourses on the Communion; Address to Godfathers and Godmothers; Loyalty, Episcopacy, and Confirmation, a Catechism for Youth; Address to those who neglect Public Worship; a Guide to the Church; The Thirty-nine Articles, with Scriptural Proofs; The Churchman on a Sick-bed; the Churchman in his Closet; Explanation of the Church Catechism; Dean Nowell's Shorter Catechism; Why are you a Churchman? Two Dialogues about going to Church; The Doctrine and Discipline of the Church of England shewn to be in unison with those of the Primitive Church; Arguments in favour of Infant Baptism; Hints on Public Worship; The Sum of the Whole Scripture (preface to Bible of 1583); and Forms of Family Prayer, taken from the Liturgy and an old edition of Sternhold and Hopkins.

These tracts vary in size, from four to twenty-four pages (there are only two which exceed the latter quantity); and in price, from one farthing to three-halfpence each; and to subscribers, from one shilling per hundred for a tract of 4 pages, to six shillings per hundred for a tract of 24 pages; and so in proportion.

Of these tracts 60,460 have been circulated in the course of the last year, making in three years an aggregate of 135,796; and well authenticated accounts of their efficacy are stated to have reached the Committee. "Nor," they add, "while they rejoice in the persua-

sion that this Institution has been instrumental in imparting these inestimable blessings, is it to them a slight though secondary satisfaction that the efforts of your Society reflect honour upon that church in whose name they have been made; a church the evangelical purity and excellence of whose forms have received the willing testimony of multitudes not in her communion, who join with her own children in praying for her prosperity; and of which not a few persons eminent no less for wisdom than piety have confessed, that 'no church in the world comes so near to the apostolic form as the Church of England.'"

In order to obviate the impression that some of the tracts published by the Committee, are of too controversial a nature, they observe, that "they have acted purely on the defensive. They interfere not with any who conscientiously differ from them on the subjects of those tracts. They rejoice when they can walk with their fellow-Christians of other denominations being of one heart and one mind. All that they intend is CONSISTENCY; consistency in defending and maintaining the ground which they have taken; in manifesting the same zealous attachment to their own communion which their Dissenting Brethren do to theirs; in shewing that if DISSENT has her pleas to offer, CONFORMITY need not stand speechless; and that the Church of England, when called upon, is ready to give a reason of the hope that is in her, not only as to her doctrines, but her discipline and her rites; lastly, consistency in fulfilling the royal law of love by communicating to their poor and less favoured brethren of their own church the knowledge which they possess themselves, that they also may be churchmen, not merely by the prejudice of education and the force of habit, but from the sober dictates of their understanding enlightened to discern and value her excellence. They trust that in pursuing this object they have not offended against that meekness and forbearance which are characteristic features of the Religion of Christ, and they would add, of the Church of England; and that if they are zealously affected in what they esteem a good cause, their zeal has not degenerated into bigotry, or savoured in the slightest degree of acrimony toward those who differ from them."

The funds of the Society are stated to have improved. The whole receipt in the last year, from subscriptions and donations, was 181*l.* 11*s.* and from sales 161*l.* 19*s.* 9*d.*

The Hon. and Very Rev. the Dean of Wells is President of the Society; J. S. Harford, Jun. Esq. Treasurer; the Rev. J. T. Sangar, and the Rev. J. Swete, Secretaries; and the general Depository of the Society is at Mr. Richardson's, Bookseller, No. 6, Clare-Street, Bristol.

SOUTHAMPTON BRANCH BIBLE SOCIETY.

On the 17th of December, 1814, at a numerous and respectable meeting of the inhabitants, a Branch Bible Society was formed for Southampton and its vicinity; William Smith, Esq. in the absence of the Mayor, in the chair. The Right Hon. George Rose, M. P. was chosen President;—the Right Hon. Sturges Bourne; Hon. Sir G. Grey, Bart.; Sir Grenville Temple, Bart.; Admiral Sir T. Bertie; Admiral Bligh; Lieut.-General Eyeleigh; Arthur Atherley, Jun. Esq. M. P.; W. Chamberlayne, Esq.; Thomas Edwards, Esq. L. L. D.; and B. G. Wright, Esq. Vice-Presidents;—W. Smith, Esq. Treasurer; and John Barney Esq. and Mr. Bullar, Secretaries.

In the course of the proceedings, the Rev. T. Adkins observed, that "the investigation into the deficiency of Bibles in this town, and that of the immediate neighbourhood, has brought to light the mournful fact, that amongst 960 families which have been visited, 415 of that number, containing 1784 individuals, are destitute of the Sacred Word! This is but a specimen of the deficiency; the investigation is far from being complete; and yet nearly 2000 individuals within our grasp are wanting the word of life. I must confess that I stand astonished at the fact; and as a minister of religion, I take to myself a due portion of shame."

He afterwards remarked, that an opinion was industriously circulated, that this institution was wholly unnecessary, from the prior existence of a District Committee of the Society for promoting Christian Knowledge, to which he himself was a subscriber. But "allowing," he adds, "what is very problematical, that this Society can supply the want of Bibles at home, it is a very inefficient instrument to circulate them abroad; and accordingly to this

object it in *a very limited degree* pretends: but the Institution, whose interests we are this day met to serve, embraces two objects: having supplied our home deficiency, it extends its efforts to foreign climes, and its generous end will not be accomplished while there is one dark corner of the earth unexplored."

BRISTOL CHURCH-MISSIONARY ASSOCIATION.

The Anniversary of this Association will be held in the Guildhall of that city, on Thursday, the 6th of April next. In the course of the same week several sermons will be preached in the different churches, to promote the important objects of the Association.

CHINA.

Mr. Milne, colleague with Mr. Morrison in the Chinese Mission, not being permitted to reside at the Portuguese Island of Macao, near Canton, resolved to visit various places in which the Chinese reside, and to distribute among them the Chinese New Testament, which Mr. Morrison had translated and printed, together with a catechism and tracts, in the same tongue. In a letter to the Directors of the Missionary Society, he informs them of an extensive tour of fourteen hundred miles which he made in the island of Java, the opportunities he enjoyed of distributing the Scriptures and tracts, the kindness he received from all ranks of persons, and the probability of good being effected by these exertions.

From this letter, dated at Batavia, July 1st and 2d, 1814, we give the following extract:—"I am just returned from a journey through the eastern parts of Java, and through the island of Madura. During this journey, by the good hand of God upon me, I have travelled about fourteen hundred miles over land without a hurt or a fall—visited *Bencallan*, the seat of the Sultan of Madura, and slept a night in the palace; and also *Solo*, the metropolis of the *Sosoon-ham*, or *Emperor* of Java, to whom I was introduced. He reigns over more than a million of people. I have also visited all the towns and villages of any importance, where there are Chinese, from Batavia, near the west end of Java, to Sumanap, on the farther extremity of the island of Madura; except *Djoc-jooearta*, the capital of the Sultan of Java, which is within about 60 miles of *Solo*. At all these places I have distributed Chinese New Testaments, catechisms, tracts, &c. to a considerable amount, and made arrangements for sending some to the Chinese at *Bunger-masin*, *Pontiano*, and *Sambas*, on the great island of *Borneo*.

"The Chinese are my first object; and my chief attention has been paid to them during my late tour, which lasted for six weeks. But other objects were not neglected. I baptized one hundred and fourteen children, belonging, some to English parents, but chiefly to the Dutch and their descendants; and I was commissioned to this effect by the two Dutch clergymen, who, through age and infirmity, cannot remove far from the places of their residence—viz. Batavia and Samarang. This service afforded me some pleasing opportunities of stating the great doctrines of the Sacred Scriptures—of endeavouring to prevent the total extinction of the light of the Gospel among the descendants of the once highly-favoured Dutch—and of attempting to prevent their entire relapse to Mahomedanism and Heathenism, points to which, in my own opinion, they are fast hastening, for want of public instruction. I had also some opportunities of preaching among my own countrymen, who are equally destitute of the ordinances of religion.

"To several Dutch gentlemen I am much indebted for kindness received during some parts of my journey; particularly to the Rev. Professor Ross, who gave me a general letter of introduction to all the Christians on the east side of Java; and to Mr. Hulft Van Koorn, Sourabaya, who rendered me very material aid.

"In consequence of letters of introduction from the Hon. the Governor, I was received every where by the British officers, both civil and military, with the utmost kindness, and treated with a hospitality which has scarcely a parallel; and not only so, but they also shewed a readiness to forward the objects of my mission. I am under strong obligations to them all, especially to the Hon. Thomas Stampford Raffles, the Governor.

"The Chinese of all ranks, and in every place, received my books gladly, and listened with patience to what I had to say about the true God. So that what from opportunities of attending to the object of my mission among the Chinese—what from seasons of religious instruction to Dutch and English—what

from intercourse with gentlemen of education and knowledge of the world—what from occasions of stating clearly the *object* of Missions, and of endeavouring to remove prejudices against them—and what from the view of a highly cultivated country, happy under an enlightened and liberal government, I have much reason to be satisfied with this journey, though attended with some personal inconvenience, and occasionally with extreme fatigue, both by sea and land.

"You will not, of course, in a letter where so many points must be touched on, expect the particulars of my tour; they must be reserved to another time. I shall, however, give you a general character of the island, and of its inhabitants,—a character which I have formed for myself, partly from what has come under personal observation, and partly from information drawn from the most undoubted sources.

"In regard to *climate*, Java affords considerable variety. The sea coast being generally low, and often abounding with jungle, stagnate water, and superfluous vegetation, cannot be generally reckoned healthy. As you approach the mountains, and in proportion as you ascend them, the climate becomes cooler, the water more pure, vegetables more esculent, and a proportionable improvement in regard to salubrity.

"As the length of the island of Java is from east to west, and as its greatest breadth does not far exceed 100 miles, we cannot expect much difference as to health, arising from *latitude*. But if the theory of Dr. Tongue, of America, be true—viz. 'That health does not depend so much on latitude, as on *altitude*,' then we may expect that Java will not be deficient, as the mountains are numerous and high, beginning generally at from eight to fifteen miles from the sea.

"The state of *actual cultivation* in Java is considerable, greatly improving, and, in some of the eastern parts, carried almost to the highest pitch.

"As the mountains are high, and abounding with water, which, by proper irrigation, might be carried over a vast extent of good soil, the *capability of improvement* is almost incredible. The island, in its present state, nourishes five millions of people on its own surface, and abundantly supplies its neighbours, and is *capable*, in my opinion, by progressive improvement, to support *thirty millions of inhabitants!*

"The *character of the people* seems to improve in proportion as they are removed from commercial towns on the coast, where, alas! they have learned to impose and to oppress, from the example of Europeans. They are not the savage malicious race which they have been represented to be. I travelled among them unarmed and without fear.

"If after having known the present system of government in theory, and, in some measure, seen its operation on the circumstances of the people, I were allowed to give my opinion, it would be this:—*The people are contented, prosperous, and attached to their rulers.* But I seem to forget that I am writing only a letter.

"On my return from the east, I found three Dutch Missionary Brethren arrived from London. Their coming here is most seasonable, as both the ministers in the Reformed Church are advanced in age, and the people in many places destitute of the ordinances of religion. Mr. Supper is chosen and appointed to assist Professor Ross. Mr. Bruckner goes to Samarang, to take the place of Mr. Montanus, who is now unable to preach; and Mr. Kam goes to Sourabaya, to wait there for a passage to Amboyna, where there is a considerable number of Christians, entirely without a minister, and very desirous of having one. This last step was particularly recommended by our friend, Professor Ross.

"These worthy brethren are stationed in spheres of immediate and, I hope, of great usefulness, and two of them freed from charge on the Society. I sincerely hope, however, that as you have judiciously recommended in their instructions, they will not forget the primary object, *the conversion of the Heathen*, and will estimate the importance of their present situations only in as far as they may subserve this.

"After having been here for some time, and obtained information on various subjects, it would have been particularly gratifying to me, if, as I mentioned to you in my last, one had taken up the Chinese language; another, the Malay; and a third, the Javanese, with a view to missions in these languages. I have mentioned this to them, but they have not yet had time to decide.

"I am very desirous that some one

would take up the Chinese Mission here.—The work has been partly begun, and the full effect of the books which have been extensively circulated among them cannot be expected without living instructors.

"Some friends seem to think that I ought to return to the Chinese here, as they imagine I have gained their confidence; and that, were I able to preach, I should be heard without prejudice.

"I highly value the judgment of these worthy friends, and I hope shall ever be ready to obey the call of Providence to a useful situation. I must confess, however, that, though in all probability it would be more for my own personal comfort and that of my family to be here, I still feel my mind binding me to *China itself*.

"There are some reasons which weigh much with me; among others, the close union formed between Mr. Morrison and me; the precarious state of his health; the progress of the translations, dictionary, &c.; my own imperfect knowledge of the language; the great propriety of two being together, in case of sickness or death; the vast importance of continuing the mission at Canton, &c.;—all these, with many others, strongly induce me to continue with Mr. Morrison, should it be the will of God to carry me back in safety.

"I am truly glad to inform you, that in consequence of the kindness of the Governor, the expense of my last journey has not been very heavy. It would have amounted to 1600 rupees had I been obliged to pay for the horses."

VIEW OF PUBLIC AFFAIRS.

This department of our work will occupy but a very narrow space. When we have said that there is a strong rumour that the Congress at Vienna has terminated its labours, we have exhausted all that we can venture to state on that subject; and from the Continent no other authentic intelligence of the slightest interest has been received during the present month.—The Duke of Wellington has quitted Paris, and has replaced Lord Castlereagh at Vienna. The latter nobleman is daily expected in this country.

We are happy to state that the American frigate President, commanded by Commodore Decatur, has been captured by the British frigate Endymion, Capt. Hope, after a close action of two hours and a half. The Endymion was part of a squadron of four ships engaged in the pursuit of the President, but the action had terminated before any of the other ships came up. The President had six feet water in the hold, when taken possession of. On board the Endymion, eleven men were killed, and fourteen wounded. The loss on board the President is stated to have been much greater. The President had more guns and heavier metal than the Endymion, and about one hundred and thirty more men.

Parliament met, pursuant to adjournment, on the 9th inst. A bill has been brought in for regulating the trade of Malta, and for permitting a direct intercourse, between that island and the West Indies. Another bill has been brought in for continuing the restriction of cash payments at the bank. The chief measures, however, which have been introduced, are those which respect the corn laws, and our financial system.

On the former subject, the resolutions which it has been proposed to Parliament to adopt, are, 1st, That the importation, and warehousing for re-exportation, of foreign grain, should be at all times freely permitted: 2d, That when the average price of wheat shall reach 80s. per quarter, then foreign grain may be freely imported for home consumption: 3d, That from our own colonies in North America, such importation may take place when the average price of wheat shall reach 67s. per quarter.—We mean not at present, to enter into any discussion of this very extensive, delicate, and complicated subject. The general leaning of our minds, we confess, at the same time, is in favour of the system of interfering with it as little as possible by legislative enactments.

Mr. Vansittart has in part developed

his financial plan. The prominent features in it are, the abolition of the property tax, and the substitution of new taxes to the extent of five millions annually. The peace-establishment for Great Britain, he calculates at seventeen millions annually. The property tax will expire on the 5th of April next, and the other war taxes in two months after that time. The new taxes already proposed to make up the five millions that will be required, are as follows:—

A duty of Excise and Customs on Tobacco	£.300,000
Licences, additional	300,000
Wine, 20l. per tun additional	500,000
Increase of Assessed Taxes	2,183,000
Windows of Warehouses and Hot-houses, and Rent of Warehouses	200,000
Bachelors	120,000
Post-office	125,000
	£.3,728,000

Leaving 1,300,000l. still unprovided for.

OBITUARY.

In our last Number we communicated to our readers the afflicting intelligence of the death of Henry Thornton, Esq. M. P. for the Borough of Southwark. We ventured at that time to express an earnest hope—a hope which we still cherish—that an authentic memorial of this excellent and extraordinary man would be given to the world by some person qualified for the undertaking. In the mean time, we thankfully avail ourselves of permission to publish a sermon delivered on this melancholy occasion, by a clerical friend, on the first Sunday after the funeral (Jan. 29). All who had the happiness to be acquainted with Mr. Thornton will readily bear witness, that the preacher has not erred on the side of panegyric. The text was taken from Malachi iii. 16, 17.—*And a book of remembrance was written before him, for them that feared the Lord and that thought upon his Name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.*

FUNERAL SERMON ON HENRY THORNTON, ESQ.

The dispensations of the Almighty, in the moral government of the world, are of a nature so dark and mysterious, that the wise and the good have sometimes beheld them with wonder, and sometimes almost with dismay. The same causes which exercise the faith and patience of the righteous have a tendency to give confidence to the wicked. They see no remarkable instances of Divine retribution, and therefore they learn to fear none: they perceive that the blasphemer and the profligate pursue their course with impunity; that they even make a boast of sin, and flourish in their crimes: hence it is that their own hearts are fully set in them to do evil. Of this class were the infidels of Judea, whom the Prophet reprehends in the chapter before us. They were stout against the Lord; and said, "It is vain to serve God: what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? and now we call the proud happy; yea they that work wickedness are set up; yea they that tempt God are even delivered." The fallacy of this reasoning is beautifully displayed in the words of the text. The Prophet calls our attention to a future day: he informs us, that however the righteous may seem at present to be depressed, they are not forgotten; and that a marked distinction will assuredly be made between him that serveth God and him that serveth him not. The passage seems from its connexion to relate, in the first place, to the

visitation which, according to the warning of our Saviour, came afterwards upon Judea; when the believing Jews were in general delivered from the ruin that overwhelmed their countrymen. But we shall catch very little of the spirit of the sacred writer, if we confine the interpretation of his prophecy within such narrow limits. Like other prophets, who had preceded him, he seems to rise from the description of earthly scenes, to a higher subject: he appears to glance at the judgment of the Great Day, when an eternal separation shall be made between the righteous and the wicked, and those that have done good shall come forth unto the resurrection of life. In this light I shall consider the declaration of the text: "A book of remembrance was written before him, for them that feared the Lord and that thought upon his Name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

These words present us with three subjects of reflection;—the description of the righteous—their present honour—and their future reward.

The description which is given of the righteous, is very brief; but it is decisive with respect to their character: they fear the Lord, and they think upon his Name.

There is, indeed, a sense in which all men that are possessed of reason may occasionally be said to fear the Lord. Few persons are so entirely degraded as not to experience some impressions, however short and transient, of the Majesty and the Power of God. An awful providence will for the moment awaken alarm in the minds even of the most daring contemners of the Divine law; and the voice of conscience will sometimes proclaim, in tones that pierce to the inmost recesses of the soul, that God is jealous, and that the Lord avengeth. At such times the wicked are compelled to think upon God. But the subject is painful: they derive no comfort from their reflections; their fear is slavish; they are anxious to escape from thoughts which obtrude only to oppress them, and endeavour to live, at whatever hazard, in such quiet and repose as the world can bestow.

How different is that fear of the Lord which the Scriptures enjoin! How excellent are those meditations which give delight and comfort to the soul! The fear which is characteristic of the sons of God, is a holy affection of the mind, implanted in the heart by the sacred Spirit, and productive of those fruits which indicate its heavenly origin. It is the veneration of a child to its parents, full of hope and confidence, and gratitude and love. It regards the Most High not as a God of justice alone, but of justice tempered with compassion. In seasons even of the deepest affliction, it points out the way to his mercy-seat, and pours forth the language of praise for his favour in all that he gives, and for his goodness, whatever he taketh away. It includes, in truth, Divine knowledge, and all those heavenly dispositions which combine to form the character of the Christian; and it is closely associated with peace and joy in believing. The man that is possessed of this fear will, amidst all the revolutions and changes of the world, be bold and courageous: he will be animated by a trust and dependence upon God, which neither death, nor life, nor things present, nor things to come, can effectually disturb. Such is the declaration of one that feared the Lord. "God is our refuge and strength; therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea."—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

The very nature of this principle implies a constant reference to God of all our thoughts and of our whole conduct. Whoever is influenced by the fear of the Lord, will find pleasure in thinking upon his Name: other subjects may occasionally occupy the mind; but to *this* the mind will immediately recur, whenever it can escape from the commerce of the world, and will then be most sweetly occupied when engaged in communion with God. "My meditation of him shall be sweet," saith David: "I will be glad in the Lord."

From this brief account of the character of the righteous, we proceed, in the second place, to notice the honour which is conferred upon them *even in* the present life. "A book of remembrance was written before Him for them that feared the Lord and that thought upon his Name."

The mode of expression in this passage seems to be derived from the custom of princes, who insert in a book, with a view to future promotion, the names of such persons as they think worthy of particular regard. The general instruction to be drawn from it is, an assurance of the watchful care and providence of God. And how full of consolation is this idea to all that fear the Lord and that think upon his Name! The world may treat them with reproach; but He that is greater than the world watches over them for good. The ungodly may cast out their names as evil; but they are to be read in the tablet of the skies. Like the church of old, they may sometimes, in a moment of despondency, be ready to exclaim, "The Lord hath forsaken me, and my Lord hath forgotten me:" but what would be the answer? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. I have graven thee upon the palms of my hands." The declaration is an earnest of constant and universal protection to the righteous, while on earth, and of a memorial which never can perish. He may sink like others into the grave, and be forgotten of men; but his name is written in heaven, and it will not be blotted out.

For the text points also, thirdly, to a future reward:—"They shall be mine, saith the Lord of Hosts, in the day when I make up my jewels."

"They shall be mine in that day."—And to whom, then, do they belong, whilst they remain in this state of mortality? Are they not even here the children of God? Hath not Christ even now redeemed them to himself, as a chosen generation, a royal priesthood, an holy nation, a peculiar people? They are not their own, for they are bought with a price; their body and their spirit are God's. If they have crucified the affections and lusts, even in this life, they are Christ's; and if they belong to Christ, they belong also to God. But at the last day, when the judgment is set, and the books are opened; when the Son of God shall come to be glorified in his saints, and to be admired in all them that believe, they will become his in the most absolute and unlimited sense. He will confess them before his Father and his holy angels. They will be his *exclusively*, *perfectly*, and *eternally*. They will behold his face, and stand around his throne; not a cloud shall intervene to veil the presence of their God, and all the happiness and glory of heaven will be their's. They will be raised to the possession of a kingdom, and they shall rejoice for ever and ever.

Reflections of this sort appear to be suited to an occasion, when we bend over the tombs of those who have appeared as lights in the world, and have departed, as we have reason to trust, in the true faith and fear of Christ. It is useful for the living, in such cases, to take a lesson from the dead; and

it is with this view especially, as many persons must have already anticipated, that I have selected the subject of our present meditation. It certainly seemed to me not inexpedient that we should devote a short time on this day to the memory of one whose character has long been familiar to us, and whose remains not a few of us have recently followed to the grave. I should be sorry to convert the pulpit into a mere theatre for recording the praises of human excellence, and especially if the object of commendation possessed no clear title to such a distinction. But an occasional notice of instances, where uncommon talents appear to have been devoted to the most sacred ends, may be useful in promoting the glory of God, and the good of our brethren: nor are we without authority for this employment in Scripture, which frequently holds forth to our reverence and imitation those who through faith and patience inherit the promises. With regard to the particular individual now in view, I cannot doubt that the name of HENRY THORNTON will sufficiently justify the commemoration on which I am about to venture. I am indeed aware, that, in undertaking this task, I tread on tender ground. There is danger, at all times, lest, in speaking of those whom we have known and loved, we should transgress the dictates of a sober judgment. There is also danger, in the present instance, lest to some that hear me I should seem to exceed the truth, whilst I state only what many of you know and feel to be true. Relying, however, on your indulgence, I will endeavour to trace, although with a feeble and trembling hand, some of the more prominent features in the mind and habits and principles of our lamented friend; only premising, that it is not my object to give a laboured or systematic delineation of his character, but merely to throw together such particulars as memory and casual information have supplied.

The basis of his intellectual character was calm and profound reflection. He loved to take no principle for granted which might be traced out into simpler elements: and his independence in pursuing such researches for himself, was not more remarkable than the patient and steady labour of thought with which he conducted them. With these qualities, which might otherwise have only led into error, were happily united eminent soundness of judgment, a supreme love of truth, and great elevation of mind. He was long in deciding, but not indecisive; cautious, but sure; and when he had once formed an opinion, acted upon it with unwavering steadiness and energy. It is not possible to conceive a human mind more free from prejudice or littleness in its manner of viewing a subject: he always thought on a great scale; always took his observations as from a hill, and through a serene and unclouded atmosphere.

This largeness of view led him to appreciate every subject on which human thought can be exercised. He could not be indifferent to any laudable or innocent pursuit, which attracted the attention of others. Considering his numerous avocations through the whole of life, it is surprising to what a variety of topics he had directed his reflection. He was, indeed, too close a thinker to be lightly diverted from any particular line of contemplation or inquiry, which happened for the time to be among the favourite pursuits of his leisure hours. Of these he generally had two or three; and as the course of public or private occurrences, or that of his own reading, perpetually renewed them, his range of thought, instead of gradually narrowing down, as is often the case, to a few fixed topics, continued to expand during the whole of his life.

It is possible, that some persons may have inferred from the strictness of his principles, or from some fancied reserve in his manners, that he was a harsh judge of mankind. There cannot be an opinion more incorrect. To say that he was totally free from censoriousness, would be saying far too little. His standard of excellence was indeed extremely high, and no circumstances could tempt him to lower it; yet, in the application of it to individual instances, even where he could not but disapprove, he was not only singularly on his guard against even a feeling, however slight, of bitterness or undue severity, but active and sagacious in discovering the minutest ingredients of mitigation, which the case admitted. A fairer and more equitable judge never existed. If he was proof against the contagion of popular partiality, he was equally unswayed by popular prejudice. In him candour and lenity were not weaknesses or impulses, but virtues; and, for that reason, were far more constantly to be relied upon than that passionate and partial indulgence which is, in fact, only a more refined selfishness.

I have mentioned the fancied reserve of his manners. Strangers were certainly apt, on a slight intercourse, to think him somewhat cold and distant. I remember the time, when this was my own opinion: but it is wonderful how soon the impression was usually corrected; and it is but just to observe, that as life advanced, the real suavity of his disposition became more and more visible in his external deportment. His conversation was, indeed, of too reflective and disquisitory a cast, to be always pleasing to superficial minds; yet no person, however moderate in acquirements, could enter even once into familiar discourse with him, without being struck by his total exemption from every kind and degree of stateliness, affectation, or disguise. To those who saw him more familiarly in private life, this quality appeared still more eminently remarkable. His confidence, though not rashly bestowed, was uncommonly kind and unreserved: and persons admitted to his friendship, were often perfectly penetrated by the frankness and condescension with which he laid open to them his whole mind, and even asked their advice, though greatly *his* inferiors in age and wisdom. Nor did he rigidly restrict these marks of regard to one or two favoured individuals: he was indeed select in his friendships; but he had a large heart; and wherever he thought that he saw good dispositions, and an ingenuous nature, he readily stretched forth the right hand of kindness.

As one presumptive proof of this unaffected candour and frankness of temper, I may mention, his high estimation of these properties in other men. If there was any one class of persons, whose mental qualifications he was apt, notwithstanding the clearness of his judgment, to overrate, it consisted of those who evinced genuine feelings, and an open and communicative turn of mind. No man, in fact, ever possessed a more genuine and solid character than himself: none better appreciated those who were distinguished by the same excellence.

One of his most amiable characteristics was, the interest with which he promoted the growth and watched the developement of youthful talent or virtue. Young persons of unsophisticated minds were admitted to the freest intercourse with him: he delighted to converse with them, to read with them, and to draw them into friendly discussion either on moral or political subjects of a useful nature, or on works of taste. This paternal benevolence was rewarded by the free acquisition of a paternal influence. His kindness, his counsels, not uttered with awful gravity, nor introduced with careful insinuation, but naturally poured forth by the flow of his own mind,

could not fail to produce a deep impression on those whom he so honoured; and many are the hearts, beyond the circle of his weeping and orphan family, which are now saddened by the reflection, that they have lost at once a guide, a counsellor, and a familiar friend.

Of his philanthropy, his humanity, his unwearied charities, it is scarcely necessary to speak. During these many years, what labour of love has been performed, either in the senate, or in the way of charitable contribution, in which this our friend was not an eminent leader? And, notwithstanding the secrecy with which he dispensed his private alms, to whom are they not known? It was in vain for a liberality so active and overflowing to shun the light. The gratitude of relieved and rejoicing families; of the poor, the afflicted, and the fatherless, has a voice which is not to be silenced: the blessing of him that was ready to perish is loud: the song of the widows' heart cannot rise unheard. I will not, therefore, dwell on this point further than to say, that as he was used on no occasion to deny his assistance to the claims of distress and indigence, or even to the fair exigencies of persons in less humble stations of life, so, in all his liberalities of both kinds, he acted, not from a romantic sensibility, but from genuine feeling, directed by sound principle. He considered himself as a steward, entrusted by Providence with treasures not his own, and which it was as much his duty to distribute with economy, as with generosity. Hence his extensive donations were habitually well directed; and the large portion of his annual income which he set apart for purposes of benevolence, became still larger in its effect, by being measured out with an exact and prudent hand.

As I have said little of his philanthropy, so I need not detain you on another bright feature of his character; I mean, his high and stainless integrity. Purer hands were never engaged in the transaction of human affairs. He was not only clear from many little obliquities of conduct that are observable in persons who yet maintain a tolerable reputation in the world, but he scrupulously avoided those low self-preferences, those petty evasions, those deviations from the strictest and straightest rule of justice, which are often excused as fair stratagems or pardonable infirmities. His professional and his public character, however, are so well known, both to the world in general and to many who now hear me, that I am content with merely suggesting the subject to your recollection and renewed respect.

In this sacred place, I will not stop to mention, that he excelled in some slighter accomplishments, which, beyond the circle of his immediate associates, he was not even suspected of possessing. Neither will I so far obtrude on the sanctity of the house of mourning, during its first flow of sorrow, as minutely to describe the domestic virtues which have "ceased from the gate." Yet it would be unpardonable not to observe, that the character so excellent and so much honoured abroad, was beautifully consistent with itself in private life. What constant and unaffected kindness! What perpetual evenness of temper! What careful attention to the welfare, both spiritual and temporal, of all around him! What ready communicativeness of discourse on all subjects! What an unwearied solicitude, directed by the most excellent judgment, to educate the minds, call out the faculties, improve the tastes, and form the principles of those over whom a disconsolate parent is now weeping as fatherless!

I now come to a topic which I have purposely reserved for the last in this imperfect delineation of our lamented brother: I mean, his religious character. I venture

to make his qualification in this respect thus prominent, not because I think it an admirable *addition* to his other excellencies, but because I feel convinced that it lay at the root and foundation of them all. He did thus well, because "*he feared the Lord, and thought upon his Name.*" Doubtless, many sons and daughters of men have done virtuously; many splendid actions have been performed, and many great qualities exhibited, even by worldly men: but where, except in the school of Christ, shall we find that *entireness* of moral character; that impartial regard to all the rules of right; that assemblage of whatsoever things are true, or honest, or praiseworthy, or virtuous; which we are at this moment contemplating with sad admiration? O, my brethren! such excellence, in a partaker of our frail and ruined nature, is the fruit of many prayers and meditations. It is only on our bended knees that we can receive the baptism of the Spirit which shall thoroughly furnish us to good works. It is only from the altar of the covenant that man can imbibe that heavenly fire which shall enable him to shine before the world with the light of charity, purity, uprightness, and holiness.

Although our deceased friend had the benefit of a religious education, yet he early betook himself to an earnest, deliberate and dispassionate inquiry upon the subject of religion; an inquiry prosecuted, I have no doubt, with all that accuracy of examination and labour of thought, that distrust of first impressions, and that judicious balancing of opposite probabilities, which formed a distinguishing feature of his mind. Through the blessing of God on this conscientious search after truth, the result was, that he not only acquiesced in the general authority of Revelation, but determined to embrace it with his whole heart, to form his life on its precepts, and found his hopes on its promises. The doctrines which he adopted were those acknowledged by the Church of England; and to her communion he sincerely and resolvedly attached himself, but without any uncharitable censure of those who might prefer a different creed.

It is to this event, as I have already observed, that the superiority of his character in after-life may be traced. Had he forsaken the principles in which he was educated, and contentedly sunk into a state of irreligion, his vigorous powers might have been known to the world, only in exertions of a pernicious nature. Or, had he trifled with his conscience, and continued to move on in wretched uncertainty between belief and unbelief, between God and mammon, his mind would have been crippled by this indecision, and nothing like clear, strong, and consistent excellence, in any line, could have been produced. But religion gave scope to his elevation. His powerful faculties, casting root as it were into this good soil, expanded themselves with freedom, and, by the grace of God, produced abundant fruits of righteousness.

In entering for one moment more particularly into the nature of his religion, I would beg leave to point out two peculiarities in it, which, when taken in connexion with the character of the individual himself, seem to me extremely striking.

First, His religion was of a *devotional* nature.—It was a religion which strongly interested his affections. I do not mean, that it was made up of warm sallies or visionary raptures; or even that it habitually indulged in strong and lively emotions of mind. Little do they know of a deep, and cherished, and lasting affection, who imagine that it consists in starts and passions, or lives in a perpetual ardency and violence. But as the subject of these remarks was far from every kind and degree of this false or forced warmth, so did he equally keep aloof from the error of men,

who would resolve all religion into a mere system of dry and cold reason. *His* too was a religion of reason, but it was also a religion of the heart. It was a religion of warm attachment, and reverence, and gratitude, and trust. It was a religion that commanded him to love God with all his strength, and his neighbour as himself; a religion that enjoined him to rejoice in the Lord alway; a religion that told him of consolations in Christ, of the fellowship of the Spirit; a religion that persuaded by fear, that constrained by love, that saved by hope, that provoked by example, that wrought by charity.

I mention this as a very observable peculiarity, in a person so eminently distinguished for thought, sedateness, and cool judgment, and who had adopted his religious principles, not from impulse or passion or the mere force of education, but on the soundest reflection and fullest inquiry. And what shall we say, then, to those, who without any such reflection or inquiry, who, with intellects of not half his depth or comprehension or solidity, and perhaps with minds evidently led away by passion after passion, and vanity after vanity, the victims of impulse or the slaves of fancy, yet venture to condemn all warm and earnest piety as irrational and enthusiastic? If any such should be present, let me implore them to re-consider their opinions, or rather their *impressions*, at the grave of him, whom we are mourning: to contrast his character with their own, and at least not to censure the principles which he professed, as wild, or rash, or visionary, until they have given the subject the same cautious, sober, and heedful attention.

The second peculiarity, which I would mention in his religious character, is this: that although he was of a very speculative, or (if I may use the word) philosophical turn of mind, his religion was wholly *practical*.—He could indeed, when there was proper occasion, discuss the more speculative points of theology with great judgment, and he always did it with exemplary caution and humility. He well knew also, that Christianity has its mysteries—the deep things of God which man in his present state must be content to see darkly: but he was extremely jealous of any thing that tended to convert religion into a mere matter of speculative research, or a system of Mysticism. In his eyes, it was something far higher: he saw that it is intended to regulate the heart, the temper, and the practice; that it is the armour to fortify us against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places; that it is the renewal not of our intellectual, but of our moral and spiritual nature; that it is the conformation of man to the image of God, not in knowledge, but in holiness.—Prayer, submission, deep humility, strict self-examination, a diligent use of religious ordinances, a careful reference of every action and feeling to the light of Scripture, a constant reliance on the influences of the Spirit, an union with Christ;—these were in his view the essentials of religion. He therefore so ran, not as uncertainly; he so fought, not as one that beateth the air; but he strove in all things, by the grace of God, to apply the great truths of the Gospel to his own conscience and life. "He feared the Lord, and thought upon his Name," not as an object of curiosity or scientific research, but as on the name of his Maker, his Preserver, his Redeemer, his Intercessor, his Sanctifier, and his Judge. That name he held above every other: it was the object of his trust: it was to him a strong tower, in which he might take refuge, and be safe.

But it is time that I finish the sketch which I have so feebly attempted. I cannot, however, dismiss it without observing, that in

endeavouring to hold up this character to your affectionate esteem, I am far from forgetting the imperfections that must attach to our depraved nature even in its best mortal state. There is none good but one, that is God; and no man could be more sensible of this truth than he who is no longer with us. If, therefore, he attained to uncommon excellence, it was not because he was exempt from the corruption that cleaves to man, but because, with humble dependence on Divine help, he earnestly struggled against it. Many, no doubt, were the secret conflicts that he waged with evil inclinations, with the love of self, and the seductions of the world; and if in all these he was, through grace, more than conqueror, he would still have been content to throw himself on the mercies of his Saviour, as an unprofitable servant. This, however, seems to me only a stronger reason for contemplating his character, in order that we may see to what heights this frail nature, in which we all partake, may be refined by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God.

These were the helps, these the principles, these the influences which supported our brother, when, after a life expended in the service of his Lord, he approached the dark valley, where the rich and the poor meet together.—His end was produced by a long and consuming illness; but an illness so deceitful in its operation, that till his last mortal day, his friends could scarcely persuade themselves to renounce hope. Yet it was a disorder, painful, and peculiarly harrassing, especially to one of such diligent habits and so active a cast of mind. But it is impossible to represent adequately, the manner in which it was endured. Incessant restlessness and suffering; days of pain and irritation, and nights of watching and weariness; the perpetual glimpse of amendment as perpetually proving delusive;—none of these things moved him. There was not a gesture, or a look of impatience; but his voice, his words, his countenance, his manner, all bespoke unaffected humility and resignation, and even seemed to improve in suavity and amenity, as the malady gained ground.

In the earlier stages of his illness, he had little or no reason to apprehend danger; but the long though painful leisure to which he was reduced, and the formed habit of his mind, threw him much on a contemplation of the important topics connected with an eternal state. It was indeed a ground which he had often explored with care; nor was it surprising to his friends to hear him observe, that his views on these awful subjects remained unchanged.

The malady, however, advanced though slowly, and still the irritation and the weakness, and the weariness increased; and still there appeared no mortal symptom; and still his friends hoped. But there is little doubt, that the patient himself now felt that his complaint had inflicted an incurable wound. Although his understanding was totally unclouded, weakness now disqualified him for continued thought; and this incapacity for his favourite employment of mental exertion pressed on him sorely. But he knew whom he had believed: not a murmur passed his lips; benevolence and submission reigned on his countenance, and his languid eye still sparkled at any intelligence favourable to the cause of religion.

I purposely abstain from entering into particular anecdote; yet I cannot but think this a fitting occasion to mention one circumstance, which passed in the last conscious interview between this good man and the minister of the church which he usually attended.

After joining with the clergyman in devotion, as far as his enfeebled condition would permit, he took

leave of him with fervently imploring the blessing of God upon his ministerial labours.—O my brethren, beloved in the Lord, while we contemplate scenes like these, shall we not bless God for all his servants departed this life in his faith and fear? And shall we not, with one consent, cast in our lot, for time and for eternity, among those that "fear the Lord, and that think upon his name?" Have we stood together at the tombs of the dead in Christ, and shall we never share their triumphs, never sing with them the new song of victory in the kingdom of God? When we bade them farewell, was it for eternity? Was all over when we watched the painful bed, and mixed in the melancholy train; and must we be driven from their side, when the Lord of Hosts makes up his jewels? To whom should we fly, under the pressure of these awful questions, except to Him who alone has the issues of life and death? And therefore, "O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, we meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life, we may rest in Thee as our hope, as this our brother doth; and that at the general resurrection, in the last day, we may receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world."

MR. RICHARD BARLOW.

On the 11th March, 1814, died, in the 86th year of his age, Mr. RICHARD BARLOW, of Princess Street, Manchester; long known and highly honoured in the world, as a man of the most unblemished reputation and exemplary piety. In his religious sentiments he was strictly orthodox, and in all his conduct prudently benevolent. He was a friend and a warm supporter of every charitable and useful institution, for several of which, in the populous town of Manchester, he was, from a knowledge of his great worth and ability, chosen a trustee, and for the discharge of the duties of which, his uncommon wisdom, judgment, and natural activity, so admirably qualified him. Though *firmly* attached, from principle, to the Established Church, on whose services he regularly attended, as long as his health would permit, he ever exercised the greatest liberality towards those who differed from him in modes of worship, being a lover of good men of every denomination.

He departed this life in the faith and peace of a Christian, renouncing his own righteousness, and relying solely on the merit of his Saviour, as the only hope of fallen man.

ANSWERS TO CORRESPONDENTS.

SEVERAL Articles which have been transmitted for insertion in our Obituary, and which we had fully intended to insert, we must now necessarily omit in consequence of their having appeared in other publications. We do not enter into any specification, as this general notice will be sufficiently intelligible to all whom it concerns.

A Paper on *Independence of Mind;* F.; PHILALETHES; I. D. L.; R. B. P.; J. S—. H. will be inserted.

JOHN; I. S. H.; J. O. Z.; ADOLESCENS; PER MARE ET TERRAM; Ουδεις; Κρειττων; W.; EUSEBIA; φιλοπαιγων; Χυρος; G. C. G.; VOX; A CONSTANT READER; B. H.; FILIUS CHRISTIANUS; ANNA; A. B.; C. W.; have been received.

JOHN'S Sermon has also been received. We have not had time to peruse it; but if it should prove suitable, it will appear. Many of the papers stated in the preceding paragraph to have been received, stand in the same predicament.

We have often stated the impossibility of our making any use of Literary Intelligence not sent to us before the 20th of the month.

THE

CHRISTIAN OBSERVER.

No. 159.] *MARCH*, 1815. [No. 3. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE author of the following paper was perfectly unknown to the individual whose death has been one principal cause of his composing it. He alludes to the late H. Thornton, Esq., whose loss was announced in your Number for January. He deems this event a *public loss*; in which sentiment he feels assured of the full concurrence of many others, whose opinions are far more entitled to consideration than his own. Mr. Thornton was a character who appeared to display the rare union of piety, talents, activity, moderation, and the most expansive benevolence. This observation relates of course to his *public character*, as a Member of Parliament and a religious man; and the writer doubts not that his *private life* was equally amiable and useful, though he has not the same means and facilities for appreciating its excellence.

But this paper is not intended for a panegyric, which, if necessary, would come with far more propriety from other hands. It is only designed to communicate *a few cursory observations on the dealings of Providence, in the sudden and premature removal of individuals distinguished for their useful and excellent qualities as men and as Christians.* This is a subject not unsuitable, I apprehend, to the design of the Christian Observer at any time, and one which appears more especially congenial with the feelings of the friends and supporters of that work at the present moment, when the writer believes he may address many of them, with respect to the death of Mr. Thornton, in the words of the poet, quoted with a slight alteration:

> Multis ille bonis flebilis, occidit:
> *Nullis* flebilior quam *vobis**.

Society has also lately had to sustain the premature loss of other valuable men, who have been cut off in the midst of their occupations for promoting the best interests of their fellow-creatures.

There is nothing which appears more calculated to try the faith and resignation of a true Christian, than the consideration of several events of this nature taking place together within a short interval. When he beholds the most amiable, excellent, and useful characters cut off in the vigour of their age, and in the full flow of their activity, long before *the evil days come*, and *the years wherein*, comparatively speaking, they can *find no pleasure*;—particularly, when he observes the young—adorned with piety and talents, which seem to qualify them for the most important stations in society, and to hold forth the fairest promise of future excellence—snatched away prematurely, and almost suddenly, from their country and the world, he feels disposed for the moment to cherish desponding views concerning the state of human things in general. And when, in addition to this, he reflects upon the great number of vicious, selfish, and useless beings, who are permitted to pass a long life in perfect health, and in the undisturbed enjoyment of their base or trivial pursuits;—

* Hor. lib. i. Ode 24.

when he observes individuals who, with respect to the *visible profit* of their lives, appear to be only born to eat and to drink, spending their days in idle tranquillity, and long outliving others, whose continuance in the world seems of the greatest importance to the best interests of society;—he is sometimes almost ready to murmur at the dispensations of an all-wise Providence. He is in danger from a temptation, similar to that which prevailed for a time against the holy Psalmist, when his *feet had almost gone, and his steps had well nigh slipped;* because he was *envious at the foolish, when he saw the prosperity of the wicked. When* he attempts *to know this*—to comprehend the reason of this dispensation—it appears at first *too painful for him.*

But these presumptuous feelings of discontent the Psalmist felt it to be his bounden duty to oppose; and it is *ours* likewise, whenever we are in danger of being overcome by them.—Perhaps the following considerations may prove of some use in assisting us to combat them with success.

And, 1. *We should begin with rectifying our temper and views with respect to that numerous part of society whose vice, selfishness, or indolence we cannot but deplore.*—As Christians, we must ever feel it our duty to wish well to all men—to *pray for all men.* Instead of repining, therefore, at the protracted existence of worthless or useless characters, we may safely and quietly leave them in the hands of their Creator and Judge. We are entitled to hope, generally, that they are spared by a gracious Providence for the purpose of being addressed with farther calls to repentance and amendment; and we ought to rejoice in the long-suffering which affords them these continued opportunities of salvation. And if, on the other hand, we cannot but fear that such opportunities will continue, in numerous instances, to be slighted and abused, we have at least no cause to envy the condition of the culprits, however prosperous and desirable it may seem in a mere worldly point of view. How infinitely preferable is the lot of the youngest Christian, who has been snatched away in the very blossom of his prospects of usefulness, compared with the final state of *the sinner* who, *being an hundred years old, shall be accursed!*

2. *To calm our discontent, let us reflect upon those tokens of general obscurity and mysteriousness which pervade all our views of God's moral government of the world.*—This mysteriousness is observable in a variety of particulars; in the permission of so much evil, physical and moral, inseparable from our present existence; in the rise and fall of governments; in the apparently partial nature of some of the Divine dispensations with respect to the moral and religious improvement of mankind; in those unavoidable obstructions and impediments, arising often from the unforeseen course of events, which either defeat or retard the best-laid plans for the advancement of human happiness; in the untoward distribution of wealth, power, and influence, whereby those born to the highest stations in society are too commonly the worst qualified for performing the duties of those stations. These appearances, together with others which might be noticed, are doubtless very mysterious, and evidently belong to a system of Divine government of which we have a very imperfect knowledge. Why should we wonder, therefore, that, to this catalogue of the *arcana* of Providence, another circumstance must be added; namely, the sudden or premature removal of individuals eminent for their piety, talents, and usefulness? What is there in this particular dispensation which should greatly surprise us? Does it not accord exactly with the rest of the Divine *phenomena,* which must ever remain in a

great degree inexplicable, while we *know* but *in part*, and only *see through a glass darkly?* We do not suffer the general obscurity which at present hangs over the Divine government of the world to shake our belief of a superintending Providence, all-wise and all-righteous, *working all things after the counsel of its own will.* We should not, therefore, permit ourselves to be too strongly affected by one particular feature of this obscurity. When the hemisphere is consigned to the empire of night, we only look for the imperfect lustre of moon and stars, and do not expect, in any quarter of the heavens, to see traces of the sun.

It is impossible for us to discover the wise reasons of Providence in removing from us the excellent of the earth; some, long before they have run the usual race of life, and others when just starting in their career of noble and dignified pursuit. It would appear that some have been removed for the punishment of a guilty race, because *the world was not worthy of them.* Others may have been taken away out of mercy to themselves, when circumstances were about to arise, or temptations to befal, which would have blunted their activity and impaired their usefulness. Of all this, however, we at present know nothing. We only know that a day is coming, when all seeming inconsistencies will be fully rectified, when what now appears *crooked* will be *made straight*, and when we shall be brought to confess, with adoring thankfulness, that though *clouds and darkness* were sometimes *round about Him*, yet *righteousness and judgment* were always *the habitation of his throne.*

3. *When reflecting with sorrow and perplexity upon examples of departed excellence, and when disposed to murmur at their premature removal from the world, let us turn back our eyes upon the past lives of such characters, and survey the good which they have been made the humble instruments of performing.*—There may appear cause for lamentation that their lives were not prolonged for the purpose of enabling them to do more: but is there no ground for thankfulness that they have been enabled to perform so much? We seldom judge rightly of events, when we judge of them under the pressure of strong feelings, whether of a painful or pleasurable kind. The eye of admiration is apt to magnify the importance even of a good man, while he lives: and painful regret for the departure of useful talents will lead us rather to *the prospect of future loss*, than to *the calculation of past gain and advantage.* We resemble misers, who think not of their hoarded treasures in possession, when they have failed in some promising speculation, upon the success of which they had reckoned with certainty. This conduct is neither grateful nor reasonable. We should think a little of past usefulness, not so much with a view to regret the loss of it, as for the purpose of exciting our thankfulness that it has been vouchsafed for so long a period. The term of it has, perhaps, been short; but it might have been still shorter. In many instances, too, life has been abridged by those very exertions, the loss of which we deplore. This consideration must, I admit, in one point of view, tend to enhance grief; but, taken in another light, it is not altogether devoid of something like consolation. While we deeply regret that useful exertion should hurry any one to the grave, we cannot avoid considering, at the same time, that, even if longer life had been granted, *the total amount of usefulness might not have proved greater at its close*; in other words, that a life of moderate length, spent in great exertions, may be no less useful, than one of longer continuance for the same individual, in which the daily exertion had been less.

4. *We ought to consider, that when the Almighty is pleased to remove, at a premature age, sundry useful and excellent members of society, He is able to supply their loss by raising up others, and that, in point of fact, He has never yet been found wanting to the exigencies of his Church in this respect.*—This, doubtless, is a consoling and animating consideration. From past experience we have good reason to hope and to expect, that there will always be found a supply of men of exalted piety, talents, firmness, moderation, and benevolence, ready to espouse the sacred cause of true religion and virtue; to make an unpresuming, yet able, active, and persevering stand in support of all that is honourable and useful in society; and to bend their efforts towards that greatest of all results (a result not, I trust, quite so hopeless as many seem to imagine)—the intellectual, moral, and religious improvement of mankind in general.

But—5. *The very circumstance of the premature death of eminent and useful individuals is calculated to excite increased ardour and activity in the minds of those survivors who are best qualified for supplying the loss of such characters, by treading in their steps.*—This is an effect which may rationally be expected to display itself in minds of a noble and exalted cast, especially when the views of such minds are seconded by the important advantages of youth and health. As Elisha wished for a *double portion* of the spirit of the ascending prophet, doubtless because he foresaw that nothing short of such a gift would enable him to supply the loss of so distinguished a character in the Jewish nation, such minds will be disposed to pour forth a like supplication in behalf both of themselves and others, upon witnessing the sudden or premature departure of individuals eminent for talents, piety, and usefulness. To say the least, events of this nature must be admitted to furnish a loud call to increased prayer, exertion, and activity, on the part of the young, the able, and the pious. And, in this manner, may Providence sometimes point out the most effectual remedy for those breaches which it has been pleased to make in the Church, by giving an additional stimulus to the zeal of others, who, but for these breaches, might have continued less active, and proved less useful supporters of the best interests of mankind.

There are doubtless various other considerations which might be mentioned, calculated to quell the murmurings, and remove the fears of the zealous Christian upon these melancholy occasions. He may dwell with satisfaction upon the early joy to which his deceased brother is admitted, and upon the many trials which, by his premature removal, he may probably have escaped; upon the indubitable right which the all-wise Sovereign of the universe possesses both *to give and to take away;* upon the firm persuasion that he *doth all things well;* and, lastly, upon the view of such afflictive dispensations, as tending to exercise, in a profitable manner, the faith and patience of the Church in general. These considerations, however, I barely mention, not because they are not most important, but because they appear more trite and obvious than those upon which I have principally dwelt.

I cannot but think that it is our duty to seek for rational and scriptural topics of consolation upon the loss of eminent individuals; because such topics tend to invigorate the mind, by preserving it from that unsettled languor of despondency which is the most formidable check to all useful exertion. At the same time I am far from denying that, upon occasions of this kind, there must always be real ground for lamentation and regret. The loss

of such men as a Thornton a Bowdler, and a Buchanan, is not easily supplied. And it is always just ground of sorrow to the community at large—sorrow how much more exquisitely felt by the relatives and friends of the departed! When we behold those, who from their talents and disposition, seem well qualified to enlighten and adorn their country, and who from their age give the promise of many years of piety and usefulness to come,—when we behold such called away, at a short summons, from the stage of life, where they had just begun to act a conspicuous and noble part,—we immediately ask ourselves, How are such men to be replaced?

I will now conclude these observations with the well-known Apostolic injunction, which is very applicable to Christians in all periods of the Church: *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

I am, Sir, &c.

F.

To the Editor of the Christian Observer.

THE rejoinder of AN INQUIRER, in your Magazine for January, to my remarks on his former letter, on the prophecies concerning GOG, seems to require that I should offer to you some evidence on the genuine affinities of the ancient *Scythians*, whom Josephus states to have been descendants of MAGOG*. I shall, therefore, attempt to treat the subject so as to render it the most congenial with the design and character of your very useful publication, that circumstances may admit.

The Inquirer infers, that, because the Jews formed absurd notions of the rivers, which either united, or sprang, in *Eden*, their traditions concerning the origins of principal *nations* are unworthy of credit. His inference appears to me by no means deducible from his premises. We know, from the New Testament, that, before the time of Josephus, the Jews had fallen into preposterous conceits, on subjects of much greater importance than the situation of the terrestrial paradise: but it does not follow, that the sacred Historians and scriptural Prophets misapplied the names, by which they recorded, or predicted, the fates of surrounding nations. In many instances, we know them to have been correct: the nations and places of which they wrote being still called, in Asia, by the same names that are used in the Bible; although they have long been known to Europeans by different appellations. In every other instance, sound reason, which is always consistent with the tenor of Divine Revelation, requires us, therefore, to admit, that the ancestry of principal nations was know to the Jews, till the close of prophecy. At that time, the Scythians had attained the zenith of their celebrity; for Herodotus, who alone accurately and minutely describes them, was contemporary with Nehemiah, and probably with Malachi. About two centuries earlier, the Scythians had penetrated to Palestine; for one of its towns retained, from them, the name *Scythepolis*. The Jews may surely, therefore, be admitted to judge, whether the *Scythians*, or a totally different nation, were designated by their historians and prophets, under the appellation MAGOG.

Instead of entering in detail, on proofs that the *Slavonic*, and not the *Gothic* nations of Europe, are of *Scythian* origin, (which would be unsuitable to your publication), I am happy that it is in my power to refer your correspondent, and those among your readers, who may feel curiosity on the subject, to a re-

* Allow me to correct an error (either of the pen or the press) in my former letter. It was *Antioch* (not *Aleppo*) that was primarily named after *Magog*.

cent work, in which the question is fully and ably discussed. Dr. Pritchard, in his "Researches into the Physical History of Man," (8vo. published by Arch, 1813,) has clearly demonstrated, pp. 478, to 484, that the *Scythians* and the *Sarmatians* were correlative; and that the *Slavonic* nations are *their* descendants. The proof of the negative, that the *Goths* were *not* descendants of the Scythians, is far from being so difficult as your correspondent has supposed. It naturally, and necessarily, *follows* the former proof. We well know, from the invaluable translations extant, of parts of the New Testament, by Ulphilas, *what language* was spoken by the *Goths:* and a tyro in glossology may know *that* language to be radically different from any of the *Slavonic* dialects. Obvious radical affinity of language is, in most cases, the plainest evidence of national *identity;* and obvious radical disparity of language that of national *distinction.* The same arguments, therefore, which prove the Slavonic nations to *be* of Scythian descent, prove infallibly that the Gothic nations are *not* so. Should these remarks excite in any of your readers, a desire to trace the actual origin of the *Gothic* nations, Dr. Pritchard's work, pp. 485, to 502, may afford them ample satisfaction*.

As the "Inquirer" professes to have closed *his* correspondence, and as (notwithstanding our difference of opinion on the foregoing topics) I heartily agree with him in thinking Mr. Penn's interpretations of prophecy very objectionable, I should here end this communication; but that, in vindicating the national origins recorded by Josephus, and recommending the historical disquisitions of Dr. Pritchard, I wish to guard against being understood to support *either* of these authorities, implicitly, in *other* respects.

Dr. PRITCHARD'S *historical* researches are subservient to those of a *physiological* description; and while both parts of his discussions afford very valuable information, and furnish much ingenious argument, I can by no means admit them (as he presumes) to be *demonstrative*, that the first human pair were NEGROES! Had he paid due attention to sacred history, it might easily have guarded him against so unwarrantable a position.

Of JOSEPHUS'S writings, the most exceptionable part is his *chronology;* which, it is the more needful at this juncture to expose, because it has been unfortunately chosen by Dr. HALES, for the *basis* of his laborious and learned publication, lately completed. The dates which we find in various parts of Josephus's works contradict one another, indeed, so grossly as to render it not only certain that they have been wilfully corrupted, but extremely difficult to conjecture *what* they originally were. Dr. Hales has attempted (but I think unsuccessfully) to reduce them to a consistency with the chronology of the SEPTUAGINT, which is well known to differ widely and systematically from that of our HEBREW Bibles. The avowed aim of the learned writer, is to establish the former, in opposition to the latter; and it appears to be only in order to render Josephus an efficient *ally* of the Greek translators of the Bible, that he labours to reform and accredit the dates of the Jewish historian.

The question, whether we ought to consider the Hebrew Bible as supplying a genuine series of chronology, from the Creation to the return of the Jews from Babylon, (with a few errors, or omis-

* His only mistake of this branch of discussion consists in regarding (as most *English* Antiquaries do) the *Goths* as radically different from the ancient *Celts*, who were only an earlier migration of the *same* great nation, according to Strabo's testimony.

sions of transcribers, (of which we have sufficient means for the correction), or, as having been wilfully, grossly, and systematically corrupted, in its fundamental dates, appears to me to bear strongly on the credit and authenticity of the sacred Scriptures. The latter view was entertained by *Greek* Christians only while they were familiar with no other Bible than the Septuagint. It was always rejected by the *Syriac* and the *Latin* Churches, with the sole exceptions of *two* Syrian critics. Among *Protestants*, it was revived by such men only as Isaac Vossius, and Whiston; both of whom could believe *any thing but* the truth. That so respectable an author as Dr. Hales, in so valuable a work as his "New Analysis of Chronology," should have laboured to restore its long-lost credit, is much to be regretted. The arguments which he adduces in support of it, are so feeble, that it seems astonishing he should have deemed them worthy of notice. This, however, is not the place for detecting their futility. At some future opportunity, (if *you* judge it expedient), I will endeavour to lay before your readers, a demonstration, grounded on solid principles of criticism, and generally intelligible, that the HEBREW chronology of the periods preceding, and immediately succeeding the Deluge, *is authentic;* and that the vast augmentation of those periods in the Septuagint version, is a palpable (though highly ingenious) *corruption* of the Hebrew; apparently invented for purposes which are still capable of detection.

At present, I will only add, that neither Dr. Hales nor Dr. Pritchard, should be charged with any *design* inimical to revealed truth. Both of them have borne a cordial testimony to its authority, and have moreover rendered important service to its cause. It appears to me, to have been only by hastening prematurely to conclusions, before they had sufficiently examined the premises on which these were founded, that they have alike pledged their support to sentiments derogatory to Divine Revelation.

Having no longer the *precedent* for intitling myself "Another Inquirer," allow me to remain your constant reader, and occasional correspondent,

PHILALETHES.

6th February, 1815.

To the Editor of the Christian Observer.

THE excellent and salutary remonstrances of D. W. inserted in your Number for October last, were read with feelings of lively satisfaction, and, I trust, with some profit, by my friends here, on whose judgment I most rely; and whom, in Christian tempers and dispositions, I have endeavoured to follow, though, alas! it has hitherto been *haud passibus æquis*. I have often mourned over the tendency of my own mind to rest in a state of imperfect attainment; to stop short of that holiness which is, at once, the beauty, the dignity, and the felicity of the Christian character; to be satisfied with lamenting its absence, instead of straining every nerve in its pursuit; and of seeking in fervent and importunate prayer, that through the power of the Divine Spirit, and to the praise of the glory of his grace, I might make more progress in this heavenly wisdom, and press more forward, to the prize of my high calling of God in Christ Jesus. Now, sir, the remedy for this disease is not, as I conceive, more knowledge, but more experimental living upon that already acquired. What I want is that daily, hourly, constant, solemn impression of scriptural truth upon my heart, which our Communion Service so justly calls, "feeding on Christ in the heart by faith." Now, sir, I have observed, in myself and in others too, a tendency to judge the character by

other criterions; by increasing light and knowledge, rather than by the growth of those holy dispositions and tempers, which are the effects of faith, and the fruits of the Spirit; by outward zeal, and useful exertions, rather than by the increasing conformity to the mind which was in Christ Jesus; that humble, self-denying, forbearing, meek, and watchful, spirit of prayer, which so much becomes a helpless and unworthy creature, within the confines of an enemy's country, with a deceitful heart within, and in the constant presence of a holy God.

To such mistaken estimates of the characteristics of true religion, D. W.'s observations furnish an useful corrective, in shewing the faults to which mere opinion will be ever prone, (1 Cor. viii. 1—3.) and by calling the attention on this important point, from the assent to opinions, to the practical effect of them on the heart, the temper, and the conduct. This subject has been well continued by Philonomus's observations on the Moral Law, and subsequently, by Cautus's remarks on the injudicious use of an important scriptural truth; for every exhibition of doctrine must be injudicious and imperfect which omits, or treats lightly, either of the Apostle's essentials in his preaching, repentance toward God, and faith towards our Lord Jesus Christ. I would fain, sir, contribute my mite in continuation, hoping that it may call forth more able writers on a subject, I conceive, of vital importance to the purity of religion amongst us.

I have ever considered Christianity as a glorious provision for the happiness of man, originating in unspeakable Love, devised by unerring Wisdom, and executed by Almighty Power; and this accords with the views of that holy man, who defined true religion, as "happiness in God." This accords with the well-known saying of Richard Baxter, "Holiness is happiness; and to talk of being happy without it is as palpable nonsense as to talk of being well without health, or of being saved without salvation." In truth, our passage through this life is a state of discipline, whereby our allwise Father is preparing us for perfect happiness, in the progressive attainment of that holiness which constitutes the very atmosphere of heaven. Heaven is the abode of perfect bliss; and the cause of this is, that there no discordant note is heard: each heart is tuned in harmony by the love of the living God, which diffuses itself in mutual benevolence and peace; and all are perfectly happy, because all perfectly obey the Divine will, and perfectly fear and love the infinitely perfect and glorious God, the centre and the source of all excellence. Should it be proposed to any of these holy, happy spirits, to multiply their joys and increase their blessedness, by freeing them from the yoke of this perfection of the Moral Law, would they not, with holy pity at the ignorance which dictated the insidious suggestion, reply, that conformity thereto was the source of their chief privileges and sweetest joys. Should it be answered, that the Divine benevolence towards them could not be questioned; nor could it change, being laid in the eternal counsels of him who is "the same yesterday, to-day, and for ever," and therefore could not depend on the minute observance of the requisitions of such a comprehensive law; would they not immediately reply, that a mere declaration of Divine good will could not make them happy, unless accompanied with a corresponding disposition in their minds; a chord in unison with his eternal love, vibrating responsive to his gracious manifestations of himself, and sounding his eternal praise; that his service is perfect freedom, and he is the happiest, freest spirit, who is most conformed at all times, and in all places to his holy image, and is most subservient

to his righteous, just, and blessed will.

Now, sir, if it be the Christian's privilege, not only to have a heaven in reversion beyond the grave, but also to enjoy on earth the foretaste of the happiness of just men made perfect, in proportion as he participates in their feelings and employments; if, though our only title to heaven be the merits of Him who hath purchased eternal redemption for us, there must be a meetness wrought within our souls for the company of those pure spirits, who "circle God's throne rejoicing;" if it is the Christian's privilege to have his conversation in heaven, insomuch that our church, in her most solemn service, seems to draw the veil which hides the spiritual and invisible world, and calls upon her children, as citizens of that better country, to join with angels and archangels, and all the company of heaven, in lauding and magnifying God's holy name;—if all this be so, shall we renounce the peace and joy which accompanies the fulfilment of this law of Heaven,—the love of God with all the heart, and mind, and soul, and strength, and the love of our neighbour as ourselves? What folly would it be to suffer any sophistry to beguile us of that great reward, which is inseparable from keeping its holy precepts? (Psalm cxix.): to rob us of that glorious liberty, wherewith Christ has made us free from the law of sin and death; that liberty in which David walked in the ways of God's commandments? (Psalm cxix.) Shall we not rather rouse every faculty to exertion, that each day may exhibit our main conformity to this Divine law; a new feature of the inhabitant of that world, where perfect love and happiness reign; that we may realise that gracious promise, "I will put my laws in their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people;" that we may receive the great Redeemer as our Prophet and our King, as well as our High Priest; and join with the pious monarch of Israel, "Do not I love thy commandments above gold and precious stones? Therefore hold I fast all the commandments, and all false ways I utterly abhor."

Convinced that exhortations to universal holiness, at all times salutary, are at present peculiarly so, your valuable correspondents cannot render your pages more generally useful, than by a series of letters, detailing the general nature of Christian holiness; the principles from whence it proceeds; and the truths on which it rests; and then tracing its application, as it influences the various faculties of the mind, and feelings of the heart, in the varied situations and relations of political, and social, and domestic life; shewing, in all, its close connection with the purest happiness. Such a treatise, proceeding from the reasonings of an enlightened understanding, and from the glowing feelings and experience of a pious heart, would be generally useful, and particularly gratify

Your constant reader,

J. D. L.

Dublin, 8th Feb. 1815.

To the Editor of the Christian Observer.

THE paper on "the Nature and Tendency of certain Theological Errors," which appeared in your Number for October, and which, without ascribing to it a perfection not to be expected in the works of man, I must regard as a very valuable and excellent production, has, I observe, occasioned considerable disturbance in certain quarters. Some persons complain of the writer as having "laid to *their* charge things which they knew not." How this can be, I do not well understand. He speaks of no particular individuals, nor of any distinct bodies of men. He treats of certain errors, which he accurately

enough defines; and his only allusion to persons is under the character of those who are chargeable, in whole or in part, with these errors. Whoever, therefore, is consciously free from them, ought to feel equally conscious that the censure conveyed is not intended for him.

But the principal charge preferred, and that on which I wish to offer a few observations, is, that your correspondent has employed himself in dragging forth to view, and exposing to the profane gaze of the world, the imperfections of good men. There is somewhat, sir, very imposing in such a charge. It is easily made against any one who attempts, however humbly and kindly, to correct evils existing among persons "professing godliness;" and, to superficial readers, it may seem to require no further proof, than what is furnished by the simple fact of having made such an attempt. The offence, moreover, which it imputes, is very odious. From the spirit which pervades his paper, I do persuade myself that there is nothing from which D. W.'s heart would more recoil. But, sir, if this charge be loosely, inconsiderately, and in consequence unjustly, made, will it not involve its author in the guilt of speaking evil of his brother, and falsely accusing his brother, who, perhaps, was disinterestedly seeking his improvement?

If the evil to be corrected, whatever it may be, be the fault of an individual, let it by all means be pointed out to himself, and not made the subject of public remark. If a man sin privately, let him be privately admonished. But if the evil be open; if it attach not to one or two individuals only, but extend to many,—and those, persons in ostensible situations; if it relate to their public and official conduct, and especially to their instruction of the people, and thus be likely to spread and be disseminated, if it be already "prevalent;" what alternative is there between publicly noticing it, in such a work, for instance, as the Christian Observer, and suffering it to go on and diffuse its influence, "eating as doth a canker?" If the animadversion be made "in love," and with "the meekness of wisdom," (in which respects I think your correspondent entitled to high praise,) who can reasonably object to the proceeding? Is this to be called displaying the infirmities of good men to profane eyes? The fact is, however blind we, and the circle of partial friends drawn around us, may be to our faults, the world is no stranger to them: and we best counteract their effects, and consult for the honour of religion, by acknowledging them, lamenting them, and striving to correct them in ourselves and each other.

Is there not a danger, sir, at least a possibility, of our mistaking a morbid sensibility to our own reputation for a righteous jealousy in the cause of religion? I am aware of the necessity of proceeding with great caution, and of observing many restrictions in the practice for which, under proper limitations, I still must contend. Particularly I am of opinion, with a writer, whom many of your readers will recognize and revere under the signature of T. S., "that the real excellencies of allowedly upright characters should be prominently marked, whenever their faults are publicly animadverted on." Yet I must agree with him when he says, "I am very far from thinking, that the *real* faults of any individuals, or any body of men, especially bearing a public character, or in any way distinguished as 'a city set on a hill,' should be screened from public animadversion and censure. It appears to me that such an exemption would be highly injurious to them, and extremely prejudical to mankind at large. Above all, I shall be the last to claim such an exemption for the ministers of religion, or for that distinct company

to which I have the honour to belong; for as their conduct is more likely, than that of any other body of men, to have an extensive and permanent effect on the best interests of mankind, it becomes proportionably important that it should be correct; and nothing, except the special grace of God, tends to render the conduct of any company correct, so much as liableness to public animadversion*."

But here, as in all cases, our main appeal should be to the holy Scriptures. Is it their practice to draw a thick veil over the faults of good characters? Have not the honesty and impartiality of the inspired writers, in this respect, been always considered as giving evidence of the superior guidance under which they wrote? And is it not to this faithful disclosure of the faults as well as excellencies of good men, that we owe a full half of the rich benefit to be derived from reading the sacred histories? Had the principle which seems now to be contended for, been acted upon in the sacred volume, never should we have heard of insincerity and the want of faith in Abraham; of fraud and deception in Jacob; of the violation of meekness in Moses; of the ignorance and errors of the Apostles during our Lord's lifetime; of the dissension between Paul and Barnabas; and much less of the falls of Noah, David, and Peter. Never would St. Paul have publicly withstood St. Peter, at Antioch, and afterwards have reported his censure of him to the Galatians. Never would he have exposed the disorders of the Corinthian Christians, in epistles, which, though immediately addressed to the offending church, there could be no doubt would in a short time come forth to the knowledge of multitudes.

Under proper restrictions, therefore, I must be of opinion that openly to notice the public faults and errors of even good men, may be not only allowable, but even a duty; and that it may be in various ways useful.

1. It may benefit the persons themselves who are the subjects of animadversion.—It is needless to say how blind we are prone to be to our own mistakes and defects. Often we shall not discover them but by the interposition of other persons. We ought to acknowledge some degree of obligation even to an enemy, who enables us to discern and correct them: how much more to one who, with a friendly intention, and in a Christian manner, points them out to us? But this, as I have said, cannot be done otherwise than publicly, where publicly prevailing errors are concerned. A late eminent character, whose too early removal to a better world we are all lamenting, once remarked to me, "The true Christian is distinguished by *an anxiety to be right in every thing*." Surely then such a person will thank the man who sets him right, or more nearly right, in *any* thing.

2. It may be useful to those among whom the errors in question may be likely to spread.—If we are ourselves to call no man father or master upon earth, certainly we are not to wish that others should receive our dictates, unconsidered and unexamined; but rather that, like the Jews of Berea, they should "search the Scriptures daily, whether these things be so or not." And whatever tends to put our people upon doing this, should not be offensive to us.

3. I cannot but consider such a paper, as that of D. W., as calculated to be eminently useful to *young ministers*, who have their scheme of divinity, and their plan of preaching, in a great degree, yet

* See Letter in the *Christian Guardian* for May 1810. It may be remarked, that all these observations apply still more strongly to the *errors* of ministers in what they teach to others, than merely to the *faults* of their own practice.

to form.—I know that the holy Scriptures are to be their great standard and model in every thing. But I conceive it to be the excellency of the paper in question, that it points out to them, with the finger of a master, various important particulars to be specially noted and copied in that great model. We are all, likewise, apt to be led by authority, and the practice of those around us: to many, therefore, the paper may be useful by leading them to compare what they have been accustomed to, with the scriptural standard.

4. I do conceive such a notice of existing faults and errors to be likely to prove beneficial, rather than prejudicial, even to *men of the world*.—I have before said, how vain it is to think of hiding our faults from their view. They will discover them whether we do or not. What then will be the effect, on the one hand, if we will see nothing but excellencies in those of our *party* (as they will term it), and are resolved to vindicate every thing? And what, on the other hand, if, while we assert excellency where excellency exists, they see us ready to acknowledge, and lament, and strive to remove, error and evil, wherever they are found among us? In which case will they most respect us, not only as religious but as honest men? In which will religion be most honoured, in the eyes of all the observing part of mankind?

5. If it be hopeless to think of removing the evils complained of, then, lastly, it is highly desirable, for the benefit of all who may have met with exceptionable specimens of an obnoxious but important body of men, that they should know that all are not thus exceptionable;—that, if a few deviate from sobriety and "sound speech which cannot be condemned," a majority, it is to be hoped a large and increasing majority, study to avoid the evils into which those few fall.

I am sensible that this observation, in particular, may expose me, among some persons, to the charge of aiming too much to be "a man-pleaser." My only answer shall be in the words of the excellent Letter from an Old Clergyman to a young one, with which you favoured us in your Number for January, and which adds another to the many valuable papers, calculated especially for the benefit of the clergy, which are to be found dispersed throughout the volumes of your miscellany. "There is," he says, "an apostolic rule given us, by which it is our duty to proceed, even with those whose approbation there is scarcely a hope of obtaining,—'giving no offence in any thing, that the ministry be not blamed.' I am far from intending to advise you to be a *pleaser of men*. All I desire is, that there may be nothing to object to in your ministry, but the purity of your doctrine and the fidelity with which you deliver it. These, alas! being sufficiently objectionable to human nature, let there, if possible, be nothing else in our ministry that is so*."

I am, Sir, &c,
J. S.—H.

Feb. 10, 1815.

ON A CONTENTED DISPOSITION.

To the Editor of the Christian Observer.

HAVING been educated in retirement from the world, and in the bosom of a happy family, I have consequently been excluded from those opportunities of becoming acquainted with the character and disposition of my fellow-creatures which schools afford. Blessed in my friends, and in a comfortable situation in life, I have always considered myself happy; and supposed that all who, like myself,

* Christian Observer, January, 1815, pp. 14, 15.

had many comforts and few sorrows, considered themselves so too. I have been taught to consider God as the All-wise Disposer of events, and to trace the hand of his Providence in the daily occurrences of life; and have supposed that it was as general for people to receive blessings with gratitude, and afflictions with resignation, as to attend to any other religious duties. How, then, am I surprised and disappointed, upon entering into the world, to find that I have been mistaken! It is a source of serious grief to me, to observe how great a spirit of discontent exists in minds which ought to be the abode of peace and gratitude. I have recently had peculiar opportunities of observing its baneful effects; and being extremely desirous that all, and particularly young people, should be warned against encouraging so great an evil, I venture to offer a few remarks, tending to set forth the value of a grateful, contented disposition.

The praises of a contented disposition are sounded by people who are little aware of its highest value; who little understand the source from whence it should flow, or the ends to which it should be made subservient; and whose meaning would, perhaps, be better expressed by the term thoughtlessness, or apathy. I desire, therefore, to make myself clearly understood as to the kind of disposition I would so strongly recommend. I wish my readers to distinguish between that self-complacency with which the worldling would say to himself, "Soul, take thine ease; eat, drink, and be merry;" and that happy state of mind which Habakkuk enjoyed when he declared, that, however adverse worldly circumstances might prove, yet "he would rejoice in the Lord; he would joy in the God of his salvation." Among the numerous disorders to which the human mind is subject, there is perhaps not one so fatal to its happiness as a discontented temper. It poisons every source of rational enjoyment, and casts a gloom over the fairest prospects of life. Not contented with magnifying trifling inconveniences into serious trials, it deprives blessings of their value, and "shades with sorrow, what with smiles should glow." But to speak of it as destructive to worldly happiness alone, is to bestow upon it a very small part of the censure it deserves: it is much to be feared, that whoever suffers his mind to be imbued with this temper, is very little under the guidance of that religion which enjoins us "in every thing to give thanks."

Senex is surrounded by social comfort and domestic blessings, and possesses a share of health and vigour more than common to persons of his age. 'Tis true the buoyant spirits and the activity of youth are fled, and he must now resign to more nervous limbs those employments and recreations in which he once delighted. These deprivations, trifling as they are, compared with those that other aged persons endure, are converted, by the discontented temper of Senex, into sources of continual disquietude. Regret for blessings that are past, makes him look with an eye of indifference on those which remain, and neglect the talents he has yet to improve. Though the hand of old age lies so lightly upon him, he seems to consider it an insupportable burden. In every transient pain, in every uncomfortable sensation, he sees the seeds of some distressing disease, that is to carry him through a long course of suffering to the tomb. This frame of mind accompanies him through the daily walk of life, and renders every circumstance a cause for dissatisfaction. Thus does he waste the time which for him is so soon to be no more; thus does he trample under foot those blessings, of the use or abuse

of which he is so soon to give an account. O Senex, be persuaded to lay aside these fruitless cares, these restless anxieties: submit with humility and gratitude to that Being who has led you through a long life of health and comfort, and who still "daily loadeth you with benefits." With all your care and anxiety, you will not mitigate the sufferings of old age, nor delay the approach of death. Be assured, God's holy will will be done *in* you; let it therefore be your care that it is done *by* you, by gratefully enjoying or patiently suffering the blessings or trials it is his wisdom to dispense.

Flavia is placed in a situation of life, as free from real evil, and abounding as much in valuable blessings, as any this imperfect state affords. The pleasures of social and the endearments of domestic life are continually before her, and she possesses the power and opportunity of being useful to her fellow-creatures in an eminent degree. These blessings, though of such high value, she seems scarcely to consider as such, whilst, in the petty cares which every mistress of a family must experience, and indeed in almost every occurrence, she finds subject for murmuring and discontent. Turning aside from the pleasant path marked out for her by Providence, she entangles herself (if I may be allowed the metaphor) in the briers and brambles which were intended only to keep her in the right way, and to remind her that she is not yet arrived at that country where the rose shall blossom without a thorn.

Alas, how widely does this differ from Christian perfection! How might these characters glorify God, and increase their own happiness, would they but conform themselves to the precepts of that religion "whose ways are ways of pleasantness, and all whose paths are peace!" Strangers, as they must be, to that calm serenity, that heartfelt joy, which he alone enjoys who in the daily occurrences of life traces the hand of a wise and beneficent Providence, where can they turn for comfort, to whom apply for consolation? From the restless anxiety and dissatisfaction they evince, we feel inclined to ask them, in the words of an eminent divine, "When do you begin to permit God to govern the world?" Had the Almighty delegated to them the office of ordering the events of their life, and conducting the course of nature as far as it relates to themselves, their embarrassment and discontent could hardly be greater; and then, indeed, it would be natural and unavoidable. But, as it is, acknowledging, as they do, an All-wise Governor of the world, and professing to believe that Book which assures us, not a sparrow falleth to the ground *without* his knowledge; how inconsistent, how blind to their duty and interest, do they shew themselves! Perhaps they say that it would be presumptuous to suppose that a Being so high in majesty and glory as Jevovah, should condescend to attend to the petty concerns of such mean creatures as they are. But this they know to be an idle excuse, a vague assertion. Let them rather reflect with comfort, that, though the Almighty is "the high and lofty One that inhabiteth eternity;" though "He rideth upon the circle of the earth, and the inhabitants thereof are as grashoppers;" though before Him "the nations are as a drop in the bucket, and the small dust of the balance;" yet "his eyes are over the righteous, and his ears are open to their prayers." Let them assure themselves, that the eye of Omniscience is "about their bed, and about their ways;" that he marks the gloomy countenance, the tone of impatience, the sigh of discontent; and will require an

account of moments spent in fruitless regret or impious distrust, which might have borne to heaven some tribute of praise or token of meek submission.

The Christian, who knows that to love God is his highest happiness, as well as duty, will be anxious fully to appreciate every blessing he possesses, in order that the gratitude he feels for them may continually increase his divine love. The peculiar advantages of his situation in life, the opportunities he may have of being useful to his fellow-creatures, and his mental endowments, will be the subjects of continual thankfulness. But it is not alone the signal instances of God's goodness that will raise his gratitude, and inspire his love: in "the narrow sphere of sweet domestic comfort," he will look around, and see innumerable blessings which call for his acknowledgment and improvement. Trifling as they may be in themselves, they will be sweet to him; for he will enjoy them for the sake of the Giver, and he will feel how much greater they are than he deserves. The content and satisfaction which will then be diffused over the soul, will give cheerfulness to his demeanour, pleasantness to his temper, and activity to his kindness. He will be desirous that others should share the happiness he enjoys; and thus will he shew forth, in his life, the praise that ever hangs upon his lips. When it shall please Providence to resume his gifts, he will not murmur or repine, but will patiently dismiss them, happy in the reflection, that they have in some measure answered their intended purpose; and that, at the great day of account, they will appear as so many witnesses to bear testimony to the faithfulness of his stewardship. Even under severe afflictions his contentment will not forsake him, for he will know that they are only blessings in a rougher guise; he will still possess the "means of grace and hopes of glory;" and these he will consider pearls of so great a price, that he will willingly relinquish any thing to secure them. Thus cheering, thus smooth, is the path of Christian holiness. Thus peaceful is his mind whose constant aim it is both to do and suffer the will of his heavenly Father. Unharassed by doubt and distrust, he can take a calm survey of the objects of time and sense, and he finds them unworthy to disturb the tranquillity or engross the powers of a soul formed for heaven and immortality.

Oh, you, whose tempers are yet unfixed, whose minds are yet susceptible of the emotions of gratitude, endeavour to maintain within yourselves this happy disposition. Then will you find comfort and satisfaction in whatever station you are placed. As you proceed on your journey through life, you will cull with pleasure the flowers which a kind Providence strews in your way; and, when your path is rugged and perplexed with thorns, the steady arm of faith shall support and guide you, whilst

—— Hope shall point to distant years,
Fair op'ning through this vale of tears
A vista to the sky.

EUSEBIA.

FAMILY SERMONS. No. LXXV.

Acts xi. 24.—*He was a good man.*

No expression is employed with more various meaning than that of the text—he is "*a good man.*" Sometimes you hear the title applied to a man who, without having the least religion, is benevolent: sometimes to him who, without being even benevolent, is good-tempered: sometimes to him who, without possessing any other good quality, is just. Often, when persons have been stating some such fault in the conduct of another as plainly condemns him in the sight of God, you hear them conclude the statement by saying, "I believe him, however, to be a good man."

Now, if such language had merely the effect of rendering us more charitable to others, the abuse of language might be less condemned for the sake of the practical benefits arising from it. But the fact is, that such low estimates of *goodness* have the effect of confounding good and evil; of destroying the scriptural standard of right and wrong; of leading us to view in ourselves and others, without any feelings of indignation or regret, vices which it is essential to our safety to subdue. If we deem ourselves or others sufficiently "good," it is obvious that we shall attempt nothing for their improvement or for our own. But, amidst this variety of opinion, *how* are we to decide who is really the good man? There is only one means,—an appeal to some common standard; to some Judge, in whose decision all parties will be disposed to acquiesce. And such a standard I may venture to say is the *Bible*, and such a Judge is *God Almighty*. Now, turn to the text. Here is a person who is said, by God himself, to have been "*a good man*." Let us then examine the conduct and character of *Barnabas*, who is the person thus described, and we shall at once discover to what class of men the description really applies. There are five distinct circumstances in the history of Barnabas which are worthy of notice, and these I shall proceed to point out.

1. In the first place, he is described in the words immediately following the text, as a man "*full of the Holy Ghost*."—This expression cannot, of course, apply merely to his power of working miracles, because many bad men possessed that power in common with himself. "Many," it is said, "shall say, In thy name have we cast out devils;" to whom Christ will reply, "I never knew you." The expression, therefore, extends to the ordinary gifts of the Spirit—to the change and sanctification of the heart by the influences of the Holy Ghost. And with this sentiment the general doctrine of the Bible accords. It teaches, that no man is esteemed good in the sight of God, who is not thus influenced by his Spirit. "Except (it says) a man is born again of the Spirit, he cannot enter into the kingdom of God"—"except ye be converted (or changed by the Holy Spirit), ye cannot enter in the kingdom of God"—"if any man has not the spirit of Christ, he is none of his"—"as many as are led by the Spirit of God, they are the sons of God." You see, then, that the first feature of the "good man" of the Scriptures is, that he is *influenced* by the Spirit of God; that *his* understanding is enlightened; that *his* nature is renewed; that his heart is sanctified; that his conduct is governed by a power without and beyond himself—a power not human, but Divine. How, then, my brethren, allow me to ask, can that man be really "good," who, though possessed of many amiable qualities, is plainly not under the influence of the Holy Spirit—perhaps denies all such influence; or undervalues it; or neglects all the means of grace, to the use of which the gift of the Holy Spirit is promised? He may possibly be amiable, may be gentle, may be benevolent; but he is not "good"—he has not that "holiness, without which no man shall see the Lord." How emphatic is the description of Barnabas! "He was *full* of the Holy Ghost;"—an expression which, had it been employed by man, had at least bordered upon blasphemy—an expression conveying the idea that every motive, wish, principle, taste, desire of the heart, was so occupied by a heavenly influence, as to exclude every other; that, as the Shechinah, the cloud of the Divine presence, descended and filled the temple, so God had descended, and made the body of Barnabas the temple of the Holy Ghost. Mysterious, indeed, is such language, but full of comfort

to the devout mind. May it teach us to pray, in the language of our Church, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name!"

2. A second feature pointed out in the character of Barnabas is, that he "was (also) *full of faith*"—"a good man, full of the Holy Ghost and of faith."—The Holy Spirit does not act upon men as though they were machines. God has given us reason, and memory, and many affections and passions of the mind; and it is upon these the Holy Spirit acts. God has especially given us a power, under the blessed influence of his Spirit, to believe or reject certain truths; and the belief of the truths he teaches is, in the Scriptures, called "faith." Barnabas, then, was full of *faith*; full, that is, of a new belief, communicated by God, which, as a master-principle, guided and controuled every action of his life. If you look into the history of mankind, you will find that a man can scarcely believe in any new truth or fact without its producing some change in his conduct. Much less, then, can his faith be unproductive when he either believes in general the doctrines of the Gospel, or the single fact, that the Son of God died for the sins of the world. Such a faith must produce a powerful effect upon his character. Now, of this living, practical "faith," Barnabas was "full." He believed, that is, in the whole revelation of God. He believed there was a God; the Maker, the Father, the Righteous Governor of the universe, to whom all beings should answer for the deeds done in the body. He believed that the wicked should finally go away into everlasting punishment, and the righteous into life eternal. He believed that the world on which he now stood, would soon be shaken to its foundation; but he looked beyond it, to a world of spirits—a world of inconceivable joy and splendour, lighted by a sun which never goes down, and watered by that river which "makes glad the city of God." He believed, also, that the Son of God was the Lamb who had died for the sins of the world. And, amidst all the perplexities and calamities of life, he looked forward to a state where his unceasing employment and privilege should be to ascribe honour, and glory, and dominion to Him that sitteth on the throne, and to the Lamb for ever and ever. Here, then, was a faith which so enlarged and changed his views, that it evidently constituted the main feature of his character. It was the fountain-head of his actions, tempers, and desires. It was the good principle which formed the "good man." But, if this was the case, what right have we to call *him* "good" who is wholly wanting in this principle; who, perhaps, suspects or despises it; who, perhaps, little concerns himself with what he is to believe; who, perhaps, does not read the book in which his faith is to be formed; who adopts the creed which he finds in his family, or in his neighbourhood, or which is suited to his interest and his pleasures. Surely if the good man of the Bible was "full of faith"—so exclusively occupied by it, that no other motive or principle deserved to be named with it—if the "good man" of the Scriptures was "full" of this, *he* cannot be "good" who does not possess it, and will not seek it. Here, also, then, may we be led to pray, "Lord, we believe; help thou our unbelief."

3. A third feature in the *character of Barnabas* was, that *religion was the business of his life*, and, I may add, *the joy of his heart*.—Of the time, thought, and labour which he dedicated to religion, the whole book of Acts is one great monument; and as to the joy with which he contemplated its growing interests, the verse before my text may be taken as an

evidence—"When he came (it is said) to Antioch, and saw the grace of God (that is, the effect wrought by the grace of God in the conversion of the heathen), he *was glad.*" Such, then, was his business, and such were his pleasures—employments and pleasures so different from those of the mass of mankind, as richly to deserve notice. And such, allow me to say, must be the business and pleasures of every really "good man." It is not, indeed, meant to be affirmed, that every man, like Barnabas, is to be an apostle and evangelist. Each has his peculiar duties, and those peculiar duties must be discharged. Nevertheless, religion must be the grand business of a good man. Let him engage in whatever other employment he will, still this is his main concern. Whatever else is done, time, thought, attention must be found for this; he must "give diligence to make his calling and election sure;" he must "work out his salvation with fear and trembling."—And thus, also, as to his pleasures. Not that it is unlawful for the good man to derive pleasure from many things below; from enlightened studies; from the works of art; from the splendid scenery of nature; from the kindness of his friends; from the pleasures of social intercourse—that intercourse where mind meets mind, where either improvement is to be gained, or happiness to be imparted. None of these pleasures, when confined to their proper limits, and assigned their proper rank, does religion forbid. On the contrary, I may venture to say, that she adds to each new attractions, surrounds them with fresh splendour, adorns them with fruits and flowers not strictly their own. She has her recreations for the studious; she supplies the noblest subjects for the pencil and the poet; she shews us the landscape under a new character, as the work of our gracious Father and God; she makes our friend doubly our friend, by making him the friend of God. But, in addition to all this, she has pleasures exclusively her own; and in these the really "good man" will find his highest joys. He finds them in the hope of pardon; in the exercise of holiness; in the comfortable sense of the Divine presence; in devout communion with his God; in letting loose his mind on other scenes, and other worlds, where sin and sorrow never come; in soaring above the cloudy base of the hill of Zion, to the eternal sunshine which settles on its head; in anticipating the happy hour when he shall lay down a body of corruption, and spread his wings, and flee away and be at rest. Such are the pleasures of the "good man" of the Bible; and he who is wholly unacquainted with them, we may venture to affirm, is not good."

4. A fourth feature in the character of Barnabas was, *his zeal to impart to others the piety and the happiness which he himself possessed.*—His labours, and prayers, and preachings, and travels, and watchings; the perils he encountered, the sufferings he endured; his share in the calamities and dangers of St. Paul, are all so many evidences of his zeal for the conversion of sinners. It is said, in the verse before the text, that, when he saw the people of Antioch, "he exhorted them, that, with true purpose of heart, they would cleave unto the Lord." And such appears to have been his language, wherever he went. He warned the guilty; taught the ignorant, roused the indifferent; proclaimed the glad tidings of salvation to a ruined world. His voice was heard in "all the regions round about"—wherever an idol was yet to be overthrown, or a sinner to be saved. He was not among those who could calmly see others wanting the proper happiness, and neglecting the proper end of their being. He could not see them hanging on the edge of a precipice, or treading on the mouth of a furnace, and not stretch out his hand to save them.—Here,

again, let me not be understood to be calling upon every man to become an apostle and a preacher. No; though happy is he, and more honoured, perhaps, than all others, who is called to the high and holy office of preaching the Gospel; yet each man has his duty, and let him endeavour faithfully to discharge it. But, at the same time, every "good man" must have the spirit of Barnabas; and must, according to his means, devote himself to the promotion of the same great ends. There are heathens yet to be taught; there are persons, bearing the name of Christians, yet to be converted, and God demands their souls at your hands. You are to strengthen the exertions of others employed in the ministry; you are to aid the cause of missions; you are to circulate Bibles; you are, under Divine grace, to reclaim the profligate, to bring the wanderers back to the great "Shepherd and Bishop of their souls;" you are to ensure to yourself witnesses who, at the bar of God, shall rise up to call you blessed—to acknowledge that your time, your money, your labour, your prayers were the main instruments in the hands of God of their safety and joy. Such, at the awful hour of judgment, shall be the witnesses to the faith and practice of every "good man;" and God does not call him good who does not, at least, endeavour to secure them.

5. I conclude by noticing a fifth feature in the character of Barnabas—that *he was zealous for the bodies as well as for the souls of his fellow-creatures;* for their temporal as well as their eternal welfare.—You find him continually carrying the gifts of one church to another. And it is expressly recorded of him, that he sold all his own property to increase the general stock of the Christians.—Here, then, is another feature of the "good man." His benevolence must not be confined to advice that costs him nothing—to exertions for the spiritual benefit of others, which, perhaps, he can make without much sacrifice. It must extend to the bodies of his fellow-creatures; it must descend as low as the lowest wants and sufferings of human nature. It must not only "compass sea and land to make one proselyte" to God: but bind up the wounds, and smooth the pillow of the miserable and afflicted.

Such, then, was Barnabas; such is the "good man" of the Scriptures. And God grant that such men may be multiplied! May we not be satisfied till we discover these features growing in ourselves! May we not think of comfort till we find that we are at least praying for them, and that God is beginning to answer our prayers! Barnabas, amidst all his attainments, felt the value of the Saviour whom he served; and proclaimed the name of Christ as the "only name given under heaven whereby we can be saved." And let us, whatever be our progress or deficiencies, rest in the same Saviour, that we may inherit the same salvation.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE ADVANTAGES AND DISADVANTAGES OF MAINTAINING AND EXHIBITING INDEPENDENCE OF MIND IN DIFFERENT SITUATIONS OF LIFE.

INDEPENDENCE is the effort of infancy, the aim of childhood, the dream of youth, and the idol of mankind; nor does age itself which chills the warmth of our blood, and abates the ardour of our pursuits, deprive us of the fond hope of being the centres of our little systems, where, though we may per-

mit other luminaries to be dependent upon us, yet we hope to enjoy the privilege of being independent of them. In this sense, independence is only another name for pride; and, however this principle of action may be disavowed or disguised, it is the great exciting motive with the majority of mankind. The greatest wisdom of the merely natural man will not shew him that in aiming at independence he pursues a shadow which must for ever elude his grasp. It was the saying of no less a personage than a monarch, that even kings themselves are only the upper servants of their subjects. If we examine this more minutely, we shall find, that the king is dependent upon the ministry, the ministry reciprocally upon him, and both upon the parliament; the members who compose that parliament are dependent upon their constituents; the rich man is dependent upon his possessions; the strong man upon his health; the man who is in honour upon popular opinion; he who is in place upon character, or even upon caprice. Superiors are often shewn to be dependent upon inferiors, and these perhaps of so contemptible a class as to be overlooked and despised in some such way as Goliath despised David. All will allow the poor are dependent upon the rich, and the workman on his employer; but it is not every one who can see that the rich are scarcely less dependent upon the poor, or the master upon the labourer. It has been often seen that the man upon whose will whole nations have depended has been himself dependent upon his vilest passions; and hence Horace's conviction that he who governed his own spirit ruled over a more extensive empire than he who stretched the bounds of his dominion from one end of the globe to the other. It was in aiming to be independent of God, that Satan was cast out of heaven, and Adam out of Paradise; and the flattering prospects of independence (although its attainment be utterly impracticable) is still the "unreal mockery" with which Satan deludes the fallen sons of a fallen father. It was in reference to the vanity of the expectations of the world in this particular, that Swift (a "prophet of their own") said, "I have known several persons of great fame for wisdom in public affairs and councils governed by foolish servants, and I have known men of valour cowards to their wives." With regard to the boasts which are made by many persons of their independence, we shall generally find that they who talk loudest on this head are the least entitled to do so, either from their personal merits or their actual situations in life. Upon this point, Burke has a fine passage: "Men," says he, "are never in a state of total independence of each other. It is not the condition of our nature; nor is it conceivable how any man can pursue any considerable course of action, without its having some effect upon others, or of course without producing some degree of responsibility for his conduct. The situations in which men relatively stand, produce the rules and principles of that responsibility, and afford directions to prudence in exacting it."

I have been led to pursue this train of reflection for a short time, not perhaps as strictly illustrative of what is termed independence of mind, but as appearing to be collaterally connected with that subject, and as likely to operate in the way of caution at the very threshold of an inquiry of this kind, since the purest species of independence which we can well conceive must needs be more or less mixed with the "baser matter" of pride and vanity; and, but for the transmuting power of true religion, would soon degenerate into the very spirit which has been adverted to. It must be confessed, notwithstanding, that man, even in a state of nature, however fallen from his origi-

nal dignity, still presents a noble ruin to the eye of the attentive observer, and often displays in his composition such traces of a Master's hand as to prove, beyond all contradiction, the dignity and grandeur of his origin. In this state, therefore, and even without the aid of the Gospel, it is surprising what flights of native independence we sometimes behold. It is consolatory to see the mind thus soaring above the matter with which it is encompassed, and to witness the triumph of the man over the animal, to observe honour and character preferred to life and security, and to see present advantages and emoluments surrendered without a sigh, when their possession could only have been at the price of personal liberty and mental independence. It is in reference to this elevated principle that Horace tells us of the man (and he had many such in his view) who felt it *delightful*, as well as knew it to be *decorous*, to die for his country; and of him who, unshaken in his purpose, neither feared on the one hand the licentious fury of the populace, nor on the other the appalling frown of a tyrant in power. It is in illustration of the same spirit, that many of the examples recorded in Greek and Roman history (with which we have been familiar from our youth) might here be noticed, if it were not endless to enumerate them; such as the instances of Pætus and Arria, of Lucretia, of Quintus Curtius, and a great variety of others; although perhaps there is hardly one among them which yields in simplicity and pathos to the more modern example of William Tell. It is this species of independence in all its varieties, from its dauntless heroism in the public tragedies of the world, down to its subordinate operations in private life, which has been the theme of historians and the song of poets from the earliest age; and it is in allusion to its more humble display in domestic scenes, that Shakespear has said,

> "Blessed are those
> Whose blood and judgment are so well comingled
> That they are not a pipe for *fortune's* finger
> To sound what stop she please."

And, in describing such an one, has further said,

> "His nature is too noble for the world:
> He would not flatter Neptune for his trident,
> Or Jove for his pow'r to thunder."

When we come, however, to analyse this independence of mind which passes current on the world; which figures in the page of history, or sparkles in the numbers of poetry; when we come to reduce it to its primitive elements, and, above all, to try it by the test of Divine truth, it will be found, as weighed in such a balance, to be lighter than vanity; and, when touched by the spear of Ithuriel, it will start up in its proper shape. It originates for the most part in a false estimate of ourselves, and our own merits; in an unhallowed regard for the opinion of man, and an inadequate sense of the value of His esteem whose "favour is life." Its radical defect is a preference of the creature to the Creator. It proposes to itself an immortality of fame, which, even if it could be realized, as it never will, would in no way benefit its possessor, and which, so far from deriving any warrant or sanction from the precepts or promises of Him who knew what was *in* man and what was *good* for man, is often found to be in secret alliance with our great enemy, in direct opposition to the first principles of the word of God, and at open war with the voice of conscience in the soul. Nor do these remarks, I apprehend, apply only to the more gross and palpable forms in which independence of mind may display itself on the great theatre of public action, but,

like the subtle power assigned by Young to death, it

"Plays its weapon in the narrower sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss."

It steals unperceived into the family circle, and intrudes upon our social, shall I say our religious, converse?

It will hardly here be necessary to supply examples of the manner in which the phrase of independence of mind is abused by nominal Christians of all classes; among whom it is only a soft name for a proud spirit, as economy is another word for avarice; indiscretion, for vice; pleasure, for sin; and puritanism, for holiness. But we may pass on to the more grateful part of the subject which respects independence of mind as found in the true Christian, exercised upon Christian principles, and guarded by Christian cautions. And here "the noble army of martyrs rises at once to our view, and we behold the men" of whom the world was not worthy "brought before kings and rulers" for the sake of a despised and crucified Master; preaching righteousness to a world which chose death rather than life; witnessing a good confession, though the Holy Ghost had first testified to them that only "bonds and death" awaited them as their reward; and counting not their lives dear to themselves, so that they might finish their course with joy, committing their eternal interests to the Saviour in the midst of a shower of stones, and singing hallelujahs and hosannas as they ascended in the fiery chariots of pagan and papal persecution. This is a grateful theme, and it would be easy to enlarge. It is perhaps the highest example that can be given of independence of mind. In ordinary acts of heroism, the absence of a spiritual motive and the mixture of human passion are essential defects: "*they* do it that they may obtain a corruptible crown;" and "they that take the sword shall perish by the sword:" but in the cases alluded to, faith is found acting upon the express injunction of our Lord, 'Fear not them who kill the body, and, after that, have no more that they can do; but fear Him who, after he hath killed, hath power to cast into hell." They *do* fear God rather than man; they "endure as seeing him who is invisible," and "great is their reward in heaven." But to descend from this mount, and view the subject as more immediately applicable to ourselves—How are *we* interested in the question of independence of mind? If we could even trust our faith that we should be able to exercise it on occasions of public trial (which I suppose none of us will be sure that we should), it is clear that to such trials we are not called in the present peaceful state of the church and the world. Yet as things now are, and viewing ourselves in connection with all about us, it is perhaps not too much to assert that the true Christian alone possesses real independence of mind; and it may be no loss of time to consider upon what principles this may be affirmed.

1. *He is independent of the world.*—He is not *of* the world, as Christ was not of the world, but is the native of another country, and the subject of another Sovereign. He is "a citizen of no mean city;" and when vilified and persecuted by those who know him not, he can appeal to his own King as the Roman Christian appealed to Cæsar. He looks forward to the day when the earth is to be burnt up, and sees that a conflagration like that will consume the stubble and chaff which others are building their peace upon; and therefore he learns to form a proper estimate of earthly treasures and to be independent of them,

having his treasure elsewhere. Thus, if the possessions of the world come into competition with his better inheritance, he knows how to choose the good and refuse the evil, and prefers to lose an employer rather than offend God.

2. *He is independent of life*, because he is to live for ever; and though he may fear death when his faith is not in exercise, yet, in his better moments, he knows whom he has believed, and is persuaded that He is able to keep that which he has committed to him against that day. Besides, although it were otherwise as to the state of his assurance, yet the covenant that is made with him is ordered and sure, and is not forfeited by his fears although it is exalted by his hopes.

3. *He is independent of opinion.*—He applies another rule and measure to his conduct than the world does, even the unerring word of God; and when many consider him melancholy or mad, he knows that they who mourn now *are* blessed and *shall be* comforted, and that the same misjudging world said of his Master that *he* was mad and had a devil. When he is thought a fool, he knows that the wisdom of the *world* is foolishness with God, and that the wisdom by which he is directed is justified of her children.

4. *He is independent of circumstances and events, of changes and reverses.*—Something of this sentiment is expressed by Watts in his lyrics,

> "I'd have a life to call my own
> That shall depend on heav'n alone;
> Nor earth, nor air, nor sea,
> Mix their base essences with mine,
> Nor claim dominion so divine
> To give me leave to be."

As it is an axiom of mathematics that every thing great contains in it something that is less, so the Christian, in having so much more real independence of mind than the worldling, can lay claim to every advantage attached to this spirit which the unbeliever may boast, whilst he possesses it in a form that is refined and purified, and divested of the grossness and feculence of its natural elements. Hence the Christian has been often found the best patriot; and Baxter and Bunyan did not urge or promote the cause of liberty and Protestantism (in other words, the cause of independence of mind) at all the less because they preached and wrote laboriously for Christ; nor did Colonel Gardner fight the worse, or bleed the less willingly, because he went to battle in the Christian armour or served under the banner of the Lord of Hosts.

5. *The Christian is independent of himself.*—This is perhaps that which most effectually promotes and secures his independence of mind. He is saved by grace:—he stands not in his own strength, but is strong in the Lord: because Christ lives, he lives also. His independence of mind is no more his own than any grace or virtue in his stock, and only exists for a moment as it is fed and nourished from a higher source. The whole secret of his independence of mind is, that he has a mind which depends upon God, and therefore does *not* depend upon man, or which, in other words, is, as to man, an independent mind. Now here is the great distinction between Christian and worldly independence of mind. He who has not God for his support never can carry a mind which is independent either of others or himself, but is the slave of one or the other, and often of both at the same moment.

6. *He is independent of enemies.*—When Crates the philosopher wrote under the brand in his cheek inflicted by Nicodromus, "*Nicodromus fecit*," there was something equivocal in this; but when a man upon Christian principles returns good for evil, and his character becomes so established for divine forbearance, that men can say of him as Shakespeare said of Cranmer,

> "Do my lord of Canterbury
> But one ill turn, and he's your friend for life."

Then it is evident that he takes the noblest revenge, and becomes far more independent of his enemies than if he had banished one and beheaded another. Not only is it true, that "a soft answer turneth away wrath;" but he who has the grace to give it, is really more independent of his opponent, because less in his power than he would have been by the most severe retort. Saul allows that David was more righteous than he; because, to pass by a transgression is the glory of a man, and because he who can do this must first have conquered *himself*, which is his greatest enemy, and he may well smile at meaner foes: in other words, he is independent of them. To love our enemies is to annihilate them; and to return good for evil is to heap coals of fire upon their heads.

It is perhaps time to bring these observations to a close; but on adverting to the precise terms in which the question is couched, I observe that it is proposed to consider the *advantages* and *disadvantages* of maintaining and exhibiting this principle in different situations of life. I apprehend that, on considering what has been said, it will be thought that, although these advantages and disadvantages have not been specifically distinguished, yet that they have been virtually recognized; and with a view to shew this, a short recapitulation may be necessary. And first as to the *advantages*. In order to any advantage at all from independence of mind, we must take care that it is of the right kind; that it is the genuine principle, and not a spurious substitute for it. If ours be indeed true Christian independence, we may sooner count the stars than enumerate its advantages. It dignifies the prince, because it humbles him to rest his claim to real independence of mind, not upon the footing of his place or station, but on the qualities of his mind and the graces of his heart, without which he has no more real independence than the meanest of hissubjects. What Shakespear has poetically said of mercy may besaid of this quality,

"It becomes the throned monarch
Better than his crown."

It raises the beggar from the dunghill, and sets him with princes, even the princes of God's people, since it gives him an interest in a world to come by making him independent of the present. It elevates the lowest in the scale of being by establishing a sort of moral equality, which while it still renders to Cæsar the things that are Cæsar's will yet first render to God the things that are God's. Its advantages in middle life are endless. When it is clearly the result of piety, it is an emanation of the Deity within us: hence it was declared, that when the primitive saints were to deliver their testimony, they were not to stoop to study their subject, but that it should be given them in that hour what they should speak, and that it was not they who spake but the Holy Ghost within them. When its movements are not so clearly the result of such seraphic and elevated feelings, but yet steer clear of the lower motives of pride and selfishness, it has in it enough to dignify and beautify the records of past ages, where we still behold amidst a mass of ruin and disorder these few Corinthian columns standing here and there as if to prevent our closing the page of history in disgust, and which remind us of the stars in the darkness,

"For ever singing as they shine,
The Hand that made us is Divine."

Before I quite close the subject of the *advantages* of independence of mind, I would observe, that it has appeared to me from my own experience, that there is scarcely any way in which independence of mind can be so fully cultivated, or so usefully displayed as—by our determining to express our senti-

ments on all proper occasions; and not to be too nice or particular as to what *are* proper occasions, lest we lose opportunities which may never return, and thus lay up the talent of social usefulness in a napkin. Talking in London is like walking in London: if a man do not slip in wherever vacant spaces present themselves, and sometimes make them where they do not; if he do not use all his faculties, watch and seize every opportunity, and occasionally run against his neighbour, he will neither talk nor walk like a Londoner. Independence of mind is both acquired and developed by speaking, whether in public or private. I thought while I was hearing an eminent preacher a few days since, in one of his bold and beautiful appeals for God against an ungodly world, how has it pleased God to honour preaching, and what a fine specimen of independence of mind is here exhibiting! If we descend from the pulpit to the senate, who is it that counsel kings and give laws to nations? They who speak. If we look at the bar, speaking is not graceful only; it is necessary, it is indispensable. What are general meetings of Bible Societies, but a few speeches hung upon the peg of a Report? In the committees of those societies, who do the business of such committees? They who speak. If a man do not speak to the purpose, he will soon discover it, and give way to those who do, which will teach him humility; but only let him speak as a habit, for though he who speaks frequently will often blunder, he who is invariably silent, can never be in the right. Who is it that adorns and improves social intercourse, that reproves vice, abashes folly, silences the scorner, and informs the learner. He who speaks: for silence, if it do not give consent, frequently involves us in the suspicion of doing so.

To come now to the *disadvantages* of exhibiting independence of mind—We shall perhaps find on near inspection that these are not so much the disadvantages of *real* independence of mind as of *false* and *spurious* independence; and that therefore it will not be just to charge upon the principle itself, the inconveniences and dangers referable to another source. Some men, for instance, pique themselves upon speaking their minds, as they call it; but this is done in such an imprudent and offensive way as to alienate others and injure themselves: they then complain of the disadvantages of independence of mind, when the only disadvantage which appears is to be attributed to their own indiscretion in the application of a principle which was good in itself. But, after all due allowances for mismanagements and mistakes are made, it is but too certain that the exhibition of independence of mind is more or less opposed to the temporal interests of every man who acts under its influence. There is no public reprover of sin from John the Baptist downwards, who has not had occasion to feel something of this. Truth is odious in all its shapes to the lovers of error; and they must needs hate the light who are reproved by it. On minor questions also than those of morals, it is offensive to age and to station when any one is hardy enough to suggest the possibility of grave and reverend persons being in the wrong; and as two cannot well walk together, except they be agreed, such persons will look out for those characters, on the soft velvet of whose pliant spirits they can repose for admiration and assent, and they will avoid all those who have too much independence of mind to acquiesce in every proposition, merely because it bears the stamp and sanction of authority, while it has perhaps nothing else to boast. There are certain men in the world, of whom it may be predicated without difficulty, that they will never be rich, because they are too honest to disguise their own sentiments.

When the restraint of public persecution cannot be placed upon such men, the scourge of private slander shall be felt by them; their character shall be defamed, their society shall be shunned, and they shall know that "a man's foes are they of his own household," because of their fidelity towards God, and their independence of mind towards man. Persecution thus assumes a mitigated form; and if we have all been exempt from its influence, it is high time we should begin to question the sincerity of our religious profession.

Watts affords a noble specimen of independence of mind; and one of his lyrics begins,

"Custom, that tyranness of fools
That leads the learned round the schools,
In magic chains of forms and rules!
My genius storms her throne.
No more, ye slaves, with awe profound,
Beat the dull track nor dance the round:
Loose hands, and quit th' enchanted ground:
Knowledge invites us each alone.
I hate these shackles of the mind
Forged by the haughty wise:
Souls were not born to be confined
And led like Sampson blind and bound;
But when his native strength he found
He well aveng'd his eyes," &c.

Watts experienced a singular lot in meeting with a patron who could endure him; but our surprize ceases when we know that this patron was as much a man of God in civil life as Watts was in religious life. They were agreed upon all the higher questions of doctrine and practice; and while Watts preserved his independence, Abdy would have scorned to invade it. Such instances, however, it is to be feared, are rare.

Many disadvantages of independence of mind might here perhaps be enumerated; but they would be found, I apprehend, after all, to be for the most part referable to the single instance of disadvantage which has been stated, and to be only members and branches of that secret dislike which the world has ever felt to virtue and talent. It may, however, be fairly questioned whether, after giving to those disadvantages all their force, we are not applying to them a term which does not belong to them; whether we ought not to hail them as auxiliaries, rather than regard them as enemies; and whether we should not all rather desire to possess them as evidences of our religion and honesty, rather than want them, and at the same time want the principles whose existence they serve to indicate.

To the Editor of the Christian Observer.

I AM a country squire, fond of good old English customs, a staunch friend to Royalty and Episcopacy, a diligent observer of what passes in the world around me, and a constant reader of your very profitable work. Like many others in the present day, and I believe in all former ages of Christianity, I fancy that I can discern blemishes and defects which might be remedied in some of our most excellent establishments. I watch, with a jealous eye, the encroachments which are attempted to be made upon our venerable mother, the Church; and I am equally careful that her sons should do their duty, and prove, by unquestionable evidence, their attachment to their parent. Good, sound, scriptural sermons, and good correspondent practice, ensure for every clergyman, a hearty welcome to my family mansion. My father, and grandfather before me, sir, were "lovers of good men."

A country gentleman, resident upon his estate, often complains of much idle time, which as often hangs heavily upon his hands. To check the very first approach of this evil, after my family devotions are concluded, and my domestic economy is arranged for the day, I generally mount my poney, and ride, not merely to admire the beauties of Nature, and then to contemplate the great goodness of the God of Nature; but, in my

daily rides, I venture to inquire into the temporal and spiritual wants of the poor in the adjacent villages. In one of these solitary excursions, my course was directed to a neighbouring parish, which does not enjoy the blessing of a resident clergyman. There I had occasion to enter into conversation with a poor woman, whose distress required every kind attention; but who, alas! found no friend to pity her. "O, sir," said she, "how different was our case in the life-time of good Mr. D. our late Rector, who was called to rest from his labours last year: we do, indeed, miss him, sir. A blessing upon his memory! Never were so many tears shed in our parish, as on the day when *he* was buried. Good man! He was a faithful servant of God. So like his Master, sir, he went about doing good. Well! our loss is his gain. We must not wish him back again; for he had many sharp trials in his own family; but he bore them all so patiently, and used to say, that 'we *must* through much tribulation enter into the kingdom of God.' Good man! we do, indeed, miss him, sir!"—Relieving the wants of this poor woman, I passed on to another cottage, where a tribe of fatherless children were watching the hand of a widowed mother, busily employed in distributing a homely meal of potatoes. Here again, I was greeted with a somewhat similar complaint: for upon my asking how the family did, "The little ones have been well, sir," said the mother, "since their poor father's death; but anxiety of mind, I believe, produced a fever; and I have been confined to my bed for these six weeks. Oh, how I wished for the prayers of a good minister of religion; but you know, sir, our gentleman lives so far off, and is so much hurried, that I did not see him during my whole sickness. I did, indeed, send a message to the clerk last Sunday morning; but after service there was a christening, and Mr. ——— was afraid he should be too late at ——— church; and so, sir, I prayed as well as I could myself, and asked the Lord to teach me, and He heard my prayers."—Here, again, having offered my temporal assistance, and mounted my horse, I journeyed homewards; and on my way, passed the rectory house, now inhabited by a farmer, who rents the glebe. On the opposite side of the road, was an old tythe-barn, whose folding doors seemed to have been the common receptacle for all the hand-bills published in the neighbourhood. Not a sale of oxen, sheep, or household furniture, but here found a ready welcome. Meditating, as I rode, upon the loss these poor people had sustained by the death of Mr. D., I suddenly lifted up my eyes, and beheld, in the midst of the hand-bills, a printed paper in small letters, with the exception of one word, and that word in large capitals was, "RESIDENCE." I started back, and wondered that my poney did not start likewise. Residence, said I; the very thing which is here wanted! Surely it is a summons placed here by authority. I examined this monitor, and was chagrined to find it merely gave notice, that a country residence was to be sold, with a three-stalled stable, coach-house, field, and garden. It told the passenger no more; but to the present rector, passing to receive his rents, must it not have spoken, as we read the hand-writing upon a wall once did of old? Must not its language have been, "MENE MENE, TEKEL, UPHARSIN?"

As a layman, I am not to upbraid my brethren in the ministry, who hold a sacred office; but the word "RESIDENCE" still seems to haunt me; and I cannot but hope, that in time, some method will be devised to ensure this very desirable object. Clerical residence is certainly the grand turning point of clerical usefulness.

Without residing upon his cure of souls, the best man living cannot do his duty. The question once asked by the brethren of David, may be fairly put to the conscience of every non-resident clergyman,—"With whom hast thou left those few sheep in the wilderness?" It will not be denied, that the most solemn oaths have been taken, and the most sacred promises made; and yet the minister of God, the very character who should be ready to explain the nature of an oath, and shew the tendency of a promise to others, is breaking these engagements himself. The lamp which should illumine the sanctuary, is rarely seen within its walls.

To compare great things with small,—as a country squire, I keep a flock of sheep; no matter whether the Merino or the South Down. I am curious in my wool, and pride myself upon my superior mutton. My shepherd once said to me, "Please your honour, I can have a cottage with a nice bit of garden, in the next village; I will be sure to come early, and go home late; may I live there?" Certainly not, my good man, said I, if you wish to continue in my service. I give you a small cottage in my own field; but you want a garden: if the place suits you, live in it; but if not, leave the employment, and choose for yourself. Now, sir, if my shepherd must be on the spot, to attend to his sheep, to watch over them, to administer medicine, to enlarge the fold, and to change the pasture—how much more in a spiritual sense? Our Lord is said to have had compassion on the multitude, because they were as sheep having no shepherd. I fear that there are many such multitudes in the present day.

The benefits to be derived from clerical residence are incalculable. I will venture to name a few of the most apparent.

1st, The minister is neither hurried nor fatigued when he enters upon the duties of the Sabbath. It is the Lord's day; and therefore the Lord's servant should "make the Sabbath a delight."

2dly, The minister's example has great weight on this holy day. The behaviour, likewise, of his children and his servants tends to lead others into the paths of holiness.

3dly, The minister is at hand to advise his parishioners in any little emergency. No intruder will attempt to make inroads when the watchman is at his post.

4thly, The sick persons in his parish are constantly attended. The good impressions made in sickness are not suffered to wear off, without some remonstrance. An evening call when the poor man has left his work; a religious tract; a word in season; a friendly prayer: these may be blessed to the salvation of the soul.

5thly, The resident minister is a father to the poor. Suppose him to have no children of his own, he can do the more for the children of others. Dr. Johnson, speaking of the responsibility of ministers, once said, "that a clergyman was the father of a larger family than he could maintain." Be it so: but if he cannot maintain all the children, he will do something towards their maintenance.

6thly, Sunday-schools, where a clergyman is resident, may do incalculable good. To these a stranger cannot attend; and if they are neglected, persons of some other religious persuasion step in, take up the young shoots, and transplant them into a different soil.

7thly, We might insist upon the exquisite pleasure to be derived from residence. As the good old Rector, mentioned in the early part of this paper, used to say, "I feel, after a week's labour in the vineyard, that which I cannot describe;" a joy with which a stranger intermeddleth not. To know a people, we must live in the midst of them!

8thly, How rich the recompence of reward. To say before the tribunal of God, Lo! I, and the children which God hath given me!

Would to God that these hints might stimulate any one non-resident clergyman to consider the vast weight of responsibility imposed upon him. If he be a close reasoner, let him take—1st, the negative side of this question, and calculate what are the losses, temporal and spiritual, which his people sustain by his absence from his benefice; and what are the wants which he has undertaken to supply. Then—2dly, let him turn to the positive good which the same people might receive if he were in his pulpit on the seventh day, and in his appointed orbit of usefulness on the other six days in the week. Let this warning of our Blessed Master be written in letters of gold, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Let the same characters record this encouragement, "Call the labourers, and give them their hire"—"Thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

I am, &c.

R. P. B.

To the Editor of the Christian Observer.

As so much has already been written on the Expenses of a College Education, I really should feel ashamed of offering any farther remarks on the subject, were I not confident that erroneous opinions must necessarily be formed, from the statements given by your various correspondents. I do not mean, even to insinuate that each has not given a true account of those instances which have fallen under his notice; but on reading them, I am reminded of the story of three travellers, who disputed about the colour of the camelion; one contending that it was blue, another green, and the other black; and I am of opinion, that the same answer, which the animal returned on that occasion, will be equally applicable at present,

"You all are right, and all are wrong."

With respect to the expenses of some young men, mentioned by RUSTICUS, no one will pretend to deny, that such may not, nay that such do, actually occur; yet every one, who is in the least degree acquainted with the University, knows, that these are not *necessary expenses*, nor are they any other than would probably have been contracted in almost any other situation. To consider these, therefore, as *college expenses* is certainly to consider them in a very erroneous point of view.

Again, the instances adduced by the OLD FELLOW are, I have no doubt, perfectly true; but I would ask, "Is it possible to form a correct idea of college expenses, from single instances of remarkably parsimonious characters, or of persons under particular circumstances?" Surely not. Yet such are the cases presented by your correspondents. Such was Henry Kirke White's. But suppose it to be otherwise, it must be recollected that he speaks only of St. John's College; and since his time, such has been the influx of sizars (owing probably to his letters) that St. John's now, is not what it was then. If, however, your correspondent, the Old Fellow, means only to shew what *may be done*, I could bring him an instance of one, whose *expenses, during the whole of his undergraduateship, were considerably less than 5 l. and this too, without having any scholarship*, without having commons free, or, in fact, *without having any emolument whatever*. But, sir, I need not say, that, most probably, this is the only instance of the kind that ever did or ever will occur.

The Old Fellow informs us, that he is speaking of "the actual college expenses of a sizar;" but needs

he to be informed that, even these vary very considerably? Does he not know, that two sizars, whose habits and proceedings exactly coincide, may, nevertheless, find their accounts very different? In some colleges a sizar may have commons and rooms free, while at others he must pay for both. Again, the expenses of one may be considerably reduced by emoluments arising from scholarships, chapel-clerkship, &c. &c. while another may have no such deduction.

Now sir, as I was a sizar not a century ago, perhaps you will give me leave to state what were my annual expenses. Be it remembered, that it was of great importance to me to be economical; and on a review of my accounts, I really cannot discover that I have been otherwise. It must be understood also, that I take into account, not only "actual college expenses," (which, by the bye, is so indefinite a phrase that nobody knows what is meant by it), but every expense whatever, except that of travelling. Well then, sir, on an average, after every deduction is made, I find it has cost me 105*l.* per annum. Perhaps at first, the Old Fellow may startle, on comparing this with his 47*l.* and think me a very extravagant youth: let him, however, suspend his judgment a moment, and I trust he will change his opinion of me.

I was placed at a college where I had no deduction whatever, except about 16*l.* per annum, arising from a scholarship. My account, therefore, not only includes commons, rooms, servants, &c. but also furniture, expenses of degree, academical dress, &c.; tailors' bills, booksellers', (for such books as were absolutely necessary); in fact, every other expense during my undergraduateship. I must just observe, however, that for near five months in the summer, and one in the winter, I was with my friends, and therefore, during that time, had no expenses.

Under these circumstances, I conceive that no person can, with any degree of respectability, pass through college for a less sum. As I have said before, the expenses of a sizar are very various: but, by knowing the amount of the emoluments, it will be an easy matter to compute with a tolerable accuracy the necessary expenses of one in that situation. I cannot take my leave of the Old Fellow, without informing him, that I have not expended a single farthing in dinner parties, wine parties, &c. &c. or in fact on any superfluites.

I am, &c.

A. B.

REVIEW OF NEW PUBLICATIONS.

A brief Account of the Jesuits: with historical Proofs in support of it, tending to establish the Danger of the Revival of that Order to the World at large, and to the United Kingdom in particular. London: Rivingtons. 1815. pp. 56.

To those who desire the extension of religion, no contemplation can be more painful than the errors or misconduct either of the churches or of the individuals who profess it. It is difficult to condemn one member of the Christian body, without feeling a momentary suspicion of the rest—to detect a single spot of leprosy upon the vestments of the church, without fancying that it has diffused itself over the whole. This circumstance, then, in itself, has been sufficient to render that part of our office which requires the exposure of the faults of any

Christian church or body, peculiarly irksome to us; and if we ever enter upon the task, it is not to indulge our taste, but to fulfil our duty. Nor does this reluctance to investigate and condemn confine itself to the various bodies of Christians existing in our own country. It extends to the Church of Rome. Enough, as it seems to us, and more than enough of the fiery arrows of disputation have been discharged by the Romish and Protestant Churches. Long enough have we viewed each other through the dark medium of passion and prejudice. Long enough have all parties conceived that the best vindication of their own principles is the unjust inculpation of others. It is now time, not that we *should forsake* or compromise the truth; not that we should call good evil, and evil good; not that we should deny the right and necessity for Christians to quit the altar of Popery, if that altar ceased to be erected on "the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone,"—but that we should maintain our cause with mildness, temperance, and truth; that we should cease to misrepresent or to magnify; that we should rather mourn than triumph over the faults of our sister; that we should endeavour, under the Divine blessing, to win her to a purer creed and a holier temper, by the exhibition of the practical influence of that better creed upon ourselves.

Acting upon this principle, it is impossible for us willingly to multiply the faults of Papists; to impute to them either principles or consequences of principles which they disown; to visit upon them, by a sort of posthumous sentence, all those crimes of their ancestors which sprang, perhaps, as much from the spirit of the times as the character of the religion. But, at the same time, there is a point at which forbearance must have an end, and at which silence would be criminal; and such a point is that, we conceive, to which modern Popes or Papists conduct us, when, instead of acknowledging and deploring the crimes of their predecessors, they re-erect the institutions in which those crimes chiefly originated;—when they again polish and sharpen what have been the weapons of assasination—or weave what has proved itself to be the fatal web of political or religious intrigue. It certainly was with deep regret, as well as astonishment, we perceived that, no sooner was the millstone of despotism and usurpation taken from the neck of Popery, no sooner did she arise and shake herself from the dust of oppression and insult, than she proved that affliction had purged away few of her follies. We saw, and we were shocked to see, even in Paris, many of the ancient superstitions revived—ceremonies which had disappeared even before the Revolution, again affront the eye of reason and common sense—a disposition to invest the pope with much of that authority which his predecessors had so long and mischievously possessed. All this, however, might have been passed over in silence; because we are convinced that the spirit of the age, unless peculiarly controuled, will soon extinguish much of the mummery of this artificial and childish system of religious worship; and that the pope is not the more powerful because a few of his followers choose to think him so. But the pamphlet before us, with several other important documents, present a more important and alarming subject of inquiry, viz.: *the revival of the Order of the Jesuits*, by a mandate of the Pope. The pamphlet itself is well written; though occasionally it errs, we think, by colouring a very little too highly; by charging evils exclusively upon Jesuitism, of which it was only in part the cause; by passing over certain concurrent causes; by allowing too little to

the spirit of the age, and to the individual villany of some calling themselves Jesuits; yet, in general, the arguments are just and forcible, the historical references accurate, and the conclusion no stronger than the premises appear abundantly to warrant. It is our intention to pass over much the same ground with the author; and, in so doing, we shall either resort to our own stores, or take the liberty of drawing upon him, as may best serve our purpose. If we are not mistaken, the whole view of the subject will be such as to justify, if not, what the author demands, a legislative interference to resist the landing of a Jesuit upon our shores, yet such a representation from every part of Europe to the Court of Rome, as may at once teach her that she cannot with impunity let loose the ministers of intrigue and of crime upon nations where these crimes are already recorded in letters of blood.

And, in the first place, it may be well to examine the instrument by which the Order is restored. Jesuitism had already been revived in 1801, under the auspices of the very wise and amiable Emperor Paul, and in Sardinia, in 1804, by King Ferdinand. But such partial restoration ill satisfied the more ambitious members of that, at all times, ambitious body. Accordingly a bull was obtained from Rome in August, 1814, in which the present pope declares that he should deem himself guilty "towards God, if, amidst the dangers of the Christian republic, he should neglect to employ the aids which the special providence of God had put in his power, and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced powers who volunteer their services." It then declares, that the pope, "in virtue of the plenitude of apostolic power, and with perpetual validity, had decreed, that the concessions made to the Jesuits in Russia and Sicily, should extend to all his ecclesiastical states, and to all other states." All necessary powers are then granted to the present General of the Society, "in order that the said states may freely receive all who desire to be, or shall be, admitted into the Order; and power is granted to the members to apply themselves to the education of youth—to direct colleges and seminaries—to hear confessions, to preach, and administer the sacraments."

The bull is then directed to be inviolably observed, in all future times; and that it shall never be submitted to the judgment or revision of any judge, with whatever power he may be clothed; declaring null and void any encroachment on those regulations, either knowingly or from ignorance.

The bull of Clement XIV. who abolished the order, is then expressly abrogated—and it is, lastly, stated, that "if any one shall attempt by an audacious temerity to infringe or oppose any part of that ordinance, he will thereby incur the indignation of Almighty God, and of the holy Apostles."

It has already been intimated, that had the crimes charged upon the Society of Jesuits been chargeable, rather upon the spirit of the times than upon the institution; had they originated, rather in the vices of a few individuals connected with that Society than in the genius of the Order itself; had they been rather the accidental than necessary fruits of its constitution, we might have deemed it right to say less on the subject. But the fact appears to be, that, taking human nature and the state of society as they are, we cannot conceive that such an Order could exist in the world, and such consequences not arise. But this is a matter of proof rather than of assertion; and we will therefore begin by laying before our readers some account of the Society, drawn partly

from accredited historical authorities, and partly from the "Secreta Monita," or the hidden Rules of the Order—rules carefully concealed during that long period in which men felt the blow, without seeing the hand which struck it—rules, the discovery of which at once armed all Europe against the Society. The first copy of the "Secreta Monita" was discovered in the Jesuits' College at Paderborn, in Westphalia; and a second at Prague. A preface directs that they shall be communicated, even to the initiated, with the utmost caution; and as the result of personal experience, not as the written rules of the Order. And, in the case of their falling into the hands of strangers, "they must be positively denied to be the rules of the society."

The founder of the society was, as is well known, Ignatius Loyola, one of those sly enthusiasts whose folly never so gets the better of their cunning as to prevent their pursuing the worst ends by the most efficient means. He soon overcame the reluctance of the court of Rome to establish a society, of which all saw the inutility, and many the danger, by a general pledge to obey the papal mandate in every part of the world, without reward or support. And, under the sanction of a bull thus obtained, and granting every privilege which enthusiasm or art could desire, the society, in half a century, obtained settlements in every Catholic country; its members multiplied; its wealth increased; and all Europe felt the controuling influence of its genius and power. The rules of the Order were not, however, completed by the founder of the institution: they were enlarged and perfected by some of the most distinguished followers of Loyola; and, in particular, Lainez is supposed to have been the author of the "Secreta Monita."

The primary *object* of all the monastic orders (as is justly stated by the author of the pamphlet), is to separate men from the world. The object of Jesuitism, on the contrary, was to make them masters of the world. And the modes of government in these distinct orders correspond with their distinct objects. The other orders are to be considered as voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. But Jesuitism was purely despotic.

"A General chosen for life by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. He, by his sole authority, nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested the sovereign administration of the revenues and funds of the Order. Every member belonging to it was at his disposal; and by his uncontroulable mandate he could impose on them any task, or employ them in what service soever he pleased. To his commands they were required to yield not only outward obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. They were to listen to his injunctions, as if they had been uttered by Christ himself. Under his direction they were to be only passive instruments, like clay in the hands of the potter, or mere machines incapable of resistance. Such a singular form of policy could not fail to impress its character on all the members of the Order, and to give a peculiar force to all its operations. There is not in the annals of mankind any example of such a perfect despotism exercised, be it observed, not over monks shut up in the cells of a convent, but over men, dispersed among all the nations of the earth." p. 5.

The trust thus reposed in the General of the Order required that he should be intimately acquainted with the powers and dispositions of the agents over whom he possessed such unlimited controul. Accordingly every possible security was taken for his acquiring such knowledge. Inspection of

the minutest kind was maintained; reports from every district of the society were multiplied; and tributary streams of information were incessantly rolling into the grand reservoir at Rome, to which the General alone possessed full access. M. de Chatolais has made a calculation of the number of reports thus transmitted. These amount to 6584 annually. Besides these are those communications which were called "Letters extraordinary."—The provincials are bound not to confine themselves to the giving an account of the society, but are also to state the *civil* and *political* circumstances of the various commonwealths in which they reside. Most of these statements are to be conveyed by a particular cypher known only to the General. The account given by Robertson * of the system of espionage and inspection is so curious, that we have been tempted to extract it.

"As the constitutions of the Order vest in the General such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offers himself as a candidate for entering into the Order, is obliged to manifest his conscience to the superior, or to a person appointed by him; and in doing this is required to confess, not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation must be renewed every six months. The society, not satisfied with penetrating in this manner into the inmost recesses of the heart, directs each member to observe the words and actions of the novices; they are constituted spies upon their conduct; and are bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character may be as complete as possible, a long noviciate must expire, during which they pass through the several gradations of ranks in the society, and they must have attained the full age of thirty-three years before they can be permitted to take the final vows, by which they become professed members. By these various methods, the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their dispositions and talents. In order that the General, who is the soul that animates and moves the whole society, may have under his eye every thing necessary to inform or direct him, the provincials and heads of the several houses are obliged to transmit to him regular and frequent reports concerning the members under their inspection. In these they descend into minute details with respect to the character of each person, his abilities natural or acquired, his temper, his experience in affairs, and the particular department for which he is best fitted. These reports, when digested and arranged, are entered into registers, kept on purpose, that the General may, at one comprehensive view, survey the state of the society in every corner of the earth; observe the qualifications and talents of its members; and thus choose, with perfect information, the instruments which his absolute power can employ in any service for which he thinks meet to destine them."

As the object of the Order was to obtain influence in all quarters of the globe, and among all classes of men, they naturally became missionaries, preachers, schoolmasters, and confessors. And in a short time they became almost the exclusive, and certainly the most distinguished, instructors of youth in every Catholic country. They were the confessors of almost every Catholic monarch and person of distinguished rank. Their wealth, notwithstanding a "vow of poverty" which they found little difficulty in evading, was immense. They obtained a licence to trade with the nations whom they undertook to convert. They made themselves masters of an immense province in South America. And thus, although when Loyola, in 1540, petitioned the pope to authorize the institution of the Order, he had only ten disciples, in the year 1608 the number of Jesuits amounted to 10,581. In 1710 the Order possessed 24 professed houses, 59 houses of probation, 341 residences, 612 colleges, 200 missions, 150

* Charles V. Vol. ii. p. 431.

seminaries; and the society consisted of 19,998 members.

The characteristic principle of the Order is rightly stated by Dr. Robertson to be simply this, that its interests are to be promoted by all possible means, at all possible expenses. And the examiner of their records almost shudders to consider some of the means employed by the agents, and sanctioned by the rulers, of the institution. We shall here extract from the pamphlet before us some of the "Secreta Monita;" assuring our readers, that we have not malignantly raked in them to seize the faulty parts, but that these extracts present a fair sample of the whole.

"Princes and distinguished persons must by all means be so managed that they may gain their ear, which will easily secure their hearts; so that all persons will become dependant upon them, and opposition be prevented.—Since ecclesiastics secure the greatest favour by winking at the vices of the great, as in the case of incestuous marriages, &c. such persons must be led to hope that, through their aid, a dispensation may be obtained from the pope, which he will no doubt readily grant.—It will further their object, if their members insinuate themselves into foreign embassies, but especially in those to the pope.—Favour must, above all, be obtained with the dependants and domestics of princes and noblemen, who, by presents and offices of piety, may be so far biassed as to impart intelligence of their employers' inclinations and intentions.—The marriages of the houses of Austria, Bourbon, and Poland, having benefited the society, similar alliances must be formed with the like object.—Princesses and females of rank may be gained by women of their bed-chambers, who must therefore be particularly addressed, whereby there will be no secrets concealed from their members.—Their confessors must allow greater latitude than those of other orders, in order that their penitents, being allured with such freedom, may relinquish others, and entirely depend on their direction and advice.—Prelates must be engaged to employ the Jesuits both for confessors and advisers. Care must be taken, when princes or prelates found their colleges or parish churches, that the society always have the right of presenting, and that the superior of the Jesuits, for the time being, be appointed to the cure, so that the whole government of that church and its parishioners may become dependant on the society.—Wherever the governors of academies thwart their designs, or the Catholics or Heretics oppose their foundations, they must endeavour, by the prelates, to secure the principal pulpits.—Their members, in directing the great, must seem to have nothing in view but God's glory, and not immediately, but by degrees, interfere in political and secular matters, solemnly affirming that the administration of public affairs is what they engage in with reluctance, and only as compelled by a sense of duty.—In order to induce rich widows to be liberal to the society, they must be provided with confessors who may urge their remaining unmarried, assuring them that they will thereby infallibly secure their salvation, and effectually escape the pains of purgatory.—That the widow may dispose of her property to the society, she must be told of those who have devoted themselves to the service of God, and be led to expect canonization from the court of Rome.—Confessors must also inquire of their penitents what family, relations, friends, and estates they possess, and what they have in expectancy, as also their intentions, which they must endeavour to mould in favour of the society.—Such members as make a scruple of acquiring riches for the society must be dismissed; and if they appeal to the provincials they must not be heard, but pressed with the statute which commands implicit obedience from all.—Such as retain a love for other orders, for the poor, or their relations, must be dismissed, since they are likely to prove of little service.—All before dismission must be prevailed upon to subscribe and make an oath, that they will never directly or indirectly either write or speak any thing to the disadvantage of the Order; and the superiors must keep an account in writing of the sins, failings, and vices which they formerly confessed, to be used against them if occasion require, in order to prevent their future advancement in life: and noblemen and prelates, with whom they may have credit, must be prevailed upon to deny them their protection.—All must be caressed who are distinguished either for their talents, rank, or wealth, especially if they have friends attached to the so-

ciety or possessed of power: such must be sent to Rome or some celebrated university for study; but if they prefer the provinces, the professors must inveigle them into a surrender of their effects to the society, and the superiors must shew a particular regard to such as have allured any promising youths into the society. The preceptors must not chastise nor keep in subjection young men of good genius, agreeable persons, and noble families, like their other pupils: they must be won by presents, and the indulgence of liberties peculiar to their age; but on other occasions, especially in exhortations, they must be terrified with threats of eternal punishment, unless they obey the heavenly invitation of joining the society.—If any member expects a bishoprick or other dignity, he must take an additional vow always to think and speak honourably of the society; never to have a confessor who is not a Jesuit; nor determine any affair of moment without first consulting the society. The society will contribute much to its own advantage by fomenting and heightening (but with caution and secresy) the animosities that arise among princes and great men, in order that they may weaken each other."

If any person is still unconvinced of the detestable object and principle of this Order, let him turn to the "Provincial Letters." Pascal has there inscribed their moral and religious principles upon a pillar which will endure, to their eternal infamy, as long as taste, genius, and truth obtain the veneration of mankind.

But it is a natural question—What have been the practical results of such a conspiracy of one part of mankind against the rest? what crimes have these traitors to the common cause of happiness and virtue actually perpetrated? This is the next question which the author of this tract endeavours to answer, by a full induction of particulars from many unsuspected authorities. But here we have occasion to notice a slight alteration of a sentiment of Robertson which may seem to warrant the little complaint we ventured, earlier in this article, to make of the strength of this writer's statements. Robertson says (Vol. II. p. 434), "Unhappily for mankind, the vast influence which the Order of Jesuits acquired by all these different means has been *often* exerted with the most pernicious effect." The author of this pamphlet says, "The vast influence which the Order of Jesuits acquired, by all these different means, was *constantly* exerted with the most pernicious effect." The last proposition cannot perhaps be predicated of any institution, and certainly not of one to which Europe stands indebted for much classical knowledge, and for the edition of Newton that is taught in our Universities; which conveyed a partial civilization into a vast province of America; and which made known to large portions of the East, it is true, a debased Christianity, but still a religion infinitely superior, in its comforts and morals, to the blood-stained doctrines and licentious ceremonial of idolatry. There is, however, no question but the wounds inflicted by Jesuitism upon society are deep and innumerable; that they are by no means balanced by any advantages it has imparted; that its main benefit to society, viz. the counteraction supplied by their more active and literary spirit to the bigotted and benumbing influence of the other monastic institutions, is no longer necessary to the world; that, to re-erect the society, is to call from the dead the author of a large proportion of the crimes and miseries of mankind, for three centuries.

It certainly was devoutly to be hoped, that when this evil spirit had gone out, and both Protestants and Papists had been endeavouring to occupy its dwelling with milder and holier institutions, it should not have been permitted to return, and threaten to make the last state of society worse than the first.—But let us proceed to state some of the facts collected by the author.

In *Portugal*, they became the entire directors of the court, the

teachers of the young, the confessors of the nation. It was that court which paved the way for their missionary exertions in several quarters of the globe, and thus laid the foundation for the throne of universal empire they were labouring to erect. In vain did the concurrent cry of the deluded and oppressed, from all corners of their commercial empire, reach the government. Where Jesuits were the judges, complaints against Jesuitism were not likely to be heard. At length, when "Joseph of Portugal could no longer shut his eyes to facts, with which every quarter of the world rang, he ordered their expulsion; and the consequence was, that two conspiracies of the Jesuits against himself and his whole family followed. Long before this they had supplanted Anthony, king of Portugal, and transferred his crown to the king of Spain, compelling him to take refuge in Terceras, one of the Azores, where they excited a revolt against him, and beheaded 80 Frenchmen, and hung 500 Friars for maintaining his rights.—The cruelties of Xavier, who was sent from Portugal to the East Indies, are too well known to require notice; while, in the West Indies, the slavery in which they held the Indians of Paraguay and Uraguay, and the atrocities they exercised there are equally well established."

In *France*, the society is well known to have been the prime agent in producing that "league" which was the scourge of France for so long a period. Their college in Paris was long recognised as the focus of sedition—as the armoury whence were shot the arrows of civil war, of sedition, or of hostile attack. Auger, a Jesuit, was the confessor of Henry III. and used to boast that he had not "felt the pulse of that monarch in vain." To the society also may be mainly ascribed, that resistance to Henry IV. which is said to have cost the French nation 100,000 souls.

"If we turn to *Germany* and the neighbouring principalities, we shall find the Jesuits abhorred wherever they were known. Lamorman, the Jesuit, was the confessor of the Emperor Ferdinand II. whose confidence he abused. The Bishop of Augsburgh was divested by the Jesuits of his right of visiting the University of Dillingen. They appropriated to the society the richest benefices in Germany, particularly those of the monastaries of St. Benedict and St. Bernard. Catherine of Austria reposed her confidence in them, and was supplanted by them. Complaints the most affecting issued from Vienna; and scarcely less striking complaints were presented to the Archduke of Austria, by the states of Styria, Carinthia, and Carniola. Bavaria uttered the loudest groans; and Liege was not a silent sufferer." p. 18.

In *Poland* (especially at Cracow the capital) their excesses were as revolting as elsewhere; and their cruelties to the Protestants at Thorn will never be forgotten. Sigismund III. of Poland, was himself a Jesuit.—They were expelled from *Abyssinia*, because, as the decree states "they meddled with affairs of state."

In *Japan*, whence they were banished, in 1587, they were accused by the Emperor, that "under pretence of teaching the way of salvation, they had united his subjects against himself, and taught them treason instead of religion:" and Collado says, that "the consequence of their conduct, in Japan, was that Christianity itself was banished there, as well as an Order which gave such a distorted view of it."—They were expelled from *Malta*, in the 17th century, because, among other abuses, they obtained the monopoly of corn, and starved the island; and from *Cochin*, because they sought to engross the pearl fishery.—In *China* they possessed such an influence over the mind of the Emperor Cham, as to enjoy the power of life and death under him, the disposal of civil offices, and of the crown itself; and it was in his reign they mur-

dered the cardinal de Tournon, who was sent out."

It is not less important to state the too-often successful attempts of Jesuits, upon the *lives of those sovereigns* who were not propitious to their interests and designs.—The reign of Queen Elizabeth displays a rapid succession of plots against her life, either designed or executed by Jesuits, and from which nothing but the peculiar protection of Providence could have delivered the Queen and the country. In 1585, the Parliament passed an act, forbidding all persons to harbour Jesuits.

"Elizabeth wrote with her own hand to Henry III. of France, after the conspiracy against her life, informing him, that the Jesuits had contrived it, 'who,' says she, 'hold it meritorious to kill a sovereign whom the pope has deposed;' and she then warns him against them; and he would have done well if he had observed her caution. In 1591, the Queen published a declaration against the society, in which, after describing at length the designs of Spain and Rome, she says, that she has 'the most undoubted information, that the Jesuits form the nests and lurking places of those who are in rebellion against her person and government; that their General had himself been to Spain, and armed its king against her; that Parsons, who taught among them, and was the General of the English seminary at Rome, had done the same, and that the Jesuits, as a society, had been the life and soul of the armies which had been raised against England." p. 22.

"*Lucius* enumerates five conspiracies of the Jesuits against James I. before he had reigned a year;" and the king, in his own proclamation, does the same. In the state trials sufficient proof is adduced to fix the atrocious "gunpowder plot," upon this Order.—Indeed the doctrine of dethroning hostile monarchs was inculcated by the Jesuits at all periods of their existence—and was deemed so essential a part of the institution, as to be called "the original sin of the society." In the Parliament of *Brittany* in 1717, it was stated, that "this doctrine had been invariably maintained by the Jesuits, and that nothing could induce them to change it."

"Henry III. of France, was assassinated by Clement a Jesuit. His crime, in the eyes of the Jesuits, had been their expulsion from Bourdeaux, which he had only determined on with the advice of his parliament. The Jesuits not only provoked this act, but praised it highly both in their public assemblies and writings. When Henry IV. was proclaimed, who was then a Heretic (or Protestant), and who had previously had a narrow escape from the Jesuits and the Inquisition, (see de Thou), the Jesuits excited the general rebellion against him, which has already been noticed; nor was Paris itself in a situation to acknowledge its greatest and best of kings for five years. The Jesuit Matthieu induced the council of sixteen in this interval, to sign an absolute cession of the kingdom of France to Philip II. of Spain." p. 28.

"In this pestilent school," says the University of Paris, "the three assassins who attempted the life of Henry IV.; viz. Barriere, Chastel, and Ravaillac, were trained, all of whom had been previously instructed by the Jesuits, Varade, Gueret, Guignard, and d'Aubigny."—Such is the brief summary which the author has enabled us to lay before our readers, of the crimes of the Jesuits, and of the principles in which they originated. Scanty as it is, it will enable us to make, in conclusion, a few general observations upon the subject.

The first observation that we would offer is this, that the sentence upon Jesuitism has been passed, not merely by individuals, either inimical or neutral to Popery—not even by Protestant nations and writers, or by nations hesitating between Popery and Protestantism—but by the senates, and monarchs, and statesmen, and divines of all religions, and of almost every civilized country in the world. It is not too

much to say, that as there are few countries whose histories are not stained with the crimes of the Jesuits, so there are few upon whose archives are not to be found solemn protests against the society; protests not forced out by the mere violence of popular feelings, but springing from the bosoms of grave assemblies, from disinterested statesmen, from bishops, and legislators, who loved Popery, but feared the atrocities and ambition of these her too-long-accredited agents. Now surely even Papists themselves should listen to such counsellors—should not appeal from such a sentence—should remember that it is not only the living pope, who is infallible, that the infallibility of Clement XIV. who condemned it, is just as unquestionable as that of his successor, and that he condemned it in the face of its most powerful advocates, and after a full and solemn hearing. What reason, we would ask, for its maintenance, can the present pope discern, which did not then exist? From what unsearched den of Jesuitism, has he been able to dig up some musty record of the unknown virtues of the Order? In what quarter of the globe has a witness started up to shew grounds for the resuscitation of that extinct monster, whose obsequies all Europe had sung with such heartfelt satisfaction and harmony?

And this brings us to a *second* observation, viz. that no adequate cause has been shewn for the restoration of the society. The only cause assigned by the court of Rome, has been already stated in this paper, viz. that the pope feeling himself called to pilot "the bark of St. Peter, at a time when it is tossed by continual storms, would deem himself guilty of a crime if he should refuse to employ the vigorous and experienced rowers, who have now once more volunteered their services." "Vigorous and experienced rowers," they certainly are, if the bark of St. Peter is to be conducted through a sea of blood, if the pope really designs to follow the track of a Gregory, or a Hildebrand, "and wade through slaughter to the throne" of bigotry and mental despotism. But, setting aside the interests and happiness of Protestant Europe, of the millions to whom the present pope in part owes his tiara, can he believe that the cause of Popery, that is, of such a Popery as either God or man may be expected to endure, can be promoted by the Jesuits? Will *they*, for instance, promote its temporal interests, who, on a variety of occasions, resisted the papal and episcopal authority? Can that alliance accredit Popery in the eyes of surrounding nations, which hitherto has been its foulest disgrace? And, finally, has not the spirit of Jesuitism, a tendency to dissolve any religious body into which it is infused? Will it not, like a noxious weed, insinuate itself among the loose stones of that decayed edifice, and bring it to the ground? Can the pope and his adherents have learned so little from the history of past ages, as to be still ignorant that a religious institution is strong or weak according to the measure of its holiness and virtue, and that these qualities rarely fail to retreat and disappear as Jesuitism advances? It appears to us, therefore, we will avow, little short of infatuation to expect any real benefit even to Popery, from the revival of this Order. What is its first principle? *That Jesuitism is to be maintained at the expense of society at large.* And what its second? *That the end sanctifies the means.* Now does the pope really think that such principles will aid Popery, that they are likely to conciliate and convert Protestants? The Jesuits upon their revival may indeed, and from the constitution of their order, probably will, continue to plot, intrigue, and assassinate. They will aid the cause of morals by a new digest hammered out on the anvil of their

ancient casuists. They may possibly construct a new instrument or two for the quiet extinction of heretic monarchs. A few lusty Protestant squires will, now and then, suddenly miss their eldest sons, or unexpectedly find a few combustibles in their cellars. Perhaps the old crazy houses of Parliament, very much to the benefit of the nation, and very much to the joy of certain liberal, open-hearted, independent electors and representatives of the popular boroughs, will soar, the next fifth of November, upon gun-powder wings, to the regions of the moon. It may be, also, that a cowl will, now and then, make its appearance in the quadrangles of the Universities—a little saint steal from a professor's pocket, or a crucifix lurk in the silken folds of his gown.—Dr. Marsh, "horresco referens," may very possibly be beheaded, and Dr. Gandolphy occupy his seat. These, and such like divertissements, the history of Jesuitism certainly entitles us to expect; but, as for any other advantages, either to Protestantism or to Popery, it is for the pope, or any other infallible reasoner to shew us what we cannot possibly discover without their assistance. Till some such superior being shall stoop down to instruct us upon this point, and to establish a fact which the Jesuits themselves, for two centuries, and by a whole regiment of folios, endeavoured to establish in vain, we must venture to conclude with our forefathers, with the kings and queens, and parliaments, and judges, and churches of Europe, and with the infallible Pope Clement XIV., that Jesuitism is a public nuisance; and that he who endeavours to let it loose upon society, is chargeable with high treason against the common interests and happiness of his species.

But there is another view to be taken of the society of Jesuits, which, in our own judgment, is not less decisive of the question between the pope and ourselves. It is a curious fact, that, at one period, almost every celebrated divine in Europe was more or less occupied with plans for the union of the various churches of Christ: whereas, now, all ideas of confederation appear to be extinct; the world seems calmly to have settled down to the conclusion that harmony and alliance are impracticable; that the seamless coat of Christ, having been once rent, is to be rent for ever; that the religion of love is to be a religion of permanent discord. Now we will freely own, that, when our eye is jaded by the almost ceaseless contemplation of the discordancies and jealousies of this pugnacious world, we are apt not seldom to turn aside and to refresh ourselves with the contemplation of that happier state of things to which we trust we are advancing. We seem to discover, in the pages of prophecy, in the improving liberality of the age, in the gigantic operations of the Bible Society, in the universal distribution of the oracles of truth, that spirit at work by which the universal alliance of the churches of Christ is to be accomplished. The key note appears to us to be struck, and we expect sweet notes of universal concord to follow. The foundation-stone seems to us to be laid, and we expect to see the temple of union arise. In this state of things, we are exceedingly jealous of any institution which lags very far behind the spirit of the age; which preserves, as a sort of relic, the temper and bigotry of older days; which threatens to retard the march of mind, and to drag us back into those regions of prejudice and intolerance from which we imagined ourselves to have escaped. And such an institution, in our humble opinion, is Jesuitism. If an instrument is wanted which may at once quench the flame of charity—throw us back in the career of ages—sow the seeds of everlasting division—lay

which is to explode in the citadel of Truth, and overturn her sacred towers—we venture confidently to affirm, that Jesuitism is not that instrument.

But to conclude—it has sometimes occurred to us, in the course of reading down these observations, that an enemy of the only institution, viz. the Bible Society, that has the slightest pretensions to rival the order of Jesuits, in the extent of its income and the numbers of its adherents, might be tempted to ask, "Why, if there is so much to be apprehended from the one society, is there nothing to be apprehended from the other? Why, if one combination has deluged Europe with calamities, may no evil be anticipated from the operations of the other?" We answer, that no one objection to Jesuitism applies to the case of the Bible Society. This Society has no "universal head," except, indeed, its noble president, who certainly neither is a pope nor wishes to be one; who, though he has evinced his power to sway with dignity and honour the sceptre of a mighty empire, is in his new empire but the shadow of a king—a king without a sceptre, who wishes, and is permitted, to reign no where but in the hearts of his subjects. The Bible Society, moreover, has no mysterious objects, nor, indeed, any object but one—the diffusion of the word of God. It affords no secular advantage to its members. It is not the conspiracy of parts of the body politic against the interests of the whole, but a combination of one half the world to instruct and to save the other. It has no hidden meetings; no reserved articles; no "Secreta Monita;" but so provokes attention, and so courts publicity, as to incur, in the mouths of some of its assailants, the charge of ostentation. And, finally, it has this guarantee for its character and consequences, that it presents to the world, instead of those corrupt volumes of Jesuitism, which were designed to justify bad conduct by worse principles—a single volume, in which are treasured up the loud and deep curses of God on him who does "evil that good may come." In fact, Jesuitism has always presented to us a striking instance of the fatal results often attendant upon the exertion of societies whose *objects* are *not defined, specific,* and *unchangeable.* Loyola, we doubt not, designed his society for the benefit of the world: and, perhaps, could he have foreseen its fatal influence on the world, would have burnt the hand which framed its resolutions. It is the peculiarity of the Bible Society, on the contrary, that it defies the possible apostacy or profligacy of its agents; and that, should the next president be the great Mogul, whom, however, we have no very anxious desire to see in the chair, the Society must still be as true as ever to its fundamental principle—must continue to distribute the Bible—all the Bible—and nothing but the Bible.

A Charge, delivered to the Clergy of the Diocese of Chester, at the Primary Visitation of that Diocese, in July, August, and September, 1814. By GEORGE HENRY LAW, D. D. F. R. S. Lord Bishop of Chester. Chester. 1814. pp. 35.

NOTHING can be more august and interesting in theory, than the triennial visitations of the Episcopacy of a Christian Church. Every man of common judgment, sitting down to construct an Episcopal Establishment, would consider it as of primary importance, that the Bishop should often meet his Clergy. He would desire, that on the one hand, *he* should profit from the communications which they, mingling more with the mass of society and the domestic concerns of life, might be able to convey to

him; and, on the other, that *they* should be edified by the collected wisdom of his probably maturer years—by the superior talents and piety to which he may be supposed to owe his high situation—and by the larger, and more expansive liberality which he, living among the most enlightened classes, and viewing the world from the eminence on which he is placed, may be expected to possess. And we have no hesitation in saying, that, on many occasions, as far as the Church of England is concerned, facts have kept pace with theory; and the Visitations of the bishops have been highly useful to both parties. In some instances, the oil which fell upon the head of the high priest has descended even to the skirts of his clothing—to those subordinate ranks of whom he is the natural instructor and guardian. There are, however, other instances in which episcopal influence has been less beneficially exercised. And, in these cases, so powerful an instrument, applied in a wrong direction, has naturally done mischief in proportion to its intrinsic force, and to the vantage ground on which it is worked.

Such being the results of these occasional addresses of the higher to the lower orders of clergy, it is almost impossible for any well-wisher to religion to approach them without something of awe. Calculating upon their powerful influence, we unfold them with something of the solicitude with which we should unroll a prophetic volume, in which the conduct of a certain part of the clergy, for three years to come, should be developed. With such feelings we took up the present Charge. And we shall now proceed to state to our readers, somewhat in detail, the sentiments with which we lay it down.

His lordship begins by expressing the sense which he has of the importance of visitations, both to himself and to the clergy; and states, that three years can scarcely pass away, without supplying to all parties important topics of consideration. He then adds, that the three years preceding the year 1814 have been unusally fertile of such topics. "In it," he says, "we have witnessed the formation of diocesan and district committees. In it, we have seen a national society for the religious education of the poor, projected, established and matured. I know not, therefore, how I can better discharge the solemn office now imposed upon me, than by directing your attention to the objects and designs of these invaluable institutions."

The Bishop enters upon this undertaking, by giving some account of, and bestowing much well deserved applause upon, the "Society for promoting Christian Knowledge." Upon that Society our own sentiments are so well known, that we do not feel it necessary to re-state them here. But we shall proceed to lay before our readers, a passage in which his lordship lays aside his office of simple panygerist upon this institution, to institute a comparison between it and another society.

"It is a circumstance much to be regretted, that comparisons have been drawn, and an opposition excited, between the members of this, and of that more recent Institution, which is denominated 'The Bible Society.' Such, however, and most unfortunately, is the case. Far be it from us to impute improper motives, unless proved, to any description of persons; still less to that numerous and respectable Society, which includes so many of the good and great, and whose professed object it is—to dispense the word of God. From my heart I believe, that as a body, they are actuated by no other incitement, than a wish to promote the present and eternal happiness of their fellow-creatures. But still, the friends of the Church are, as we think, justified, in giving a decided preference, and even an exclusive support, to the more ancient Society, and that—for the following reasons. The Bible Society, by the very

terms of its constitution, disperses the Bible alone, excluding the Prayer-book. Now, as the one has been heretofore accompanied with the *other*, the systematic rejection of *the* latter may induce the suspicion, that our Forms of Prayer are not held to be essential, and, by consequence, that our religious establishments are not necessary. It is idle to argue, though it has been alleged, that the members of the Bible Society may, and do, individually, disperse the Prayer-book also. The fact we are willing to allow, and in its utmost latitude; but still, this is not the question: the main, the only point to be ascertained is, what constitutes the professed object, and the design of the Society itself? Its claim upon public support must rest upon that alone. An absolute monarch may promptly dispense justice and mercy, but what argument is that in favor of tyranny? An Atheist may practise many public and private virtues, but who, on that account, would abjure his God? In like manner, the merits and the result of an institution must be judged of, not merely by the professions or conduct of even a large portion of its members, but by its own abstract nature and qualities. And in forming this estimate, we are also called upon to consider, what the probable consequences of any plan would be, in case it were very generally adopted. Judging then by these rules, we cannot but think, that the tendency of the Bible Societies is unfavorable to our Church Establishment. And we have less difficulty in forming and declaring this opinion, inasmuch as we are not called upon in this, as in many other cases, to balance a good against an evil; but may procure, through our own established Society, every advantage which can be looked for, from the other, and all this, without incurring any concomitant risque or harm. For these reasons, my Reverend Brethren, I hope without prejudice, I am sure without hostility, it is my decided conviction, that by joining the Bible Society, you may, though unintentionally, endanger the interests of the Church and State; but that you will most unquestionably render service to both, by giving your undivided support, to the Society for promoting Christian Knowledge." pp. 11—14.

On this passage we shall take the liberty of offering a few observations. In the first place, we beg leave to congratulate our fellow-churchmen that one of her dignitaries, who appears to have conscientious scruples against the Bible Society, recognizes, fully and honourably, the honesty and purity of those churchmen who have deemed it right to connect themselves with that Institution; that he admits "them to be as a body actuated by no other incitement than a wish to promote the present and eternal happiness of their fellow-creatures." This is as it should be. Every man objecting, in this spirit, has a claim to be heard, and is almost sure to have due weight allowed to his objections. Let us then proceed to discuss them.

The design of his lordship is to shew, that the Society for promoting Christian Knowledge is entitled to a "decided preference" over the Bible Society; and indeed to the "*exclusive*" support of Churchmen. And the arguments by which he endeavours to establish these two points are these three.

First, that, what he deems, the "*systematic rejection*" of the Prayer-book by the Bible Society may tend to lower the estimation of the Formularies of the Church.

Secondly, that certain unnamed but disastrous consequences might be anticipated from the *general* adoption of the principle of the Bible Society.

And, *thirdly*, that every benefit of the Bible Society is secured by its sister institution.

Now, as to the *first* of these propositions, we are compelled to begin by strictly denying the whole of the premises on which it is founded. "Rejection," as here employed by his lordship, means *nothing* less than "laying aside a thing *as bad or wrong*." Now, in this sense, no church-member of the Bible Society "rejects" the Prayer-book. No man, in connecting himself with that institution says, or is supposed to say, "I dislike the Liturgy; I think it of little value; I am not

anxious to distribute it." He says simply, "Although I love both Bible and Prayer-book, and am anxious to distribute both; yet, since thousands of my own countrymen, and millions of other Christians, will consent only to distribute one, I will gladly borrow their assistance, as far as they are willing to lend it, and determine to do the rest alone." Put the case as to other points. Does every man who subscribes to St. Luke's hospital, proclaim thereby any indifference to the diseases cured at St. George's? Do those who subscribe to the national school intimate thereby any contempt for preaching? Does the Archbishop of Canterbury, by kindly sanctioning the Naval and Military Bible Society—a Society distributing Bibles alone—thereby shew his contempt for the Church Formularies? Do those who contribute to coal societies thereby evince their low estimation of clothing? Do the contributors of soup societies merge in the vats of the institution all their veneration for bread and cheese? If, indeed, it were required of every member of the Bible Society to sign a declaration, that "he did not value the Liturgy;" that "he would not disperse the Prayer-book," that "he did not think this the first of uninspired volumes," then, it might be fair to say that he "rejected" the Prayer-book. But, as the matter now stands, he simply consents to circulate the one Book with those whom he cannot persuade to circulate both. To call the act of union with the Society a "rejection" of the Prayer-book, is therefore to charge the contributors with an offence to which they will by no means plead guilty.

But the expression of the Bishop is still stronger: it is not simply a "rejection" of the Prayer-book, of which the members of the Bible Society is guilty—it is a "*systematic*" rejection; that is, a rejection upon "system,"—a rejection planned, organized—not a mere momentary contempt, but a "rejection" pertinaciously and regularly pursued. But can this be fairly affirmed of those members of the Bible Society who, his lordship himself admits, distribute the Formularies largely in their individual capacity? Can he be said "systematically" to "reject" the donation of the Liturgy who, though he gives a Bible to-day, gives a Prayer-book to-morrow—who, though he gives a Bible in one character, gives a Prayer-book in another—who gives a Bible in one street and a Prayer-book in the next?"

But, *secondly*, it is intimated by his lordship, that certain *undefined, though disastrous consequences, would arise from the general adoption of the principles of the Bible Society.*—Now, till he is good enough to state the nature of these consequences, it is impossible to speculate upon their probability. If his lordship refers to the universal adoption of this principle by *all the nations of the world*, there is so little prospect of its accomplishment, that we will leave the question to be discussed in the Millennium. If he refers to its *general* adoption *in our own country*, we are disposed to think, that, even admitting the hostility of the Society to the Church of England, its hostility would be far less formidable in that case, than under existing circumstances. For doubtless, if any thing can be conceived to have a tendeney to enlist the Society under the banner of Dissent, and turn its artillery against the Establishment, it must be the universal preponderance of Dissenters over Churchmen in the unfixed part of the committees. But is such a result more likely to arise when, by the "*general* adoption" of its principle, the church shall be to the dissenting members in proportion of a thousand to one, instead of in the proportion of which it perhaps now is, about ten to one? But, as his lordship has not thought it necessary to state the

nature of the consequences which may be anticipated from the *general* prevalence of the principle of the Society, we will take the liberty of endeavouring to supply this deficit.

The fundamental principle, then, of the Bible Society, be it remembered, is this—that "we are to merge for a time our subordinate differences in order to co-operate for a great paramount end." Now let us look to history, and observe the universally beneficial influence of this very principle. And, first, let us apply the rule to *politics*.—This nation, then, at one period of its history was bleeding under the despotism of King John. The barons & the people, who had hitherto been violently opposed to each other, at length rouzed, and, instructed by the magnitude of their sufferings, consented to merge for a time their points of difference, and to pursue jointly the great common object of national independence and liberty. Thus allied, they approached the throne of the despot, and at once wrested from his hand that Magna Charta, which has, through the subsequent periods of our constitution, secured both the majesty of the crown and the happiness of the people. Again: This nation, at an after period, was threatened with the re-establishment of Popery, and the dissensions of Churchmen and Dissenters had long been paving a way for its approach. At length, both parties discovered their danger; they merged their differences for a season; they combined for the safety both of their liberties and their conscience. In this character they sought and won that second charter of our greatness and happiness, that death-warrant of tyranny and superstition, the "Bill of Rights."—So much for the result of this principle in politics. If, therefore, it be asked, what would be the influence of a "general adoption" of this principle upon the political welfare of a nation, we bid the inquirer search for his answer in the illustrious annals of our happy country.

Let us, next, endeavour to trace the operation of the great principle on which the Bible Society is founded, in *religion*. We are disposed to think that most great reformations in national morals or religion will be found to be more or less marked with this feature.

The greatest example, then, of religious reform upon record, is evidently the *introduction of the Gospel*. Now, let us not be mistaken. We have no intention of assigning the establishment of the Gospel to the simple operation of this or any other principle or movement of man. It was the great and glorious work of God. But, still, we contend that the change was marked by the distinct operation of the principle in question. The grand obstacle to the propagation of the Gospel was the mutual prejudice and hostility of the Jews and Gentiles. Whilst this survived in full force and action, neither of these bodies sought to promote the interests of truth, but those of party; and, acting in this spirit, they neither found the truth, nor obtained the blessing of God. But, when each gave way, when each merged for a time their peculiar distinctions, and sought truth upon the common ground of Divine Revelation; when the wall of partition was thrown down; then, hand in hand, they sought the truth, and they found it; and the citadels of Judaism and Heathenism fell before their united strength. The sheet which descended upon Peter, may be considered as a sort of emblem of the principle in question: and that voice may be said to have instructed men in this principle, which said, "What God hath cleansed, that call not thou common."—In like manner, it appears to us that the second great epoch of religion—*the Reformation*—is marked by somewhat similar features. It was the exclusive and

intolerant spirit of Popery, and especially of the monastic institutions, which presented one of the grandest obstacles to the Reformation: and we may venture to say, that little advancement was made till these bands of intolerance were broken. It was when a monk broke forth from the cloister, descended to the ranks, and mingled with the herd of his fellow-men, and made common cause with human nature, that the reform began to work, the cause to flourish, and the thunders of Germany to shake the hills of Rome. It would not be difficult to multiply such examples; but these, perhaps, may suffice to shew that this principle has more or less assisted the greatest revolutions and advancements in religion, and paved the way for the march and the triumph of truth. We trust, then, that his lordship will not indulge any apprehensions as to its results, either in politics or religion; but will anticipate the like results from the operation of the same principle.

We now come to the *third* argument of his lordship, viz.—that "*every advantage* which can be looked for from the Bible Society, may be obtained in the Society for promoting Christian Knowledge." Now surely we shall not be deemed presumptuous in saying, that this proposition can have escaped from the writer only by a slip of his pen. Could the Bishop mean seriously to assure a body of intelligent men, that *all* the ends of the one society might be accomplished by the other? Would not, in this case, some friend to truth and common sense have arisen, and have humbly suggested to his lordship, that the one Society cannot, from the mixed nature of its objects, provide the same absolute security against abuse; that, should the agents of the Society for promoting Christian Knowledge become bad, that Society might become mischievous; that should the acting committee for instance, hold heterodox opinions, they might, by means of the tracts of the society, become propagators of these opinions to a [illegible] alarming extent? Such an event is not probable, but it is possible. In like manner he might suggest that, on no plan but [illegible] Bible Society, could the institution be extended to foreign countries; that the Emperor of Russia and the King of Prussia could not consent to circulate a liturgy subversive of their own; and that, therefore, without the existence of the society, all that bright and living stream must have been dammed up in the stagnant pools or dykes of our country, which is beginning to gladden and refresh the face of the whole earth. And all *we* will say, is, that had such arguments been opposed to the declaration of the Bishop of Chester, we really know not what he could have replied to them. We therefore would very humbly beseech his lordship to review his whole argument. It appears to us, that what we presume to call its deficiencies, all spring from one source, which we shall venture to point out. His lordship, in sitting down to estimate the merits of the Bible Society, seems to forget that there is more than one nation, and more than one church of Christ, in the world. Let him cast his eye upon the map of the universe. Every land but our own has long been suffering what amounts to a famine of the word of God. The Bible has been a sealed book to them. Efforts have been made to assist them, by the wise and good, in vain. Seas and mountains have not been such barriers against the march of benevolence, as prejudice and intolerance. We needed a principle capable of bursting these barriers, and laying open those hitherto unblessed regions to the step of charity and truth. And we venture to say, that in the Bible Society we have found such a principle—a principle of which the power

could not even have been suspected till it was tried—a principle which [illegible] bound together remote [illegible]; incorporated, for the [illegible] purposes, and without the [illegible] risk, the most opposite [illegible] of faith; disarmed con[illegible] sects; called out the sweet [illegible] of harmony and love amidst [illegible] and discord of war; and [illegible] degrees lowering the petty [illegible] of party and intolerance, and [illegible] the universal banner of the Cross. Under this view of the Bible Society, his lordship will, we trust, pardon our refusal to acquiese in his judgment. We cannot consent to lock up again this flood-gate of mercy. We cannot possibly be satisfied to endeavour to quench that sun, which has arisen so unexpectedly and gloriously to illuminate the dark horizon of a fallen world.

The Bishop, next, as he proposed, turns to the subject of schools; and here also we shall allow him to speak for himself.

"II. The next important point to which I would solicit your attention, is the establishment of schools, for the religious education of the poor. I say religious, because this is the essence of the Madras system, the main point in which it most recommends itself, to our countenance and adoption. Education, indeed, under almost any circumstances, cannot but be a blessing. It opens and expands the human faculties. It prepares the ground, and sows the seed; but still, the ultimate object is the fruit produced. With this view, the children educated on the Madras system, have no books put into their hands, but those which are on the list of our venerable society; they also regularly attend Divine service, at their parish church, on the Lord's day. And herein consists the great superiority over its rival system. Concerning their respective mechanical modes of teaching, I do not stop to make any observations whatever. They both of them are good—both may be equally good. But the Madras plan instils sound religious principles into the tender minds of the rising generation. It makes them good men, and good citizens, whilst the other teaches them indeed to read and write, but in one particular, and that of all the most important, it is, for the most part, very lamentably deficient: It leaves them to pick up their religion as they can, any where—or no where. For this reason, I most decidedly prefer, and as strongly recommend to your support, the Madras system of education. The good which it has already wrought is most abundant; that which it promises to produce in a course of years, is incalculable. To the furtherance of this great end, the Clergy have it in their power, to contribute a most important and effectual aid. Their situation enables them, their duty, I think, calls upon them, to promote plans and subscriptions in their respective neighbourhoods, for this most laudable purpose. The superintendance also of the schools, when established, devolves principally upon them. For these reasons, sure am I, that the Clergy of this diocese will gladly avail themselves of so glorious an opportunity to do good, and will evince their readiness to support a measure, which has for its object, the moral improvement of mankind. If, however, which I trust will not often be the case, the means of the parishioners be altogether inadequate to the establishment of such a school, yet still, the same great end, the religious instruction of the infant poor, may be greatly promoted by the individual exertions and labour of the officiating minister. He may collect together the children of the parish, before the time of Divine service—he may familiarly instruct them in our excellent catechism—he may display to them the goodness of the Father in the creation of man, the mercy of his Son in the redemption of the world—and all this in a manner, which children will be more likely to understand, and less likely to forget, than when it is expounded to them more formally and argumentatively from the pulpit. They should afterwards accompany him to the House of God; and thus, by the Divine blessing, an impression will be made on the infant mind, which may become indelible. There is no clergy-gyman, however confined his income, who is precluded from the adoption of such a plan. It requires little time, and no expense. The advantages, however, believe me, will be most abundant. I have tried and witnessed them myself.

In my two places of parochial residence, I experienced the blessed result of this mode of instruction, and it is therefore with the greater confidence that I recommend it to you. I know no means by which a clergyman can accomplish a greater good." pp. 15—18.

There is evidently much to commend in this extract; and heartily glad shall we be to know that the clergy of the diocese of Chester catch a portion of his lordship's zeal for the instruction of the young. The crisis is exceedingly important. It is the first instance in which the experiment of universal education has been tried on a very large scale: and the results of the experiment must, we conceive, under the Divine blessing, depend, to a considerable extent, on the manner in which, and the persons by whom, it is conducted. Education is power; and power an instrument which may be well or ill directed. And when fallen man is the creature with whom this instrument is to be deposited, every one must regard the consequences of the deposit with mingled feelings of fear and joy; and must, at all events, devoutly wish every security to be taken against its possible misdirection. And we know not that, on the whole, any security so good can be found, as that of allying the schools as intimately as possible with the national establishment, and employing the national clergy as their guardians and presidents.

But admitting all this, we shall, perhaps, be permitted to observe, that we do not entirely concur with the statement given in the Charge before us of the comparative claims of the two systems of national education—Dr. Bell's and Mr. Lancaster's. And as it has not happened to us to see the subject stated precisely to our satisfaction, we possibly shall be pardoned for dwelling for a few moments upon it. There is more than one point in the conduct of the parties espousing these different institutions, of which we feel a disposition to complain.

In the *first* place, both parties, improperly, we think, deny to the other any share in the merit either of "*originating*" the plan of instruction by monitors (for in this the essense of the new system resides), or of bringing it to its present state of perfection. Now, in one point of view, each may justly deny to the other the praise of originating the system, inasmuch as the invention, strictly speaking, belongs to neither; but, thus far each party seems to us unjust to the other, inasmuch as we firmly believe that, without *both* Dr. Bell and Mr. Lancaster, it would never have been introduced, or at least largely established, in this country. Dr. Bell appears to us to have the merit (the highest to which even the most acknowledged inventors can usually aspire) of having caught at a rude hint supplied to him by the natives of India, and working it up into a system. Mr. Lancaster, on the other hand, deserves the praise of adopting this system, at its very first developement, of discerning its capabilities, and its adaptation to the wants of our own country; of perceiving many defects left in it by Dr. Bell; of supplying these defects; of contriving a basis so wide for the erection of an institution upon its principle, as to interest men of all ranks and dispositions in its welfare. But, as to Dr. Bell, it would be unjust to stop thus soon in the enumeration his claims to public gratitude. He deserves the additional praise of having rapidly availed himself of Mr. Lancaster's improvements; of having corrected many very important defects which had sprung up with them; of having added so many improvements himself, as to leave the system, we think, capable of few more; and, finally, of having, with the aid of many good and wise men, and under the especial blessing of God, so connected the society with the church

country as to provide us the guarantee of which the case lacks, for the permanent safety and usefulness of the institution. Under those circumstances, both parties conceive, have sufficient grounds of their own not to feel serious alarms of the pretensions of their rival.

In the next place, both parties appear to us to be wrong, when they *confidently condemn the mode of education* (setting aside religion) *adopted by the other.*—The Bishop of Chester says, truly and candidly, "both of them are good." In fact, now, as to discipline, and the mere machinery by which the schools are conducted, they do not materially differ: and he who has visited large numbers of both schools will generally find himself perplexed to say on which system the scholars most rapidly improve; will admit that both are sufficiently powerful for their purpose; and will say, that the difference of results, as to the comparative advancement of the scholars, has arisen more from the character of the respective masters than from the difference of the systems.

In the *third* place, it is highly unjust of either party to criminate the other on the score *of expense.*—We know not that the friends of the National School have erred upon this point; but we have seen what we do not hesitate to call a most unfair statement, issued by Mr. Lancaster or his friends, in which it was attempted to shew that a school on the plan of Dr. Bell must cost at least four times as much as one on that of Mr. Lancaster. Now, if it were allowable to argue from solitary instances, we ourselves are acquainted with a school of Dr. Bell's, supported at the small expense of about 40*l.* per annum; and, on the contrary, we know a single schoolmaster, in Mr. Lancaster's connection, who receives a salary of 200*l.* per annum. Nothing, then, can be more unfair than such charges on either side. Both systems are equally cheap and equally dear—equally dear when applied to very small numbers; equally cheap when applied to large numbers.

Fourthly, both parties appear to us to have erred by *magnifying the advantages of the general system, and by neglecting to state the checks essential to its* safe *application, and the zeal and industry necessary to its* effective *application.*—If we listen to the warm apostles of the new system of education, we must believe that it has at once put its broad foot upon the hydras of ignorance and vice, and that they are likely to be exterminated at once and for ever. But, in our humble judgment, though mere education can do something, it cannot do very much. Education, after all, is not "grace," but a power of employing an additional means of grace: and unless those who read, also pray—unless they seek from God heavenly wisdom to direct and sanctify all their other acquirements—unless the heart share the triumphs of the head—we believe that the next age may be not only a very clever, but an unusually sceptical and profligate age; and that, therefore, the only fruit of education, to some, will be the penalty of violating principles they did understand, instead of principles they did not. That there are certain *checks* necessary to the *safe* application of the new system, may be collected from the papers of a valuable correspondent of our own on the subject of "emulation." Although, as we presume to think, he has, possibly by reasoning upon too small a number of cases, stated the actually resulting evils in these institutions a very little too strongly; yet no man, who has read these papers, will feel a doubt that *he* who neglects to apply a check at this point will possibly inflict an injury upon his pupils, for which mere education can offer no reparation. Thus

also as to the *efficient* application of the system—its advocates forget to tell us, that much, very much depends upon its *administration*: that the plan is, in some hands, and some parishes, a mere caput mortuum; that when left to the master, without the superintendance of visitors, it rarely effects much; that a multitude of instances are already to be found where disorder and sleep have usurped the place of discipline and vigour; where A. B. daily fades upon the eye or dies upon the lips of the somnolent master and scholars; and where the little scholastic empire presents somewhat such a spectacle as that seen, we believe, by Sinbad, the imaginary navigator, in his celebrated voyages, of a whole city, the monarch and every one of his subjects, turned to stone. Let not this assertion be considered as a mere sentence torn from the massy tomes of defamation: for in one o our own descents from the exalted chambers to which our employment chiefly confines us, it did really happen to us to look through a school-room window and see its mistress in the very inglorious state to which we have referred.

In the *fifth* place, we think it not strictly just to affirm of Mr. Lancaster's system, as is affirmed in the Charge before us, that it "leaves the scholars to pick up their religion as they can—any where—or no where." Now, surely, this can scarcely be said of schools where the great mass of the lessons are extracted from the Bible;—where catechisms are constantly used, not indeed conveying the tenets of any particular church, but where the questions and answers are couched as nearly as possible in the language of Scripture—catechisms inculcating, perhaps, all those principles which are held by all Christians in common. It will be seen presently, that such a system by no means satisfies us; but, in the mean time, it does not appear to be the fact, that the mere aim of Mr. Lancaster is to qualify children only for this state of being. It is, we conceive, and so its advocates state it, to lay the broad basis of truth, and to leave the pupil, at a subsequent period, under the Divine blessing, to erect upon this basis what superstructure he may deem most answerable to the model of Scripture. Such a scheme may be wrong or right; but it certainly appears to be the scheme of the Lancasterian schools.

Sixthly, we think it ungenerous to *complain of the fundamental principle of Mr. Lancaster's system, adopted by Dissenters from the Church of England.*—The principle is evidently that which we have stated, to fix in the mind of the child the broad general principles of religion; leaving it either to the parents at home, or to the child itself, to choose the particular church of which it shall become a member. Now, we will honestly say, that, far from thinking the Dissenters *illiberal* in the promotion of such a scheme, we think it highly creditable to their liberality. It is scarcely to be expected, that any body of men should so construct a system of public education, as to secure their children being educated in hostility to their own opinions. The utmost, perhaps, that can be required of them (if they are sincere converts to their own principles), is, that they should wave the public inculcation of these principles, and leave their children to the general influence of scriptural lessons and the blessing of God. And with this requisition the Dissenters appear to us to comply in this new scheme of education. There are, however, one or two points of their conduct, respecting the National School, on which we differ from them. For example; many, who have dissented from the Church of England, have quitted it, not on account either of its doctrine or its discipline, but from the laxity with which both appeared to them to be

maintained by many of its members. That laxity is now much removed. A spirit of devotion has, we bless God, in very many instances revived among us. Why not, then, now educate their children in the principles of the Establishment?—Again, sufficient sacrifices have not, in all cases, we think, been made to peace and union. Where the difference is so small as in many instances it is—where the National School admits, as it now does, of the children attending at the place of worship preferred by the parent—where great benefit was to be anticipated to the great cause of religion, by co-operation, and, on the contrary, great evils from division; we cannot but imagine, that the line of duty was to combine for the great and common cause.

Finally, we think those highly unjust who *condemn the members of the Establishment for most decidedly preferring the system of Dr. Bell to that of Mr. Lancaster.*—The distinguishing feature of Dr. Bell's system we conceive to be this, that, "deeming it insufficient to instruct a child in the broad general principles of religion, it proceeds to teach him the fundamental principles of the Gospel according to the manner in which those principles are conceived and interpreted in the formularies of our ancestors, and by nine-tenths of the existing population of the country." Now, assuming this as the basis of Dr. Bell's plan, we ourselves feel no hesitation in preferring it to the other. Mr. Lancaster's plan appears to us to proceed upon this inaccurate assumption, that if we give a child certain broad general principles, he will, of himself, erect the proper superstructure upon them; that if we give him, for instance, natural religion (and in some of the schools little more is given), he will himself follow on to revealed religion; that if we give him (which is the utmost we can suppose to be given) right doctrines, he will, of himself, adopt the best rules of discipline and mode of worship. In short, the system appears to us to assume, that, with a certain measure of light, the child is likely to *choose well*: whereas we deem it the part of wisdom and orthodoxy, to assume that he is likely to *choose ill*. We know him to be a fallen creature, and therefore prone to errors both of the heart and head; and having, *what we deem*, the truth, in our own hands, both as to doctrine and discipline, we think it wise and good to take security against the child's probable errors; to give him the benefit of our experience; and to enlist him, as far as lies in us, in the ranks of the millions of his countrymen who have lived well and died triumphantly in the faith of the Establishment. In this view, we cannot consent to leave it, either to chance or merely to the individual judgment of the child, to fix what creed he shall adopt. We wish to throw open our schools to Dissenters; we would invite them to enter in as brethren, with many of whom we have the fastest bonds of alliance, and with all the orthodox of whom we have infinitely more points of agreement than of disagreement; and, finally, we would say to them, "we will neither compel your children to learn our catechism, nor to attend our church—we will neither ridicule the creed of their parents nor lessen their authority—but, at the same time, we will strongly and zealously teach our own children the doctrines and the discipline of our ancestors, and, should yours perchance adopt them, we do venture to conclude that they will not thereby become either worse Christians or less happy men."

But we are compelled to cut short this important discussion, having no space either to pursue it, or to touch upon some other less interesting points noticed in the Charge before us. His Lordship, at the conclusion of his address, is very complimentary to his clergy; and we should be very sorry to think,

that he had made any sacrifices of accuracy to politeness. At the same time, remembering the nature of man, and the awful responsibility of those who are called to stand between the living and the dead, and stay the plague of corruption and worldliness; we are a little jealous of that unmixed strain of approbation, which is rarely deserved by fallen man, and is still more rarely useful. At the same time, let it not be thought that the Charge is without any paragraph calculated to impress the hearers with the extent of their duties and responsibility. With quoting one such paragraph we conclude.

"And now, my Reverend Brethren, though I have been happy to give praise, where praise is due, yet let not any thing which has been said, diminish or relax your efforts, in the due discharge of the most solemn and arduous office which can be entrusted to man. To you is committed the care of souls. For them you must one day answer at the dread tribunal of Almighty God. It is not therefore enough to be moral, you must be exemplary. It is not enough to be blameless, you must let your light shine before men. You must endeavor by your lives and doctrines, to adorn the Gospel of God our Saviour in all things. You must strive and labor to save yourselves—and others.

"The times most imperiously demand it. We have been generally and loudly accused of lukewarmness—of supineness—of neglect. Our enemies are on the watch, ready to point out, to exaggerate, and supply, every omission—extreme to mark what is done amiss. Be zealous then, be vigilant. The cause is worthy of your utmost efforts; on the fair character of its Ministers depends in a great degree the security of the Church of England, and with it, the peace and welfare of the State." pp. 32—34.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press, or preparing for speedy publication: A Bibliographical Description of Topographical Works on England and Wales, by Mr. W. Upcott;—Memoirs of the Empress Josephine;—Supplement to Memoirs of Sir Joshua Reynolds, by James Northcote, Esq.;—Memoirs of the late John Tweddel, by the Rev. R. Tweddel;—Hortus Cantabrigiensis: a new edition, by the late John Donn, F. L. S. &c.;—An abridgement of Sir Humphrey Davy's Agricultural Philosophy;—A treatise on Gas Light, by Mr. Accum;—Chemical Essays, by Mr. Parkes;—The Dramatic Works of James Shirley;—A treatise on Female Education, by Eliz. Appleton;—A series of Engravings for the Lord of the Isles, by Westall;—A new Map of the World, by Mr. James Wyld;—A Geological Essay, by Dr. Kidd;—The Culloden Papers, with an Introduction, including Memoirs of Right Hon. Duncan Forbes;—An Analysis of Universal History, by Mr. J. Aspin;—Symbolical History of England, by Miss Rundall;—General Sarrazin's History of the War in Spain and Portugal;—A Memorial offered to Princess Sophia, Electress of Hanover, by Bishop Burnet;—Debrett's Baronetage of England;—Account of the Inquisition at Goa, by Mr. Dillon;—A Memorial on Behalf of the native Irish, by Christopher Anderson;—Marie, ou les Hollandaises, a Novel, by Louis Buonaparte: also an English Translation of the same;—Life smooth and rough as it runs;—The Fair Isabel, a Cornish Romance, by Mr. Polewhele;—A Novel, by Mrs. Pinchard of Taunton;—Songs and Poems, by Capt. Hall;—De Rancé, a Poem, by the Rev. J. W. Cunningham;—An Essay on the External Trade in Corn, by R. Torrens, Esq.;—The French Preacher, by the Rev. Mr. Cobbin;—An abridgement of the True Christianity of John Arndt, by Mr. Wm. Jaques;—The Bible, and Nothing but the Bible, the Religion of the Church of England, by the Bishop of St. David's;—An abridgment of Owen on the Hebrews, by Dr. Williams;—Extracts from the Diary, &c. of Mr. Jos.

Williams, of Kidderminster, by Mr. Hanbury;—History of Warwickshire, by Sir Wm. Dugdale;—Travels in Europe and Africa, by Col. Keatinge;—Observations during a recent Visit to Paris, by Samuel Smith, Esq.

Messrs. Chapman, of Newcastle, have invented a loco-motive engine, which is now constantly at work. It draws after it eighteen loaded coal waggons, weighing 54 tons, up an ascent which rises nine yards in a mile, with a speed of four miles in an hour.

Signor Zamboni has presented to the Royal Society an instrument of his own construction, designed to exhibit perpetual motion. It consists of two of M. de Luc's electrical columns, or galvanic piles, placed perpendicularly at the distance of about six inches, each glass tube being surmounted with a brass ball. Between these pillars a needle is placed, so as to move on an axis; and by the repelling force of the piles is drawn from ball to ball. We remember to have seen an instrument upon a somewhat similar construction, at a museum in this country, some years since.

Mr. John Henderson, of Brechin, has given to the public a method of preserving roots of all kinds for summer use till the return of the crop—by putting them in baskets, &c. in the empty space left by the subsiding of the ice, in the ice-house, which takes place by the month of April. Of course the preservation of the root is secured by the suspension of vegetation.

The expenses of the war, however complained of, do not appear to have materially lessened the expenditure upon public dissipation. The two London theatres are said to receive 800*l.* a night, or upon an average 20,000*l.* a month. In December there were received at the nine Paris theatres, about 18,000*l.* We think these funds might be better employed.

In the quarter ending Dec. 25, no less than 338,766 quarters of foreign wheat were imported into the port of London, being one half more than the consumption of London. The imports of the year were 768,021 quarters. In the last 21 years, the Corn Committee state, nearly 59 millions have been paid for foreign corn. It appears from an accurate calculation of Mr. Jacob's, in his late work, that only one fortieth of all our grain is imported.

The following account of the numbers of vessels, and of men employed in them, belonging to the several ports of Great Britain, on the 30th of Sept. 1813, may not be uninteresting to our readers.

	Ships.	Men.
England,	16,602	127,740
Scotland,	2,713	16,033
Ireland,	1,146	5,516
Plantations,	2,089	11,676
Guernsey and Jersey,	184	1,677
Isle of Man,	342	2,115
	25,076	165,657

An experiment has been made on the Serpentine River, to improve upon the methods for recovering bodies lost under the ice. A thin copper case, covered by basket work to protect it from injury, in which the air was closely confined, gave a buoyancy sufficient to support a folding ladder, with two men placed on it, to direct the means of rescue—who had with them a portable drag capable of being lengthened at pleasure.

From the Report of the City of London Truss Society, it appears, that there have been relieved in the last year 2,064 patients afflicted with ruptures, at an expense of 1019*l.* 3*s.* 0*d.*

Senor Orpila has found, that great quantities of dry sugar, taken after swallowing verdegris, or eating food prepared in untinned copper vessels, have proved sufficient antidotes for the cupreous poison.

Early in April, the celebrated library and vases of Mr. Edwards, of Harrow, are, we understand, to be offered to the public. Amongst a multitude of other literary curiosities in this collection, is the first edition of Luther's translation of the Bible, after his final revision. The copy belonged to Luther himself, was bequeathed by him to Bugenhagen, and from his hands passed into those of Melancthon, and George Major. It contains some MS. notes by each of these Reformers, in their own handwriting.

There has just been established at Athens, a new Literary Society, composed both of Greeks and Europeans. They have begun by forming two Lyceums: one of them is called the Attic, the other the Thessalian. The contributions of the members are to be employed in searching for antiquities, &c. &c. The Presidents of the two Lyceums, are to maintain a correspondence on the state of their respective departments. They propose also to

patronize botanical exertions on the mountains of Greece.—We hail with sincere satisfaction any attempt to resuscitate this almost extinct people. At present they form a striking illustration of the impotence of mere letters to sustain national greatness. We trust that the English members of the society will remember, that their attachment to Greece will best be shewn by endeavouring, not merely to revive a spirit of literature in that country, but to give them that faith which is the only secure basis, as well of individual happiness, as national welfare.

Dr. Guillie has been enabled, by a method of his own invention, to establish a mode of communication between the blind and the deaf and dumb. The first trial of his discovery was made in Paris, in August last. A sentence was dictated to one of the deaf and dumb, named Massaca, a pupil of the Abbé Sicard, and by him communicated to one of the blind, who immediately replied in a loud voice. He, in return, communicated to Massaca the sentence dictated by the meeting, who instantly wrote it on a tablet. Dr. Guillie may, we understand, be expected in London.

The Russian Government has fixed on three great depots for the importation of foreign books; which are all examined with much strictness by the police.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Claims of the Established Church, considered as an Apostolic Institution, &c.

The Silent Preacher; by the Rev. H. Budd.

The General Prayer-Book; containing Forms of Prayer on Principles common to all Christians, for religious Societies, for Families and for Individuals; by John Prior Estlin, LL.D.

Sermons by the Rev. E. Cooper. Vol. III.

MISCELLANEOUS.

The Eighteenth Number of Contemporary British Portraits; by Messrs. Cadell and Davies.

The English Works of Roger Ascham, Preceptor to Queen Elizabeth.

A practical Abridgment of the Custom and Excise Laws; by Charles Pope.

The French Interpreter; by Francis Wm. Blagdon, Esq.

Infantine Stories; by Mrs. Fenwick.

The School Orator; by James Wright.

The Principles of Elocution; by Thomas Ewing.

A Grammar of the English Language; by the Rev. J. Sutcliffe.

British Gallery of Pictures, No. XI.

Picturesque Representations of the Dress and Manners of Russia, Austria, China, &c.

A Picturesque Delineation of Scenery on the Banks of the Thames.

The East-India Gazetteer; by Walter Hamilton.

An Introduction to Geology; by Robert Bakewell.

The Edinburgh Annual Register for 1812 and 1813.

Memoir respecting a new Theory of Numbers; by Charles Broughton, Esq.

Mémoires sur la Guerre des Français en Espagne, pendant les Années, 1808, 9, 10. Par M. de Rocca. A translation is in the press.

The Campaign of Paris in 1814; translated from the French of P. F. F. J. Giraud.

A Letter to Wm. Wilberforce, Esq. containing Remarks on the Reports of the Sierra Leone Company, &c.; by Rob. Thorpe, Esq.

Miscellaneous Tracts; by the Bishop of Landaff.

Original Lines and Translations; by the Author of the Bioscope.

Theory on the Classification of Beauty and Deformity; By Mary Anne Schimmelpenninck, Author of a Tour to Alet, &c.

The Cadet, a Poem; containing Remarks on British India; by a late Resident in the East.

The Pilgrims of the Sun, a Poem; by James Hogg, Author of the Queen's Wake.

Jephthah, a Poem; by Edward Smedley, jun.

The Life of Napoleon, a Hudibrastic Poem; by Dr. Syntax.

The Policy of Restricting the Importation of Foreign Corn; by the Rev. T. R. Malthus.

An Inquiry into the Nature and Progress of Rent; by the Rev. T. R. Malthus.

The Objections against the Corn Bill refuted; by Wm. Spence, Esq. F.L.S.

The Wealth of Nations; by Adam Smith. A New Edition, with additions; by David Buchanan.

Travels in South America, undertaken at the Request of the Missionary Society; by the Rev. J. Campbell.

A Voyage to Cadiz and Gibraltar, &c.; by Lieut.-General G. Cockburn.

Memoirs of the late Governor Melville, second edition.

A Tour through Parts of France, Switzerland, &c.; by the Hon. Richard Boyle Barnard, M. P.

Statistical Account or Parochial Survey of Ireland; by W. Shaw Mason, Esq. M. R. I. A.

Crevier's History of the Roman Emperors from Augustus to Constantine; translated from the French by John Mill, Esq.

The World without Souls: a new edition with great alterations, and two New Chapters; printed answerably to the Velvet Cushion.

RELIGIOUS INTELLIGENCE.

DISTRESSES IN GERMANY.

THERE are now before us three Reports of the Committee for relieving the Distresses in Germany (see Vol. for 1814, pp. 122 and 205), which we have omitted to notice. It is due to our readers, and to the cause of British benevolence, that the omission should be supplied. The extracts we shall give are calculated to shew both the extent of the wretchedness into which a large portion of Germany had been plunged, and the benefits derived from the timely aid afforded by this country.

Extract of a letter from the Magistrates at Weissenfels, dated March 8, 1814.

We have just been apprised by Messrs. Frege and Co. that our town too has been named among the number of those that are to revive under the ray of British beneficence, and we hasten to express to you the sentiments of gratitude which this noble act of the British nation calls forth. Our town indeed has had its full share of the miseries entailed upon Saxony by the cruel mode of warfare adopted of late. The greatest part of its inhabitants have been plunged into beggary by the desolations of the last campaign. The noble gift from a country that, like a protecting angel, spreads its fostering wings over all Europe, and especially over unfortunate Germany, revives our drooping spirits, and gives us the hope of repairing our ruined prosperity, through the blessings of peace and the revival of industry. We receive the boon with emotions of gratitude not to be expressed, and in its distribution shall religiously observe the laudable views and instructions of the donors. May the benefactors of our town, whose memory will remain deeply engraven in our hearts and in those of our descendants, receive the most glorious rewards for their benevolent action.

Extract of a letter from the Rev. Chr. F. Ammon, D. D. First Chaplain to the Court of Saxony, dated Dresden, March 12, 1814.

The kingdom of Saxony contains between 3 and 4000 clergymen, who, generally speaking, distinguish themselves by their literary attainments, their evangelical spirit, and loyalty. The campaign of last year has almost entirely ruined two-thirds of this class. They were at the first greatly exhausted by almost constant and most oppressive quarterings of troops: and when, in September and October last, the theatre of the war was almost entirely confined to Saxony, the clergymen (parish ministers), lost nearly every thing which had been left; their harvest was consumed, their stores destroyed, their habitations plundered, their books burnt, their fruit-trees cut down, and their furniture spoiled. Some worthy old men, who dared to resist the ill-treatment of their wives and daughters, were killed, and others obliged to make their escape to the forests, completely stripped. After the battle near Leipsic, a nervous fever rapidly spread through the villages, which proved so destructive, that in many church-yards no room was left for the great number of corpses; deep holes were dug for them in barns and gardens. In some villages scarcely an inhabitant was left; and in the district of Dresden alone, 500 orphans are counted, in whose behalf the parish-ministers must make an appeal to public charity. The peasant and the citizen may, perhaps, soon procure, in some degree, the means of their subsistence; but the unfortunate clergymen are entirely impoverished, oppressed by debts, weighed down by grief and sorrow, and without prospect of income for several years to come. No class of the sufferers seems more

deserving of a share in British generosity than the Saxon clergy.

Extract of a Letter from the Prince of Anhalt, dated Dessau, March 31, 1814.

Honoured Sirs,—If ever I remembered with particular emotion and thanks to Providence the happy days which I spent in England in the society of the most amiable men, it was when I received lately, from a mercantile house in Leipsic, the confirmation that the Committee for the relief of the German Sufferers in London has also remembered my unfortunate subjects. You may easily imagine, gentlemen, how welcome this aid is, when I frankly confess to you, that of late I have been deprived of all means to relieve the unfortunate. This is the more painful to me, as during my 50 years' endeavour to see my people happy, I never had greater occasion to relieve them than at present, when I am rendered incapable of doing it. I therefore hasten to fulfil the duty of expressing my most cordial thanks, for this new proof of the noble sentiments that characterize the English nation. Be assured, Gentlemen, that the distribution of your benevolent donation shall be made according to your intention, in the most conscientious manner. I have directed the Committee formed here to render you an account of their proceedings.

May God bless you all for your benevolence! this is the most ardent wish of my thankful heart.

Extract of an Appeal to the benevolent in behalf of suffering humanity in the Principality of Fulda, dated Frankfort, 14th Dec. 1813.

This appeal, after stating the extreme misery endured by the Province of Fulda, from the continual marching and quartering of troops for the last ten years, gives the following extract of the Prussian Camp paper No. 10, dated Frankfort on the Mayn, November 9, 1813:—

"No imagination is sufficiently lively to conceive the misery spread every where by the flying French army on their retreat. The nearer they approached the borders of Germany, the more furious their excesses, the more relaxed their discipline. The consequences may be easily imagined. There is no need of a guide to find the road from Leipsic to Frankfort. On both sides of this long road of blood, all lies wildly mixed; broken carriages; clothing of all kinds; feathers of ripped-up beds; broken utensils; fallen horses, and dead soldiers, deformed by the torments of death. Many lie there without a wound, having died a cruel death by fatigue and hunger; others have been rode or driven over. Most of the houses in the villages and suburbs on this road, have not only been entirely plundered, but deprived of all their timber, and reduced to shells. Many have been burnt down to the ground; and the beautiful village Buttlar, on the Ulster, is entirely in ashes. As late as the 6th of this month, the ruins of this village were yet smoking, and several Frenchmen lay half burnt under the timbers. Its inhabitants, brought to beggary in a few hours, stand there with grief imprinted on their faces, and raise in despair their hands to heaven. Already a whole month has elapsed since those days of terror, and yet no human being, no domestic animal, no poultry, nay, not even a sparrow, was to be met with; only ravens in abundance, feeding on corpses, were seen. Since then some human beings, with the remainder of the cattle, have returned to their ruined dwellings, but both carrying within them the seeds of the most dreadful maladies. Many places in Fulda have since lost the tenth, nay the seventh part of their whole population, and likewise their remaining cattle, through those maladies; and yet no end is to be seen of this inexpressible misery. Many villages are threatened with entire depopulation. Nothing remains but an appeal for assistance to the benevolent. Fulda builds its hopes thereon. In each place of some consequence there will easily somebody be found, who will undertake the trouble of gathering the benevolent contributions in his district, and forwarding the same to the Privy Counsellor Baron of Bibra in Fulda, one of the undersigned. They will in due time lay before the public their documents."

First Report of the Lubeck Central Committee for the Exiles from Hamburgh, 28th February, 1814.

By a publication at the head quarters of the Royal Swedish Army at Kiel, of the 24th December, 1813, Lubeck and Bremen were advised as places of refuge for the aged, the women and children, who, in consequence of the investment

of Hambro' by the French, were exiled. On that same day a committee was here appointed of two senators and six citizens, who were empowered to elect other assistants amongst benevolent Lubeckers and Hamburghers residing here. The city being then, as it is still, much burthened with quartering of soldiers in private houses, five buildings were taken; for each of which committees of inspectors were appointed, mostly consisting of two Lubeckers and one Hamburgher, under the superintendance of the general direction. Three victualling or cooking-houses were established, which furnished, since the 31st of December, 110,148 meals, and 20,285 loaves of 8 pounds each. A more pressing want, but still more difficult to accomplish, is the clothing for preserving cleanliness and warmth. Many came in tatters, or had only one shirt on their backs; and during the intense cold, many had no covering. A clothing board therefore was instituted, with whom charitable females united. Hitherto, the commission procured, at their expense, 2318 shirts, 573 pairs of shoes and boots, 824 pairs of stockings, 300 frocks, 291 petticoats, 232 coats, 252 doublets, 275 cravats, 91 aprons, 99 nightcaps, 500 bed bolsters, 192 bed sheets. For the many sick, a separate house, with 60 beds, was furnished, and opened on the 9th of January, and afterwards another with 40 beds. The number of sick still increasing, we are planning to have a third hospital for 100 persons, as every thing must be done to prevent infection from spreading. In a lying-in hospital, 15 women find always support for themselves and their little ones. Another hospital serves for 60 persons afflicted with cutaneous complaints. In the five general houses of relief, 3914 persons have been received. For the exiles of the Hebrew nation, separate institutions were to be made, which their own fraternity undertook, being, however, reimbursed in money by the general inspection; in which manner 34 Jewish families, consisting of 88 persons, have been provided for."

Extract from the Second Report, dated 31st of March.

"The severe weather of February and March particularly affected our exiles, mostly consisting of old people and young children. Having already, by want and cares, by sufferings and anxieties, their bodies debilitated, they were the more susceptible of nervous complaints, against which all medical efforts proved fruitless. In the beginning of February we had more sick than healthy in the general receptacles, and the mortality became every day greater. To prevent infection, other measures were required, especially that of separating all the sick from the healthy. Besides the three hospitals with 200 beds, another was provided with 250 beds. For the convalescents a separate house was established. Victualling and clothing were distributed according to medical directions. In the course of this month 158 persons have recovered. In February many more Hamburghers arrived from Altona, especially Jews. Since the beginning of this year, the following number of exiles have been provided for:—In the general houses, 2881 persons; in private houses, 1197; and of the Hebrew persuasion, 312:—4390 persons.

"In this account are not included a great number of such who, after a short stay, were provided with the necessary clothes and travelling expenses to proceed further. The mortality has been, to the end of March, 673. Our only wish remains that we may be enabled to continue our help for the most pressing wants till that much-wished-for period, when our guests may return to their liberated city."

Translation of a letter, dated Markranstadt, near Leipsic, 12th March, 1814.

"Among the places which have suffered most by the events of the war, our town indisputably may be numbered foremost. In the course of last year its inhabitants have lost all their horned cattle, horses, pigs, geese, and fowls, the entire produce of last harvest; their stock of fuel intended for the winter; and by the pillage on the 19th and 20th of October, all their clothes, linen, and ready money.

"The houses, the implements, the furniture, gates, and doors, were either burnt, destroyed, or dilapidated. The houses were more or less reduced to ashes, and thus, alas! all went to ruin; consequently we remain without bread, without wood, without cattle, without seed-corn, without implements of husbandry, without money to supply these wants.

"The infectious fever, moreover, has deprived a considerable number of families of their fathers and supporters;

and not only grown-up persons, *but very many fatherless and motherless orphans are without food, and the general misery which presses upon all alike, prevents their being provided for here, so that they are reduced to the necessity of begging their bread in the country.*"

Extract of a Letter from Custrin, dated 29th April, 1814.

"Considerable, however, as your donation (500l.) has been, it has proved utterly impracticable to make such arrangements in the distribution thereof, as to relieve every one of the immense number; on the contrary, to those only of the unhappy sufferers has it been found manageable to portion out any share, who, during the blockade, have been rendered so completely destitute, as neither to be able to procure the necessary subsistence, nor to replace out of their own means the loss they have sustained in the demolition of their houses, in cattle, in household furniture, and in working tools;—hence the moderate proportions in which it has been dealt out, barely to enable the husbandman to purchase a cow, or the distiller to procure a few bushels of grain, or to the people on the river wherewith to re-establish their boats, and to the mechanic just enough to fit himself out again in a manner commensurate with the extent of his business; for while every one had more or less of a garden behind his house, he was also enabled to keep a cow, and from the joint produce, which he carried daily to market, could procure a livelihood for himself and his family. This he is now totally deprived of, inasmuch as the houses have been burnt to the ground, and the cattle driven within the fortress for the maintenance of the garrison; nor were they even suffered to enjoy the benefit of some previous communication of the calamity about to befal them: but, one morning, about four o'clock, a party was ordered to sally out by torch-light, and while some set fire to their houses, others stole and carried away whatever these miserable people had been striving to save by throwing out of the windows, so that the major part of the inhabitants in the suburbs is now, from a comparative affluence, reduced to a state of the most abject poverty. It is a heart-rending scene to see a mass of people once so decent in their appearance, and so comfortable, sitting upon the ruins of their dwellings, eagerly searching for any thing that might by chance have escaped the eagle-eye of their enemy, and wringing their hands through disappointment and despair.

"From the above-stated detail, you may be enabled to form some idea of the joy which this kind and liberal donation has diffused throughout this place, and the intelligence of which has reached me on a day when we were threatened with the calamity of inundation. God has not forsaken us, was the universal cry of all, with tears in their eyes."

Extract of the Report from the Association for Relief for the Environs of Leipsic, dated May 9, 1814.

"The annexed table presents to our generous benefactors on the Thames, the particulars of a loss, which indeed is infinitely small in comparison with the magnitude of the gain which the whole world derives from it; but severe and irreparable to those who have therewith purchased advantages of which they are themselves deprived; and who, weeping over the grave of their departed prosperity, are prevented from partaking in the general joy of emancipated humanity. Even now, after an interval of seven months, the philanthropist wanders with horror over these fields of desolation, amidst the lamentations of families reduced to beggary. Our zeal therefore to procure for this unhappy country every possible relief, is redoubled, and with it also our gratitude to all those distant friends who assist us to accomplish this object.

"In this table are included only those villages and places comprehended in the vast field of battle*, and only such damages and losses as our country neighbours sustained during those tremendous days of October; and great pains have been taken, by the superintendants of districts, to obtain correct statements as well by making inquiries on the spot, as by the appointment of various assistants, and a diligent comparison of all accounts, and to record with the pen of truth what needs no exaggeration—a labour not less interesting in an historical point of view than necessary, for the equitable distribution of the donations received, the peculiar difficulties of which have delayed the transmission of this survey longer than we wished.

* The number of villages is 63. The total loss incurred by these villages is upwards of two millions and a half of dollars, at 4s. each.

One principal head indeed could not be introduced into the table, as there was no certain standard for making a calculation; we allude to the loss arising from the devastation of the fields and country, and the indirect injury sustained by the delay or the total prevention of the operations of tilling and sowing many lands, and which is the more considerable as this battle was not, like most of those upon record, fought upon barren uncultivated heights, but extended over fertile plains, and a country in high cultivation. To various circumstances combined with this, it was owing that the last engagement inflicted so fatal a wound on the prosperity of our neighbours; and that, after so many marches and countermarches and encampments of famished troops, after so many requisitions and scenes of plunder so frequently repeated by a licentious soldiery, the sword of desolation cut off at once the yet remaining resources of the whole country.

"The first breathing time occurred at a period when the country had to fulfil too important duties and possessed too limited means, to direct its attention to the misfortunes of particular districts: it was obliged to muster its last remains of strength for the general conflict. There were also duties of a secondary order to be performed: the wounded required attendance, and the dead the rites of sepulture—both in countless numbers. Individual exertions could here avail but little. The next neighbours had to struggle with their own necessities; all the stores were exhausted; the boundless mass of misery deterred many a feeble attempt, and disease moreover began to make dreadful ravages. Such were the difficulties with which our association has, from its first institution, had to contend, not indeed in vain, but yet so that we have still but a distant prospect of our recovery. We pay the tribute due to benevolence, and acknowledgments to merit. Joy at the final deliverance of our country, and benevolence, the virtue of the age, have opened to us their stores both far and near. The inhabitants of our city have not only raised spontaneous contributions, but their humanity is also become industrious and ingenious, and talents have vied with wealth. Artists of both sexes have sacrificed the productions of their skill, and, by various exhibitions, have opened the hands of their friends to humanity in the way of pleasure. Neither have foreign countries disappointed our expectations. But above all, the donations of Britain, which has inscribed her illustrious name with indelible characters on the records of benevolence, have enabled us to make the wished-for beginning of our distributions.—We have given away 26,272 bushels of seed corn and about 10,000 rix-dollars in money, in proportion to the most urgent necessities. We are about to commence a second distribution, for which fresh contributions continue to be received. But with the increase of our means, the claims upon us increase in a still greater degree, and our own wishes and plans are extended. The fate of the helpless children, who lost their parents amid the storm and horrors of the battle, still demands our particular attention. We are also desirous of contributing to the rebuilding of the churches and schools in those villages whose inhabitants have been completely impoverished, and are unable, from their own resources, to undertake their re-edification. We wish to assist them to recover, as speedily as possible, the most valuable of possessions, and to assemble them again in those sanctuaries where, in the feeble recommencement of their temporal prosperity, they may enjoy the celestial consolation of religion, and the blessings resulting from social worship. And yet the sight of the most pressing want claims all our aid and all our funds. Our hopes of the accomplishment of the plans to which we have alluded, flow from various near and distant sources, but our principal trust, we hesitate not to say, reposes upon England, upon a nation which alone stands unimpaired in strength and prosperity, and whose wealth is exceeded only by its magnanimity."

Letter from his Majesty the King of Prussia, to the London Committee.

"With particular satisfaction I have observed that my dominions have obtained a donation of 19,200*l.* which has been granted by the Committee for the Relief of the Distressed in Germany, and other parts of the Continent. The more important this aid has been at a time when the war left no means wherewith to relieve the evils which it produced, the more I feel myself bound to present my thanks to the Committee; but am convinced that the Committee will find, in the peace which has been

conquered, their highest reward for what they have done for the welfare of the common cause."

Letter from the Deputies from Hamburg, dated July 18, 1814.

"The undersigned Deputies from the Free Hanseatic City of Hamburg, to his Royal Highness the Prince Regent and the Government of Great Britain, avail themselves of the earliest opportunity, conformable to the special instructions they have received from the Senate and Citizens of Hamburg, to express the unfeigned sentiments of gratitude and veneration entertained by them for the great exertions and most extensive support afforded by the Committee and Subscribers for relieving the distresses in Germany, and the liberal share granted to their unfortunate town, whose inhabitants were once no less conspicuous for the extent of their charitable dispositions than they now are for the just feelings of esteem which they entertain towards all those good men in this country, that have saved from utter destruction so great a number of victims, by their timely assistance. As no place has suffered to the extent that Hamburg has done, so none has experienced more sympathy and interest in its favor, and which, it is trusted, they will deserve and experience the continuance of."

John Hobhouse, Esq. who has lately returned from Germany, has communicated the following details from his personal observation. "On advancing from Laun, a town on the river Eger, in the Austrian dominions, towards the Bohemian frontier, the effects of the long and tremendous struggle between the French and the Allies at the commencement of the late contest, begin to be seen and felt.

"Between Toplitz and Dresden 500,000 men were encamped for three months; and it is at one post north of Toplitz that the most decisive signs of war are visible. Preissen, Kulm, Arbesan, Nollendorf, and several other villages in the valley in which Vandamme was defeated, are all burnt to the ground. From Nollendorf across the Riesen Geberge to Peterswalda not a village is standing. Fifteen or twenty hamlets through which the road passes to Dresden are fired and gutted. Amongst the ruins of a village perhaps a single chimney is seen smoking; and around it are eight or nine families in a wretched situation. In short, from Toplitz to Dresden, a distance of 70 English miles, once fertile and populous, not a single village remains. An infectious disorder is universally prevalent. The Postmaster generally warns travellers not to stop; I saw many dying, and one man actually died as I passed.

"From the frontiers of Saxony to the capital, the eye is presented with one wide waste of plain littered with straw and dotted with the numerous bodies of horses. The small towns and villages on every side of Dresden are level with the ground. The fields are totally uncultivated.

"The town of Dresden has suffered little or no damage; but it is crowded beyond its resources by the multitudes that have taken refuge in it from the destruction of the villages. This is the cause of much misery. Towards Meissen, two posts, there are again tremendous evidences of war. This is also the case with the portion of country towards Freyberg, which was the scene of the battle fought previously to the great events of Leipsic. Only two flocks of sheep did I see, until approaching Leipsic, and not two herds of cattle. The plains round Leipsic had the appearance of straw yards, strewed with the carcases of man and beast. The suburbs of Leipsic have greatly suffered."

The field of battle comprehended more than 60 villages, all of which have been completely plundered and many burnt. In this whole range, extending to the distance of ten miles round the city, there are scarcely to be found either animals of any description, or corn, or hay, or any implements of agriculture. The houses that still remain are uninhabitable.

The following is an account of the grants, that appear from these reports to have been made by the London and Westminster Committees, from the commencement of their benevolent labours.

Hamburgh, Lubeck, Bremen, &c.	L.26,150
Hanover	9,200
Saxony and Lusatia	57,950
Silesia	14,750
Prussia	15,900
Orphan Children	10,750
Various places in different parts of Germany too numerous to be specified	30,500
	L.165,200

Among the means resorted to for raising the funds necessary for carrying on this charitable work, was that of instituting Ladies' Committees, both here and in Germany.

"The London Committee feel it their duty, particularly to express how much they have been gratified and encouraged by the exertions made by British Ladies in behalf of sufferers in Germany; some of whom have transmitted articles of clothing, which have been peculiarly acceptable to many poor fatherless children abroad, while others have lately formed themselves into associations for the purpose of soliciting and collecting contributions from their country-women, towards affording relief to thousands who are ready to perish. In this act of benevolence they have nobly seconded the generous efforts of many ladies in various parts of Germany, who, in the hour of their country's deep distress, have voluntarily submitted to privations of every kind, made the greatest sacrifices, and even exposed themselves to personal dangers, in order to alleviate the sufferings multiplied around them by war, famine, and disease. Perhaps in no species of distress, to which these generous females have directed their attention, have their labours been more eminently beneficial than when they charged themselves with the care of forsaken and helpless children, thousands of whom have been bereft of their parents and friends, both in the field of battle and by the effects of a pestilential disease, which, while it spared infants, has generally been fatal to adults, and in many places carried off the greatest part of the adult population."

It may be useful to give a specimen of the effect of these female exertions in our own country. It may shew what efficient instruments ladies are, when employed in their proper province, that of relieving indigence and consoling the wretched.

"W. F. Reynolds, Esq. reported, that some young ladies at Clapham, impressed with the accounts of the unparalleled sufferings on the Continent, which have arisen from war and disease, and feeling for the forlorn situation of numberless children who have been deprived of their parents, formed themselves into a committee, and called on the female inhabitants in the parish to solicit their assistance in raising a fund for the relief of the helpless orphans;—that the call was not made in vain, for that, through the liberality of all classes, not excepting servants, who gave largely for their means, the sum of 362l. 15s. 6½d. was collected, and which has been paid to the Committee.

"The Ladies' Committee was formed of *twelve ladies*, who voluntarily gave their names for the service; they immediately caused a number of those printed papers addressed 'to the generous Women of Germany,' to be distributed throughout the village, with a few lines expressive of the reason for sending them. The Committee divided the neighbourhood into six districts, and two ladies were allotted to each, who called at almost every house, not omitting the habitation of the labourer, as they found the lower classes feelingly alive to the sufferings of the poor unfortunate orphans, and very ready to contribute their mite.

"The Committee feels itself called on to relate a few instances among many, which came before it, of the singular generosity and humane feelings which were displayed by some individuals.

"On entering one house, the ladies explained to a servant the object of their visit; and on going out, he requested them to wait a few minutes; when he returned, and presented the sum of 1*l.* 14*s.* which had been collected among the servants. Another servant asked permission of his mistress to be absent for the day, which request being granted, he went among the servants, his acquaintances, and raised the sum of 7*l.* 7*s.*—His laudable example was followed by others in similar situations.

"The little boys at a preparatory school collected two guineas among them; one little fellow was in possession of sixpence which he had destined to some favourite object, but on reading the printed paper he produced his whole store, and threw it into the fund. The children of a school supported by voluntary contribution, requested the ladies would pay them a visit:—On entering their apartments they eagerly pressed forward with their little offerings, and though but ten in number they collected the sum of 2*s.* 10*d.* expressing the greatest pleasure in being permitted to contribute their mite, several of them bestowing their whole treasure. *Their* generosity produced the same noble sentiments in several schools of the like description.

"A female servant, *without any solicita-*

tion, brought eleven-pence; when one of the Committee, understanding it was *her all*, gently remonstrated with her on giving the whole, to which she replied, '*it cannot be given in a better cause.*'

"One poor woman on being applied to, burst into tears, at the same time exclaiming—'*Ah, madam! I well know what it is to be an orphan; and though I am very poor, I hope that you will accept my sixpence. I would give more were it in my power.*' Another poor woman, expecting to receive a shilling as the fruit of her labour, proposed sending it to the Committee, who, finding it was designed for the support of her family, could not consent to receive it from her; she then insisted upon their taking three-pence, which was all she had.

"Mr. Reynolds added, that these were but specimens of the anecdotes which might have been mentioned; and that the whole strongly proved that the poorer classes of society felt themselves gratified in being permitted to join in the benevolence of their country in relief of the miseries in Germany."

We will close this long account with an extract from the Sixth Report of the Committee.

"The confidence with which the Committee, for relieving the Distress in Germany and other parts of the Continent, has been honoured by the British Public, is entitled to its warmest acknowledgments. In proportion to the magnitude of the trust reposed in it, the Committee feels anxious for its due fulfilment, and that the liberal benefactors may be satisfied that their donations have been faithfully and wisely distributed. In the second Report, issued by the Committee, they gave a copy of the instructions to the committees of distribution. These instructions appear to have been strictly attended to, and the distributors have fulfilled their trust with high honour to themselves, having spared no pains to acquire the most minute information of the situation of the numerous applicants, to whom they have apportioned relief, with discrimination calculated to produce the greatest advantage to the sufferers. To the husbandman, they have supplied wherewith to till and sow his fields; to the mechanic, tools to resume his industry. The tables of distribution, given in the Report, may serve as specimens of the immense pains taken by these worthy continental co-operators in the noble work of charity.——The London Committee respectfully offers its congratulations to the benevolent donors in the United Kingdom, on this addition to the pleasure which they doubtless received, while bestowing their bounty; in that it has been rendered so efficient to the rescue of thousands from despair, restoring them to those exertions which revived hope instantly inspired, and to the prospects of future happiness, in the actual possession of means, which, but a few months since, they had scarcely hoped to realise. ——The Committee respectfully solicits a continuance of the aid of British Ladies. There is need of the utmost amount which can be raised. The misery is vast and the sufferers multitudinous: and the largest aggregate of charity will do little more than barely relieve and encourage.——The exertions of ladies on the Continent, not excepting those in the highest ranks, are unremitting. *They* see the misery around them, and they are the active and willing hands of British contributors, and peculiarly know how to make the most of every part of their bounty, adapting the gift with condescending kindness to meet the wants and sooth the sorrows of the afflicted.——From all quarters of Germany the warmest expressions of thankfulness evidence heartfelt gratitude; but the confidence in British ability, and a corresponding hope in its proved willingness to impart aid, has led to such unreserved disclosures of wretchedness, as shew the large donations of this country to be still inadequate to the accumulated distress—They prove, indeed, that '*their principal trust reposes upon England.*'"

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

An important change has taken place in the constitution of the Society for promoting Christianity among the Jews; of which the history will be best given in the address of that Society to the public. We hope to resume the subject in a future Number.

"On Tuesday, the 28th February, an Extraordinary Meeting of this Society was held at Freemasons' Tavern, to take into consideration a proposal made by a Meeting of Dissenting Subscribers, to withdraw from the Management, and leave it in the hands of their brethren of the Church of England.

"The London Society was instituted in the year 1809, and consisted of Christians of various denominations. Its great object was to promote the spiritual and eternal welfare of the Jews, by endeavouring to lead their attention to Jesus Christ as the Messiah promised to their fathers, and the Saviour of the world."

"The means used by the Society have been effectual, through the Divine Blessing, in convincing of the above truth more than forty adult Jews, who have been admitted into the Christian church by baptism.

"Schools containing eighty-nine children of Jewish parents are supported by the Society; and the children are educated in the principles of the Christian faith.

"A translation of the New Testament into Hebrew for the use of the Jews has been undertaken, and is in a state of forwardness. The Gospel of St. Matthew is published, and that of St. Mark is in the press.

"A large Episcopal Chapel has been erected at Bethnal Green for the Jews; the Society having previously purchased the lease of another Chapel in Spitalfields.

"A Printing-office and Basket-manufactory have been established to give employment to the Jews who are deprived of their means of subsistence on account of their attending Christian places of worship.

"The extent of these undertakings has, however, been greater than the funds of the Society would admit of, and it has in consequence for some time past been in great need of pecuniary assistance.

"Hitherto the Society has been conducted without an exclusive regard to any of the particular forms in which Christianity is professed by British Protestants. One great branch of it was modelled upon the principles of the Church of England. Another branch, at the Jew's Chapel in Spitalfields, was conducted on a plan by which the services of Dissenting Ministers of various denominations were rendered available for the great ends of the Institution. The object of the Committee in these arrangements was to unite Christians of various communions in the great work of evangelizing the Jews.

"In carrying on their operations upon this plan, the Committee have, however, found practical difficulties of considerable magnitude, arising chiefly from different views in matters of church order and discipline.

"At a meeting of the Dissenting Subscribers of the Society who reside in London and its vicinity, held on the 14th of February, 1815, the difficulties arising both from the pecuniary state of the Institution, and also from the cause above mentioned, were taken into consideration; and the Dissenters, actuated by a principle of the most disinterested zeal, and under an impression that the welfare of the Institution would be best promoted by leaving it in the hands of their brethren of the Established Church, came to the determination of withdrawing from the management. The Resolutions passed on this occasion were expressed in a manner most conciliatory, and with a catholic spirit of liberality which does much honour to the respectable Dissenting Ministers, and Gentlemen composing the Meeting.

"The Resolutions referred to were taken into consideration by the General Committee of the Society, consisting both of members of the Established Church and Dissenters, on the 17th of February, and were discussed with a degree of Christian temper and harmony, which is very seldom witnessed. The Committee finally determined to submit the subject of them to an extraordinary general meeting of the Society, to be held for the purpose on the 28th of February.

"This Meeting having assembled, Thomas Babington, Esq. M. P. in the chair, a Report of the reasons which had led the Committee to call it was read by the Rev. Mr. Hawtrey.

"The Report concluded by recommending the following Resolution for adoption:

"'Resolved, That this Meeting is most deeply sensible of, and most cordially and affectionately acknowledges the zeal and liberality with which the efforts of the Society have been aided and supported by Christians of various denominations throughout the United Kingdom from its original foundation. That the present Meeting most deeply regrets the difficulties which have arisen with respect to the union of the members of the Established Church and other Christians, in the management of the Society, in matters of church order and discipline; and also, that the execution of the rules proposed on the 27th

December last, has not appeared practicable; that under circumstances of such difficulty as the Society is now placed in, unity of design, and principle, and operation, is peculiarly and indispensably necessary for its future management. And as the Dissenting Members have, with a spirit most truly conciliatory, offered to leave the management of the institution in the hands of their brethren of the Established Church, this meeting do, with the same spirit of Christian meekness and charity, approve and accept the offer; and the members of it who are of the Established Church most earnestly beseech their Dissenting Brethren still to favour them with their pecuniary support, and, above all, to aid them with their prayers, that they may be enabled, with the blessing of God, to extricate the Society from the state of difficulty in which it is now placed, and to pursue the great design for which it was instituted with renewed efforts of Christian faith, wisdom, and zeal, to the glory of their common Lord in the salvation of Israel.'

"The motion, that the above Resolution be adopted, having been put and seconded, the Meeting was addressed by several gentlemen, some of them of the Established Church, and some of them Dissenters, on the subject of the Resolution. The Dissenting Gentlemen expressed their determination, though they had withdrawn from the management, still to continue their aid to the institution, both by their influence and example; and they thus evinced themselves to be actuated by principles of the most exalted Christian philanthropy and liberality, which we trust will be both felt and imitated in every part of the kingdom. Perhaps the history of the Christian Church presents few examples of a point of so much difficulty and delicacy having been decided with such a happy union of those sentiments which most highly adorn the Christian character. The Resolution passed unanimously.

"The public is requested to observe, that though the above Resolution places the entire management of the London Society in the hands of the members of the Established Church, the Committee will thankfully receive the contributions of other Christians. They particularly request the Dissenting Subscribers throughout the kingdom to continue, and even increase, their aid, and thus to emulate the spirit of their brethren in the metropolis.

"Donations and subscriptions received by Sir T. Perring and Co., Cornhill; Messrs. Hoare and Co., Fleet-street; Ransom, Morland, and Co., Pall-mall; and Right Hon. David Latouche and Co., Dublin."

CHURCH MISSIONARY SOCIETY.

CEYLON.

This island has of late become an object of great attention to the different Missionary Societies. The wise, liberal, and Christian policy of his Majesty's Ministers invites and encourages the prudent efforts of these bodies to diffuse the light of Divine Truth among the Pagan and Mahometan subjects of the Crown; and this policy will be richly repaid in the increasing strength and security of the Empire.

The Rev. Thomas Norton and the Rev. William Greenwood, two English Clergymen, have been long destined for this station. To them, in conjunction with the Rev. Messrs. Schnarre and Rhenius, was addressed the admirable Charge of the lamented Buchanan. They are now waiting at Plymouth, to take their passage for Ceylon, on board the Government transport, the Chapman, Capt. Forster. His Majesty's Ministers have very condescendingly granted them a free passage, and have recommended the objects of the Society to the protection of the Colonial Government.

The following extract of a letter to the Secretary from the Chief Justice of the Island, the Hon. Sir Alexander Johnston, cannot fail to awaken the most lively hopes, that, under such protection, the efforts of the Church Missionary Society, and those of other Institutions, will be crowned with abundant success.

Sir Alexander Johnston to the Rev. Josiah Pratt.

"My dear Sir— Columbo, June 25, 1814.

"No person, I assure you, can be more sensible than I am of the great advantage which millions of the human race, in different parts of the world, must sooner or later derive from the exertions which the Society is making for the propagation of Christianity; and no person can be more anxious than I am, to co-operate with them by every means in my power, in carrying into effect among the inhabitants of this island the bene-

volent and sacred object which they have so much at heart.

"In consequence of the resolution which the Society came to while I was in England, I have, ever since my return to the island, been carefully observing the character and conduct of most of the young Cingalese of rank, who were likely to become fit subjects for the education which your Society has so liberally promised to give to any two of them whom I might select; and I am extremely happy to be enabled to inform you, that I have at last discovered two, who, I think, are in every respect deserving of the patronage of the Society. Their characters are unexceptionable, and their connections give them great influence among the Cingalese inhabitants of the country. They have both attained the age of twenty-one, and have already had that sort of education, as to the English language and the principles of Christianity, which will enable them to comprehend, in a much shorter time, and with much more facility, than persons younger and less educated than themselves could do, any instruction which your Society may think proper to give them.

"The great-grandfather of these young men, Philip Philips Wefayacone, was, owing to his piety and upright character, as well as to his great family influence among the Cingalese, in the year 1744, appointed, by the then Dutch Governor of these settlements, Maha Modliar, or Chief of the whole of the Cingalese inhabitants.

"The Dutch Government, as the highest mark of respect which they could shew the family of this person, and as the best means of associating with those who professed Christianity on this island all the influence and authority which his relations and connections possessed among his countrymen, had his eldest son, Henricus Philips, educated in Holland, for the church, at the public expense; and, after he had studied at one of the Dutch Universities for seven years, had him ordained and appointed from Holland to officiate as one of the Dutch clergymen at this place. He, besides performing for many years all the duties of his office with great credit to himself and great advantage to his congregation, corrected the then existing Cingalese translations of the four Gospels and of the Acts of the Apostles; and himself, for the first time, translated into Cingalese the rest of the New Testament, and some of the books of the Old.

"This person died, leaving three sons; all of whom the Dutch Government, from the same policy which I have already mentioned, caused to be educated for the church at the public expense: the eldest, at the seminary at Columbo; the second and third, at the University in Holland. The third son died in Holland, after having officiated as a Clergyman in that country for some time. The eldest son died at Columbo, after having officiated for many years as one of the clergymen of the place. The second son, after he had been ordained in Holland, returned to this island in 1790, and died here a few years ago, leaving behind him the translations which he had made, with great care and trouble, of many of the books of the Old Testament, which have never yet been published, but which I am now endeavouring to collect for publication. Petrus Hermanus Gerardus Philips, one of the two young men whom I have selected, is the eldest son of this gentleman; and John Gerard Pevera Appohamy, the other, is a cousin of his.

"Approving as I do of the policy of the Dutch, in as far as it relates to their mode of propagating Christianity among the natives, and wishing to shew the natives that I thought the same system should be pursued by the English, I anxiously seized the opportunity which the Resolution of the Society afforded me of manifesting my respect for a family which had been distinguished, for the last sixty years, by the number of able and respectable men belonging to it, who had most materially assisted the cause of Christianity among the people of this island; and I accordingly felt great pleasure in being able, from a conviction of the merits of the two young men whom I have mentioned, to select from that family the persons who are to receive so marked an honour as that of being educated and ordained under the care and patronage of so distinguished a Society.

"Having mentioned the subject to General Brownrigg, our present Governor, he has agreed, on behalf of Government, to pay the expense of the voyage of the young men to England; and I therefore expect that they will leave this for England either in October or January next.

"I cannot conclude without informing

you of my views with respect to that part of your letter to me, in which you suggest that if a Society could be organised in Ceylon, as an Auxiliary to your Church Missionary Society, it would tend greatly to further your wishes and plans. I have read with great attention the plan, contained in the first Number of the Missionary Register, of Church Missionary Associations; and intend to propose to such of the persons here as are likely to agree with me upon the subject, to have a Church Missionary Association at Columbo, with subordinate Associations of the same description at Jaffna, Galle, and Trincomalee, which are the principal British stations on this island; and, with the view of procuring the aid of the natives themselves in the measure, I mean further to propose that each of the principal castes among them should also form, for the same purposes, subordinate Associations: and, that they may be fully acquainted with the nature of the plan, I have directed the first Number of the Register to be immediately translated into Cingalese, Tamul, Dutch, and Portuguese, which are the languages that are the most generally understood throughout these settlements.

"ALEXANDER JOHNSTON."

☞ *The want of space is the only apology we have to plead for the delay of much other interesting intelligence which has reached us during this month. It is one of the privileges of our own days that the march of Religion is too rapid for works like our own to keep pace with it.*

VIEW OF PUBLIC AFFAIRS.

No month, perhaps, since the commencement of our historical career, has been more prolific of events of high civil and political interest than the present. The metropolis of our own country has on a sudden become the scene of riot, and even of bloodshed; and that of a neighbouring country has witnessed the transfer of its crown from the brow of the lawful sovereign to that of an usurper, without a struggle, nay, without the slightest attempt to resist the progress of this portentous revolution.

Such are the awful changes by which it pleases God to teach us the instability of human things—to baffle the calculations of worldly policy—to convince us that our wisdom is rather to look to present duties than to future contingencies—to instruct us in lessons taught also by our immortal bard—

"What thou livest, live well;
And leave the rest to Heaven."

There is certainly a peculiarity in the features of our own times. Heretofore it was chiefly in barbarous states that changes were rapidly accomplished. But now, the same principle of sudden growth or subversion seems to have manifested itself in the oldest and most organised governments. In the midst of domestic peace we find ourselves suddenly in a state of commotion. We lie down upon our beds with a Bourbon on the throne of his fathers:—we awake, and find him a fugitive in a strange land, and his seat filled by the very man who had been driven from it not a year before, and who was thought to be for ever stripped of the capacity of disturbing its repose. Such are the calculations of the short-sighted politicians of this world! In less than three weeks, the work of the congregated hosts of Europe, and the work also of its congregated monarchs and statesmen, is rendered unavailing by a single individual; to-day an exile in his little island, to-morrow the monarch of France. In such an age, the mind ought surely to sit peculiarly loose to all worldly interests and objects, and to seek its peace and welfare in Him who is "the same yesterday, to-day, and for ever."

But we shall proceed to give a brief account, first, of our internal disturbances, and secondly of the occurrences in France.

And, first, as to the *Corn Bill*.—It was scarcely to be hoped that any bill which respected the staple of life should be discussed without exciting some degree of popular ferment. But when that bill was designed to carry into effect a measure, the apparent tendency of which was to increase the actual price of bread; which was to be protected and arranged by men having generally a large interest in the value

of land; and which was to be discussed and carried at a period in which the people were expecting, by the cessation of war, a restoration to a state of comparative ease—it was scarcely possible that the voice of the people should not be heard; and that some more weighty arguments than the mere flourishes of rhetoric should not be addressed to our national representatives. The tide of tumult, however, rose more rapidly and furiously than was expected. It appears, indeed, to have found some of our civil sentinels asleep upon their posts. That the confusion should so suddenly vanish when the constituted authorities began really to act, amounts to a presumption that at first they did not act with becoming vigour. In consequence of this, the houses of some of the King's Ministers, together with those of various individuals who supported, or were supposed to support, the Corn Bill, have had to sustain the storm of popular indignation. And, if the opinions of men could be changed as easily as windows are broken, we should probably have become one of the most unanimous nations in the world. But the Houses of Parliament have acted with the dignity which might have been expected from them. They have yielded nothing to the violence of their angry countrymen, and have, whether wisely or not, yet, at least, calmly and deliberately, and by immense majorities, maintained their own judgment in defiance of the opinion of their electors.

It appears to us, looking at this vast subject "through the loop holes of our retreat," that both parties have been, as to some points, a little mistaken in their policy—some of the opposers of the Corn Bill, in not admitting the necessity of this, or some analogous bill, for the protection of agriculture; its advocates, in not shewing a little more deference to the numerous applications of the people; and both, perhaps, in not agreeing to such a mean between a very high protecting price and no protecting price at all, as might have at the same time secured the interests of the landholder and satisfied the wishes of the people.

But whilst we thus venture to animadvert on some things in the proceedings of both parties, we also find much to admire. It is impossible, for instance, not to admire the promptitude and decision with which the opponents of the Bill took part with the Government against the lawless mob which would controul the deliberations of the Legislature. And it is equally impossible not to applaud the dignity and courage of those parliamentary supporters of the Bill, whose voices have been heard, amidst the din of riot and insubordination, quietly defending the principles they deemed it right to maintain.

Our surprize, we will own, throughout the whole of the struggle has been, that so little doubt should have been expressed by either party as to the course to be pursued. We confess, that we have found innumerable obstacles to the formation of a clear and decisive judgment upon the question; and, if we have come to any decision, it is this—that some such bill was necessary—but that perhaps a little more delay and investigation were due to the supplications of so large a number of petitioners; and that a protecting price of 72 shillings would have been better suited to the conflicting interests of the country than that which has been adopted.—The grand argument, we conceive, in favour of the bill, is the expediency of securing a tolerably regular price and fair market to the cultivator; and this, perhaps, is to be done only by yielding to him a species of protection granted to almost every other class in the community. Nor can it be denied that if a tolerably moderate and regular price of corn could have been secured by the measure, every class of society would be benefited equally with the cultivator.

But then, on the other hand, let us consider for a moment the actual influence of an *importing* system on the welfare of the country. Under an *exporting* system, it appears, that the *population* of England and Wales decreased in the first ten years of the last century, 275,000 souls. On the contrary, under an *importing* system, the population increased in the first ten years of this century, 1,320,000 souls.—Look next at the wealth of the country. It is true, that, in the 21 years beginning in 1792, we imported to the amount of 58 millions, sterling. But then the exports from Great Britain in the single year, beginning Jan. 5, 1811, were 63,300,131 in value. Next let us look, for a moment, at the effect of an importing system, even upon the agricultural interests of the country, and here it will be admitted that the farmer has been growing rich; that rents have very greatly improved: and, which is a singular fact, that, in five years, beginning in 1808, the number of

inclosure bills (which are no bad measure of the agricultural spirit) has amounted to 592.—But we quit a subject on which, if any error has been committed, we confidently expect, through the mercy of God, a correction from the wisdom of Parliament, in order to advert to one, which, alas! not Parliament, but the sword, as we fear, must decide.

On the 26th of February, Bonaparte quitted Elba, in four vessels, with about 900 men; and, escaping all the cruizers, both French and English, landed on the 1st inst. in the Gulph of Juan, near Antibes. The garrison of Antibes appears to have refused to receive him; but, with this single exception, he pursued an unresisted and indeed almost triumphant course to Paris. He proceeded from the Gulph of Juan through Cannes, Bareme, Digne, and Gap, to Grenoble. Here was the first semblance of opposition: a body of men had advanced apparently to arrest his progress. He alighted and approached them, was instantly recognized, and received with an enthusiastic shout of Vive l'Empereur! He advanced to Grenoble, where the garrison and the population joined in the same shout; and at 10 o'clock of the night of the 7th, he was master of Grenoble, and of its magazines, and had added upwards of 6000 regular troops to his little army.

From Grenoble he proceeded, by forced marches, to Lyons, which he reached by nine o'clock of the 10th. The Count d'Artois had made every exertion to secure the troops of this garrison, but in vain. He was obliged to withdraw, and Bonaparte made his entry into the second city of France with scarcely an attendant, and was received with the mingled acclamations of the soldiery and people. After remaining two days at Lyons, he pursued his march to the capital; at every step receiving fresh proofs that his return was acceptable to the armies, and even to the people of France. He reached Fontainbleau early in the morning of the 20th. Learning, soon after, that Louis XVIII. had quitted Paris the day before, he set off for that city, and entered the palace of the Thuilleries at nine the same evening.

The French government first heard of the landing of Bonaparte on the 5th instant. They appear to have adopted every means in their power of arresting his progress; but all means were unavailing. The soldiery, and even the superior officers, with a very few exceptions, were all eager for the restoration of a chief, whose crimes they appear to have merged in the hope of his avenging their past defeats, and reviving the military glory of France. They no sooner approached Bonaparte than their defection instantly followed. And the very army which had been prepared at Paris to overwhelm him, together with the whole of the national guard, the only military body on which the slightest reliance could be placed, laid down their arms as soon as he appeared, and hailed him with the loudest bursts of exultation.

Louis XVIII. continued at his post while there remained the faintest hope of saving France. But the treachery of one army and commander after another, even of those, as Ney, who had most strongly professed their attachment to him; and the manifest state of public feeling in Paris, and in all the provinces through which Bonaparte had passed, left no room at length for hesitation. He quitted Paris on the 19th, and proceeded to Flanders, followed by a small body of troops; his intention being evidently to unite himself to the allied armies which still hover on the borders of France. What course they will pursue, it is impossible, as yet, to say; but the probability is, that Bonaparte will leave them no alternative, and that he will, without delay, make an effort to re-annex Belgium to France. If so, the war is at once re-kindled, and the united armies of Europe will have once more to contend with this military adventurer for the peace and freedom of the world. The Duke of Wellington is said to have been appointed generalissimo of all the allied armies.

From the moment Bonaparte entered France, he distributed proclamations which were most insidiously adapted to promote his own views both with the soldiery and the lower classes of the people; and we have little doubt that these proclamations have had a mighty influence. We must look, however, to a higher Source for the real cause of this fearful change. The Almighty has his own purposes to answer by the dispensation; and we await with awe and trembling, but not without hope, their developement.

Bonaparte, since his return to France, has not been slow or sparing in the

work of overthrowing all that had been done in his absence. He has abrogated the constitutional charter; dissolved the two legislative chambers; banished from France, before the 28th inst. all emigrants returned during his abdication, who, if found lingering beyond that time, will be punished with death; stript of their military rank those who have entered the service during the same period; suppressed the household troops and Swiss guards; annulled the orders of St. Louis, St. Michael, and the Holy Ghost; sequestrated the private property of the Bourbons, with the unsold domains that were restored to the former possessors; prohibited the titles of the ancient noblesse; and reared again the tri-coloured flag and cockade, in place of the royal flag and cockade. Among the ministers he has named, are Davoust, Savary, Fouche, Carnot, Cambaceres, and Caulincourt.

In these awful circumstances, but one feeling, we should conceive, can fill the breast of any honest, wise, or benevolent man—and but one prayer can arise from every corner of the civilized world. With Bonaparte on the throne of France Europe cannot have the smallest security for peace, and we fear must continue to be a great military commonwealth. The prospect is truly tremendous, whether we look to the renewed visitations of war with all its attendant calamities; to the increase of our own financial difficulties; or to the moral evils which may be anticipated. May the Almighty avert them!—We will, however, freely confess, that we are less astonished than grieved at the present state of things. Many reports had indeed reached us of the most ominous nature to the Bourbon interest; and it was evident that the state of public feeling in France was very unfavourable to the continuance of their tranquil reign. But what chiefly pressed upon our minds, was the doubt whether the dreadful inflictions which France and Europe had sustained, had produced their intended effect in the progress of truth and holiness.—What are the grand moral lessons which the world has derived from the unexpected close of the late contest, and from the calamitous struggles which preceded it? What higher and better principle has discovered itself in the late Congress at Vienna? What acceleration is given to the march of piety and justice? What new and important truth is recognized by the nations, so long afflicted, and so providentially rescued? If still some of the sovereigns of Europe can endure the slavery of millions of human beings—can some of them even partake in a traffic in blood, and in the devastation of a whole quarter of the globe*;—if in one place we see the extinguished fires of the Inquisition again kindled; in another, the most demoralizing institutions revived and cherished; in a third, the exploded mummery of the papal superstition restored;—if, in addition to this, there has been on the part of the allied monarchs any violation of plighted faith, or any deliberate deviation from the high principles avowed in the face of Europe, then, we must say, that, much as the soil has been ploughed by the share of adversity, the proper harvest has not sprung up on it. Nor do we expect to see peace resume its permanent empire in the world, till the powers of the world display, to a greater extent, a disposition to employ that peace for the best purposes. If we have been stricken in vain, we probably shall be stricken more deeply.—It certainly is no small consolation to ourselves, that the troubled waves do not appear to have rolled over this country without leaving at least some precious deposit behind them. Perhaps during no period of our history have more important ad-

* Lord Castlereagh stated in the House of Commons, that the following was the agreement effected at Congress, on the subject of the Slave Trade:—France adhered to it for the five years specified in the treaty of Paris, but had agreed to exempt a portion of Northern Africa, not yet very precisely defined, from its ravages. Portugal agreed to abolish the Slave Trade on the coast north of the Equator; and both Portugal and Spain engaged to abolish it entirely at the end of eight years. Spain, moreover, consented to limit her Slave Trade to an extent of ten degrees of latitude; but had unfortunately selected ten degrees north of the Equator, the very space where England had begun the work of civilization, where Portugal had abolished, and France was inclined to abolish, the trade. Lord Castlereagh, however, was of opinion that she would exchange this space for ten degrees south of the line. Spain also engaged that her flag should not be employed to protect any Slave Trade not *bona fide* Spanish.

vances been made in the pursuits of religion and benevolence, than during the last 20 years. The abolition of the Slave Trade, the vast extension of education, the creation of the Bible Society, the general increase of Christian light, the gift of the Gospel to India, are all events contemporaneous with the war, and are so many evidences, we trust, that we have not been scourged in vain. These are better arches of triumph and safety than those built with the bones, and cemented with the blood, of our fellow-creatures. These, we hope and pray, should the storm again arise, and launch the flashes of Almighty vengeance on a guilty world, will arrest the lightnings in their course, and conduct them innoxious to the ground. In the mean time, let the priest at his altar, and every private man in his hours of retirement with his God, call for mercy upon a sinful world—and endeavour to avert the wrath of Heaven, by presenting to it, in his own country and family at least, a scene of national and domestic piety and love.

We are happy, amid these melancholy events, and still more melancholy forebodings, to announce that the Treaty of Peace with the United States of America has been ratified. We sincerely rejoice that we are again at one with these our brethren.

OBITUARY.

THE REV. CLAUDIUS BUCHANAN, D.D.

AMONG the friends of religion and benevolence who were assembled around the grave of the late revered Henry Thornton, was CLAUDIUS BUCHANAN. And those who know any thing of the history of Dr. Buchanan—of his peculiar obligations to that distinguished man—of his just appreciation of virtue and talent, may believe that no man shed more sincere tears over that lamented grave than himself. It may well be believed that he then felt, as he seemed to feel, in common with a multitude of other persons, another of those ties destroyed by which he had been fastened to the world. It has pleased God that he should not long survive to lament over his friend; but that he should be removed almost contemporaneously with him to "arise" at once as his witness at the bar of Heaven, and "call him blessed." Those whose hearts are as deeply affected with these events as our own, will, perhaps, find the same melancholy satisfaction which we have felt in contemplating the re-union of these, in all essential points, kindred spirits in regions where change and separation are unknown.

It is by no means our intention to enter at large upon the history of Dr. Buchanan's life and death; as we trust that such a history will be given by others better qualified to discharge so important a task. We should feel, however, very deficient in our duty to the numerous sorrowing readers of this work, if we left such an event as his death unnoticed.

Dr. Buchanan died suddenly, on the 9th of February, 1815, at the village of Broxbourne, whither he had retired, in order to superintend the printing of an edition of the Syriac Scriptures. Although his age was not such as to have filled his friends with any apprehension of his dissolution, as he was only 48 years old; yet those who had observed the rapid march of disease in his constitution, could not have expected that his life would be long continued. He brought from India a constitution debilitated by a life of strenuous exertion in an unfavourable climate. And, since his return, his frame had sustained more than one attack which might have been thought likely to destroy even that of a stronger man. Still, in this reduced state, such was the prevalence of mind over body, of prin-

ciple over the languor of disease and decrepitude, that, till almost the hour of his death, he was employed rarely less than nine hours daily in preparing for the press a Syriac copy of the Scriptures—a copy designed for the especial use of a large body of native Christians in India whom he himself had visited, and in whose fate he was deeply interested. When we consider the motives by which he was influenced, the principle on which he acted, the integrity and vigour with which he carried that principle into effect—the contest, even to his dying moment, with all that is usually supposed to warrant repose and self-indulgence—may we not confidently say, "Blessed is that servant whom *his Lord, when he cometh, shall find so doing?*"

It need scarcely be added, that the zeal of Dr. Buchanan had been mainly directed to the conversion of the natives of India. In no very long time after he had planted his feet upon that burning soil, he seems to have felt himself called to plead the cause of that benighted country. For a certain time his exertions were chiefly confined to the sphere in which he moved in India. But at length he deemed it right to endeavour to draw the attention of his countrymen in Europe, to the state of the East. And, by the wide circulation of important and indisputable documents; by the offer of magnificent prizes, for essays, poems, and sermons, to the Universities of England and Scotland; by the strenuous exercise of his personal influence with many who loved and respected him; he certainly became a means, in the hand of Providence, of stimulating the nation to exertions for the instruction of the East, more worthy of its character and of the religion of Christ. If the present state of opinion in this country be compared with its state when Dr. Buchanan entered upon these labours—if its condition when little was to be heard but the half-suppressed wishes and prayers of a few pious and obscure men, be contrasted with that in which the tables of Parliament were groaning with petitions, and with petitions no sooner heard than granted—we cannot but thank God who "put it into his heart" to engage in this great work, and protracted his life till, at least, greater facilities were obtained for its completion. In our gratitude to living champions of this cause, let us not forget who was ever foremost in the ranks of our successful warfare:—it was Claudius Buchanan. He may be said to have marched in the front of this Eastern crusade.—He instructed us also in what we cannot but deem the best means of securing the conquests which may be made by Christianity in the East, viz. the placing of the conquests of churchmen under the wing of the mother church—that wing under which piety and virtue have found a refuge for so many generations. We conclude with expressing a devout wish and prayer, that the labours of Dr. Buchanan may not fail of their consequences, by any negligence in those who survive him. It is for those to whom God has given health and strength, to stand in the breach which his death has occasioned. It is for them to sow the seed, now that he has prepared the soil. It is for them, as he has done, to travel through good report and evil report; to pray, to toil, to sacrifice for the salvation of uncounted millions of human creatures. It is for us all to consider his death as a fresh stimulus to active exertion. If our benevolence should slumber, if our zeal should be paralized, let us call to mind his labours, offer new and more anxious supplication for the assistance of Heaven, and solemnly engage that we will, by the mercy of God, live and die soldiers in the same cause for which he lived and died.

Small was the preparation by

which this servant of God was summoned to his rest. On the evening of the 9th of February, he complained of indisposition; and during the same night he died, even before his medical attendant could reach him.—He had been twice married; and survived both his wives. By his first lady he has left two daughters—may the God of their father bless and prosper them!

ANSWERS TO CORRESPONDENTS.

S. W.; T. S.; AN OLD FELLOW (in part); THE BOOK OF HOMILIES, will be inserted.

VERAX has been received, and, notwithstanding the want of courtesy with which insertion is desired, will also be inserted.

THEOGNIS; B. K.; A WORCESTERSHIRE CLERGYMAN; E. A.; TALMIDON; D. E. have been received, and are under consideration.

M. A. B. is not wanting in ingenuity; but we doubt the expediency of the plan he proposes.

The recommendation of E. B. has always great weight with us; but the paper to which he refers is not likely, we think, to excite general interest.

The paper of R. S. T. is returned to Mr. Hatchard. We beg to thank *him* for his communication, but shrink from the endless discussion to which it would lead.

We trust that the heterodox sentiments of a self-called TRINITARIAN do not warrant the sort of deceit practised upon his title-page. Our orthodox opinions strongly condemn it.

We should recommend to AN INQUIRER a private communication with the respectable author to whom he refers. The subject of his inquiry is important.

J. R. is much mistaken in conceiving that "any thing invidious" prevails in our feelings towards any kindred periodical work. But, on the same principle that we should not knowingly insert a Review or an Essay which had appeared in other publications, we feel it right, though with gratitude for the author's kind intentions towards us, to decline inserting the communication of J. R. It is returned to Mr. Hatchard.

We shall be happy, if possible to attend to the request of T. S.

We beg to remind JOHN, that Milner's Ecclesiastical History is in the hands of most of our readers.

We refer our Lancashire Correspondent, T. S., to the reply given above to E. B.

It may serve as a reply to more than one of our Correspondents, that we are not answerable for the language employed upon our blue covers.

We beg to suggest to Οὐδεὶς that an honest statement of the change of opinion of which he speaks, would probably lead the parties to the conclusion most to be desired.

We shall be glad to know that W. S. thinks we have benefited by his observations. We receive, however, many communications of the most opposite complexion.

The Secretary of the Society for Poor Pious Clergy is the Rev. Mr. Goode, St. Ann's, Blackfriars, London.

ERRATA.

P. 76, col. 1, lines 22—30. The passage should have run thus: "The world, as used in the New Testament, refers *either* to open idolaters or to the professed but corrupted worshippers of the true God. When our Saviour said, 'Ye are not of the world, but I have chosen you out of the world,' he spoke of his disciples as separated from the Jewish nation," &c.

P. 77, col. 2, line 9, for *remembering*, read *resembling*.
line 4 from bottom, for *advantages*, read *advances*.

P. 136, col. 1, line 37, for *hope, as*, read *hope is*.

Present No. p. 141, col. 2, line 30, for *know*, read *known*.
p. 152, col. 2, line 18, for *my*, read *by*.
line 31, for *in*, read *on*.
p. 184, col. 2, line 15, after *enumeration*, read *of*.

THE

CHRISTIAN OBSERVER.

No. 160.] APRIL, 1815. [No. 4. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

SCARCELY any parts of your volumes have been more interesting to me than the histories which have been at different times introduced of the characters of Scripture. In imitation of more able writers, I have ventured to present to you the history of a very humble but interesting character recorded in the word of God, with a few plain observations upon it.

It is one of the features of true religion that it occupies itself as much with the least as with the greatest persons; with the seller of purple as with the monarch who wears it. It is the soul, and not the worldly circumstances, which determines the value of man in the eyes of his God. Christ died for the soul, and therefore every soul is dear to God. We accordingly find that all false religions—the religions of Greece and Rome, for instance—set little value on the poor. As if the lower orders had been without souls, philosophers and legislators thought little more of them than of the brutes that perish. But the Gospel is the religion of the poor; it was preached to them; it was received by them; and of multitudes who received it, the Apostle has said, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom of God." Among the other proofs of the importance given by the Gospel to the poor, is the simple record of their religious history sometimes found in the pages of Scripture. And of these histories, few are more interesting than the short account of *Lydia*, on which I now wish to offer some observations.

In the first place, let us consider her *station in life.*—She was a "*seller of purple;*" a person occupied, that is, in the common trade of the place in which she lived—the sale of cloths of a purple colour, which were dyed and prepared there. Now, how often do we hear the bustle and occupation of business of various kinds pleaded as an excuse for a negligent service of God? "*Our* temptations in trade (it is said) are so many; such and such customs are established, to which we must conform; others break the Sabbath, and therefore so must we; our time is so much taken up, that we have little leisure for religion: when, indeed, God shall be pleased to release us from our present circumstances, we hope to do better." To all this, may it not be answered,—Look at the history of Lydia? She was a "seller of purple;" occupied, perplexed, hurried, probably, like some of ourselves—with all our apologies, had she chosen to urge them, for doing wrong, for neglecting God and salvation. But she did not plead them. Her history is not recorded to tell us the impossibility of persons in her circumstances serving God. On the contrary, it is her success which the sacred historian records. Her name is inscribed in the lists of apostles and martyrs. Her history is preserved by the hand of God himself; and teaches us that business provides no excuse for coldness or negligence in religion.

But we shall see this more distinctly in pursuing her history. And

here it may be well to notice *the place of her residence.* She dwelt, the Scriptures say, in the city of "Thyatira;" that is, in a heathen city; a city where, except, perhaps, from a few scattered and despised Jews, she may never have heard the name of the true God. Now, let those consider this who are apt to plead as an excuse for irreligion not merely their peculiar employment in life, but their peculiar circumstances as to religion. "*We* have not (say some) the instruction that we need; not the very minister or doctrine that we prefer; not the religious companions we could desire." Surely to all this it may be answered, the humble Lydia was an inhabitant of a heathen city. What, then, were *her* advantages? What was the example which *she* enjoyed? Who were *her* teachers? In the corrupt state of the Jewish synagogues, where tradition had usurped the place of Scripture, and ceremonies had swallowed up the spirit of religion, Lydia must have suffered an almost absolute dearth of all instruction calculated, humanly speaking, to touch the conscience and reach the heart. Let us count up and magnify our difficulties and wants as we will, it would be easy to point out circumstances in her case still more unfavourable.

Let us next inquire what, in these circumstances, *was the state of her mind.*—It is said by the sacred historian, "*she worshipped God.*" That is, though bred among heathens, she worshipped the God of the Jews—the true God—Jehovah, who was, in those days, revealed to them alone. She quitted the religion of her country, and of her friends; she sacrificed early prejudices and worldly interests; she exchanged, for a religion of self-denial and holiness, a religion of shew and self-indulgence:—she was a "worshipper of the true God." Now, let us not fail to mark the difference between her circumstances and our own. In this country the popular religion is, at least, nominally Christian. We have a truly Christian church; and every man rather gains than loses, even in a worldly way, by adhering to that church. We are baptized into the true religion; we are more or less educated in it; we are called, even from infancy, to the profession of it; we have numberless examples around us of men who love and serve God; we have, in short, every thing which she wanted. And yet *she worshipped* God. She really adored him; she "worshipped," we may believe, "in spirit and in truth," the true God. And now, whom do multitudes around us worship? *Nominally* God; but in reality, perhaps, that which is no God, the work of men's hands or the devices of men's hearts; perhaps, preferring themselves, their pleasures, their honours, their indulgences, their interests, to God Almighty. A thousand idols are erected, to which the heart, if not the knee, does homage. And to bring the matter home to ourselves; is it not possible, that in the whole course of our lives, we have never offered a hearty, earnest prayer to the "true God, and Jesus Christ whom he has sent?" Is it not possible that our first real prayer, a prayer springing from a humble heart, from a sense of our need of pardon, from a feeling of the goodness of God, of the love of Christ, and the merit of his atonement and intercession, is even yet to be offered? Perhaps those angels who "rejoice over one sinner that repenteth," are now waiting to carry to heaven the intelligence that we have at length begun to pray in a right spirit, and with a pure mind, and "lifting up holy hands." And is not this a deeply affecting consideration? What are we, it is asked, "that thy mercies to us are so many and so great?" I may add, "What are we, that *our* ingratitude and deadness to God should be so constant and so great?"

Did this poor heathen find her way to God, and are we still wandering in the dark? Did her voice of prayer ascend to heaven, and is ours silent? Did her harp of praise resound, and is ours unstrung? Are her supplications treasured up by a gracious God, and has the smoke of our incense never ascended?

But let us go on to inquire into her *conduct when the Gospel was first preached in her native city.*—We are told by the sacred historian, that she went "to hear" the apostles. She went, that is, to listen to their instructions; to catch the manna as it fell from heaven. —I am by no means disposed to esteem it praise-worthy to indulge a disposition to hear new and extraordinary preachers; and had the Apostles entered that city, unsent and unauthorized, and without their peculiar claims to attention, to preach down Judaism, and put a new religion in its place, we should have seen more to admire in caution and forbearance, than in any eagerness to listen to them. But any one who, like her, had worshipped the true God in the Jewish synagogue, must have known the Scriptures; and therefore must have known that the Messiah was to come; that his heralds or ministers were to appear; that the sick should be healed, the dumb speak, the blind see, the lame walk, and to the poor his Gospel should be preached. When, therefore, all these signs were fulfilled; and when those who performed these miracles, announced that they also came to preach the Gospel, she naturally went to hear them, and to judge of the doctrines they taught. She "*heard*" them. She was not content to sit at home and wonder whether these things were so. She was not content to take the matter upon trust. She was not willing to cleave to Judaism, if God thought fit to improve upon that religion. She did not say, "I will wait for the example of others;" or, "I can read at home." She "*heard*" the Apostles; she followed them to the synagogues; she laid aside the affairs of this world, to pursue, for a time, the great things of eternity; she "heard them" tell the simple history of our Lord's birth and death, of his conduct and conversation, of his wisdom and his love, of the wrongs he bore, and of the blood he shed. And all these things she was solicitous to hear. She did not let the unpopularity of the new faith, the combined anger of Jews and Gentiles, her worldly interests and character, her reputation for sense and discretion, stand in the way of the discharge of so obvious a duty. She opened her ears to their preaching, as did the shepherds to the song of the angels, "This day is born to you a Saviour, which is Christ the Lord."—O what a reproach is this history to us! What a large proportion of every parish rarely enters a place of worship! Upon how many houses in this land does the eye of God look down, on every Sabbath, whence no individual goes up to his holy temple! "The ministers of Christ," it may be said, "are not apostles now." No. But still many of them preach the same Gospel, which those Apostles preached—they borrow their words—they serve their Master—they desire, and pray, and strive, I should hope, in many instances, to catch their spirit and to wear their mantle. They build upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." They are not indeed able to affirm, as the Apostles might, the perfection of their lessons. Far from it. But at the same time, their lessons have much of truth in them, because they have much of Scripture. And these lessons are of high importance, because (even setting aside other topics) "they beseech you, as ambassadors of God in Christ's stead, be ye reconciled unto God."—Shall Lydia then hear, and shall we refuse to hear?

Shall not the houses of God be crowded now? Shall not the voice of hundreds echo along their holy walls? Shall not the song of the multitude ascend? Shall we not continually and habitually come together to speak and to hear of the things which accompany salvation?

But let us now see in what manner God was *pleased to acknowledge, and to bless the attendance of Lydia upon the Apostles.*—The historian says, "*the Lord opened her heart.*" She had manifested, through the blessing of God upon her soul, much conscientiousness, much disposition to follow the truth and to serve God. Still this disposition of mind did not, of itself, qualify her to understand and to embrace the Gospel. In all stages of life, under the most prosperous outward circumstances, and even with much knowledge of religion, "our sufficiency is of God." It is God who by his Spirit must dispose us to hear, must enable us to understand, and must constrain us to feel; must enlighten the understanding, touch the conscience, and open the heart. But Lydia sought God in his temple, and she found Him. She worshipped Him, and his Spirit descended upon her: she heard with a candid ear, and with an honest heart; and that God, who had given her both, gave her additional light, in proportion to the use she had made of that already enjoyed. He tore away the veil, which as yet concealed the Saviour from her sight—revealed to her the corruptions of her heart, and the all-sufficiency of the merits of Christ and of the power of the Spirit of God. God descended, not indeed by a visible Shechina—the bright and awful cloud of his presence—but in the sweet and secret influences of his Spirit, softening what was hard, sanctifying what was corrupt, enlightening what was dark in the soul of His conscientious worshipper.—And may this be a precedent for ourselves! The instructor of this servant of God must be the instructor of all. It is the common air which the body breathes and lives: and it is a common energy, and power, and light, and nourishment, by which the soul must live. It is the breath of God which alone can give or sustain the spiritual life. It is the atmosphere of heaven alone in which the plant of devotion can flourish. God "opened *her* heart," and he must open *every* heart which discovers the truth, embraces and obeys it.—But then let us consider the encouragement which this little history affords for every man to seek this grace and instruction from God. Did the eye of God discover amidst the thousands of Thyatira, even this one, solitary, humble, honest woman—did He hear the prayer which she offered, and instantly shed around her heavenly light, fill her with himself, and clear away all the mists of prejudice, and all the obstacles of inward corruption—and "will he not hear us?" Let us stand as the nation of Israel stood at the dedication of the temple, calling upon God to descend upon them—and now, as then, he will descend, and fill every chamber of the soul, extinguish every unhallowed fire, illumine every dark spot, and change the abode of ignorance and pollution into the mansion of purity and the "temple of the Lord."

But let us now go on to examine the *effect of God thus opening the heart of Lydia.* "*She attended* (says St. Luke) *to the things which were spoken of Paul.*"—The effect of Divine teaching, of the movements of the Spirit of God upon the soul, is not to make men listeners to the suggestions of their own fancy, to the ravings of enthusiasm, or even to the opinions of others; but to lead them to Christ and to his Apostles, to the proper teachers of religion, to the blessed volume in which their lessons are recorded. She "attended to the things spoken of Paul." His voice was to her, not merely like the

sound of "a pleasant instrument," which rises, and dies, and is forgotten. She *attended*—she weighed the instructions he gave her—like the mother of Jesus, she "pondered these things in her heart"—she dwelt upon them—she prayed over them—she strove, by Divine aid, to apply them to herself—to the construction of her creed, to the government of her temper, to the regulation of her life. The words of St. Paul did not fall like "seed by the way side," which "birds came and devoured." But they found there a soil prepared by the Divine Husbandman, and matured by the dews of Heaven; and which, therefore, brought forth *fruit an hundred fold.*—Here again is an example for ourselves. We hear—but do we "attend?" We read the letters of St. Paul—but do we regard them? We listen to those who have succeeded St. Paul in the sacred ministry—but do we dwell upon their instructions? Is every really scriptural sermon a matter of moment to us? Do we consider it as a special commission from God? Do we welcome and revere it as we should the approach of a prophet, charged with some message, bearing some peculiar roll inscribed and dedicated by God to ourselves? Do we not too often suffer the word spoken to escape? Do we not merge and choak it in the business of life, or in the society of the world? Do we nourish and cherish it as a precious gift of God, as a flame lighted indeed in heaven, but soon extinguished by neglect, and perhaps never to be lighted again?

But that I may not dwell too long upon this history, I will conclude by noticing a few particulars which are mentioned in her subsequent conduct.—And here we find it recorded, that she was "*baptized;*" that is, she dedicated herself to God, by the most solemn act and ordinance of our religion. She publicly avowed her change—she conformed to the ordinance appointed for the introduction of all into the Church of Christ. She was washed in water, to manifest her sense of the pardoning and cleansing efficacy of the blood of Christ, and of the sanctifying influences of the Holy Spirit.

In like manner, it is said that *her household* was baptized.—Her religion was not of a selfish character: she was not content to trim her own lamp, and neglect the lamps of others—to feed whilst others starved—to work out her own salvation, and leave others to perish—to stand a solitary pillar amidst surrounding ruins—to bloom a solitary flower in the wilderness, drinking in the dews of heaven, whilst terror and barrenness reigned around her. She called upon her family, her relations, her children: she warned them to flee from the wrath to come: she spoke to them of sin, of death, of hell, of the Saviour. And God was pleased also to convert, and sanctify their hearts, and they were baptized into the same faith—they, let us hope, embraced the same Saviour, and found the same salvation. O may we "go and do likewise!" May we remember, that we are awfully accountable for the souls of those committed to our charge—our children, our servants, our friends! They are deposited by God in our hands. O may we strive to give Him his own with usury! May we pray, and labour to be enabled to say with our Lord, "Of all that thou hast given me have I lost none."

Lastly, we find it is said of Lydia, that she *constrained the disciples to come to her house, and abide there.*—In so doing, she sought fellowship and communion with the good. She regarded the Apostles not merely as members of the great family of which God is the Father, but as brethren in Christ Jesus. She discovered in these distinguished servants of her Saviour—however dim, and obscure, and shaded by human imperfection—many features of their heavenly Master: she took

them to her home and to her heart: she was unto them as a sister. And perhaps I may be permitted to add, that this love of the good is one great evidence of the sincerity of our religion. "Do good unto all men, but especially to the household of faith," is the injunction of the Apostle. Are we not brethren? Let us then "see that we fall not out by the way." May we love the good—may we unite ourselves to them—may we give them our hands and our hearts, and go forth together in the strength of our heavenly Father, to bless and benefit all around us! O happy country which should be thus bound together! And more and more happy shall we, as individuals, become in proportion as our own state more nearly approaches to this. Blessed, thrice blessed, shall we be, when all hearts, tuned as it were, by the hand of God, and moved by the breath of Heaven, shall sound one harmonious and concordant note, and join in one heavenly song—"Glory to God, and good will to man;"—when our general aim, and our universal attainment shall be—"to love God, and to love one another."

C.

To the Editor of the Christian Observer.

THE prophecies contained in the Old and New Testaments have always been considered by competent judges as the strongest evidences of the truth of Revelation. Bishop Newton observes, that "it is one of the excellencies of the evidence drawn from prophecy, that it is a *growing* evidence; and that the more prophecies are fulfilled, the more testimonies there are and confirmations of the truth and certainty of Divine Revelation." It is extremely necessary, therefore, that every person who attempts to demonstrate the truth of Christianity by an appeal to the prophecies, should be well acquainted with the nature of the evidence they are intended to furnish, that he may not, through ignorance of this essential point, injure the cause he designs to defend.

Sir Isaac Newton (to whose opinions surely some deference is due) seems to have explained its nature accurately: he says, "The prophecies of the Old Testament were given, not to gratify men's curiosities by enabling them to *foreknow* things, but that, after they were fulfilled, they might be interpreted by the event, and the providence of God, not the interpreters, be then manifested to the world." If the opinion, then, contained in this quotation be correct, which I think is indisputable, it appears, that the evidence of Prophecy arises solely from those predictions which are already fulfilled; and that the office of an Interpreter of Prophecy is "not to foretel times and things by Prophecy, as if God designed him for a prophet," but diligently to collate the events recorded in profane history with Scripture predictions, in order to ascertain to which they allude. This being accomplished, we are able to encounter the infidel with this irrefragable argument, that since the records of Christianity contain predictions of events which did not occur till ages afterwards, the author of those records must be God—foreknowledge being one of the *peculiar* attributes of Deity. This statement, both of the *nature* of the evidence arising from prophecy and of the *office* of their interpreter, appears to receive additional confirmation from the obscurity of all prophecy previous to its fulfilment. The design of this obscurity is probably to discourage the attempt to predict future events, and to confine us to those which may appear to have been fulfilled. It is invariably found, that this obscurity is removed so completely after their fulfilment, that no rational mind can doubt to what event they allude. For instance, how clear and divested of all obscurity

do the prophecies relating to the Messiah now appear, to what they did before his advent; and since this has been the case hitherto, it is reasonable to conclude that such will be the case with respect to all that remain to be fulfilled.

On this ground, then, is it not to be lamented that commentators upon prophecy should not have adhered more strictly to this only safe rule of interpretation? An error in attributing a prediction of Scripture to some event already passed, is not attended with injurious consequences to the cause of Christianity; but when pious men predict, from the Scriptures, events which never occur, infidels rejoice and triumph, and religion is injured, undesignedly indeed, by her professed friends. That this has been the case, no one can doubt, who is acquainted with some of the comments on the prophecies that have appeared within the last twenty years. Opinions, not less discordant than extravagant, have been industriously propagated; and every individual, however illiterate, who imagined, that he perceived a new light thrown on the prophetic pages by some passing event, or who fancied that he could remove the veil from those on which it still remained, has deemed it improper to withhold his wayward fancies from "the public at large, and the religious world in particular."

It would not be a difficult undertaking in many instances to trace this assumption of prophetical powers, to that fruitful source of human actions—vanity. Especially may we apprehend this to be the case where we find these interpreters arrogating to themselves the merit of new discoveries, and insolently trampling upon the more unpretending suggestions of their learned and pious predecessors. This is an age of considerable pretension, but of little real learning; an age in which many philosophize who will not read. Young writers among us are apt to disdain the aid of our ancestors, whose ponderous folios contain extensive information and erudite discussion; and to aim at comprising within the compass of a modern pamphlet all that is to be said upon subjects of the most abstruse nature. From such efforts important results cannot be anticipated.

In some instances, we have seen with surprise that the professed object of these adventurous interpreters of the prophetic volumes has been peculiarly the instruction of the poor. Now I will freely own, that I am not aware in what manner this end is to be effected by publications of this kind. If, indeed, it be at all necessary to explain the prophecies to the lower orders of society, time, perhaps, would be most profitably employed, and the object best accomplished, by abridging some standard work on the Prophecies.

My main objection, however, to this sort of Quixotism in the interpretation of the Sacred Writings is founded upon the awful character of the Sacred Volume itself. A commentator upon Scripture assumes to himself, indeed, a most dignified, but a highly responsible office. To misrepresent, even undesignedly, the meaning of the Holy Spirit, is a most serious offence; and therefore the attempt to make Scripture accord with a preconceived human system or hypothesis, which may or may not be erroneous, ought to be deprecated by every pious mind. Surely it is a primary duty to inculcate upon all men the simplicity and docility of the primitive Christians. They delighted to dwell on the truths clearly revealed in the Scriptures, and left those of a more mysterious nature to be revealed by their great Author, at his own time, and in his own way. They, indeed, approached the mysteries of the Sacred Volume but with reverence and self-abasement. They approached them in the spirit of St. Paul, and exclaimed, "O the

depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and *his ways past finding out!*" Many parts of the holy Scriptures are still covered with a veil of mystery; covered, doubtless, for some wise purpose. It becomes us, then, to suffer that veil to remain, until the "fulness of the time be come," when it shall be withdrawn; and those things which are now seen only as "through a glass darkly," shall be seen "face to face."

Although the theological works of the present day are very numerous, how few comparatively are those which can be strictly classed under the head of "hortatory theology." There is no deficiency of either controversial or abstract writings on subjects connected with religion. But those which represent religion as an operative principle, influencing the will, refining the affections, assimilating the whole man to the image of God; and which, while they magnify the mercy of God, enforce the obligation of a holy life by the sanctions of the law, are more rare than the temper of the age would have led us to anticipate. Let those persons competent to the task, and who are desirous of edifying either the rich or poor of the Church of God, employ their time and talents in supplying this deficiency.

I cannot close these remarks in more appropriate words than those of Bishop Newton: "If we would confine ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; if we would be content with sober and genuine interpretation, and not pretend to be prophets, nor presume to be wise above what is written, we should more consider those passages which have already been accomplished, than frame conjectures about those which remain to be fulfilled. Where the facts may be compared with the predictions, there we have some clue to guide us through the labyrinth; and though it may be difficult to trace out every minute resemblance, yet there are certain strong lines and features which cannot fail of striking every one who will but impartially and duly examine them*."

Φιλαλήθης.

To the Editor of the Christian Observer.

ALLOW me as a Christian, and as a member of the Church of England, at whose altars I hope one day to minister, to thank your correspondent, D. W., for his truly interesting and important remarks on the prevalence of certain theological errors. Whoever is conversant with the present state of religion in this country, must be convinced, that at no time could they have been more seasonable. The church seems to be now rising from her slumber of ages. That pure fire which at a remote period burnt upon her altars, but which had almost become extinct, seems again to be bursting forth; and it therefore becomes an imperious duty on those who are concerned for her prosperity, to take heed that this fire be fed with hallowed materials. Your correspondent has manifested his anxiety on this point. Like a faithful watchman, he has raised his warning voice; and may the ministers of the sanctuary hear and attend!

Among the errors which he has so forcibly pointed out, there is one which, in my opinion, has done more to injure the cause of Christianity, and to promote the growth of impiety and infidelity, than any other—I mean *that of a fanciful and forced interpretation of Scripture.* The beautiful simplicity and perspicuity of Holy Writ, have too often disappeared amidst the allegorical, spiritual, or hidden meanings attached to them by fan-

* Dissertations on the Prophecies, Vol. ii. p. 163.

ciful interpreters; of interpreters whose chief design has been to discover a sense which the Holy Spirit, perhaps, never intended to convey. From the days of Origen, there have never been wanting those who have endeavoured to convert the Scriptures into a mere collection of mysteries, paradoxes, and enigmas. But it was reserved for the 19th century to produce a commentator who should offer the most mischievous apologies for sins which Scripture either expressly condemns, or is infinitely far from commending; including, in these apologies, even the crime of Judas! Without any intention of arguing on a subject on which it must be thought that every man who is contented with the plain and unsophisticated testimony of Scripture has made up his opinion, I wish simply to point out the impropriety and danger of such a course of conduct.

Let us consider, for a moment, *why* the delinquencies of men, in the main faithful to God and to religion, are recorded in the Bible.—In the first place, they serve the purpose of stamping the Scripture history with the character of truth: for as the best men are imperfect, a true history of them will transmit an account of the faults of conduct to which this imperfection led. But this is not the only object of such histories of the errors and sins of good men. Are they recorded, as some of the persons to whom I have referred appear to imagine, that we may plead them in excuse for our own faults? Certainly not. They are recorded in order to display the corruptions of our nature; our dependence upon God, and his hatred to sin wherever and by whomsoever committed. In the Scriptures we see nothing of that system of mitigation, of dilution, of extenuation, which prevails at present. *A crime* is not softened into an *error;* nor an *error* into an *innocent failing*. The sin and the sinner are strongly exposed and displayed. No attempt is made to soften the colourings, even though a portrait is to be presented of Abraham, or David, or Peter. God forbid, then, that we should depart from the practice of Scripture. The heart of man is always too ready to palliate its own transgressions, and to find an excuse for every error. Even the devout Christian is too often tempted to spare a darling lust; and, by a perversion of words, to ask, "Is it not a little one?" And it is chiefly from the testimony of Scripture, that this lust or sin is deeply offensive to God, that he is compelled to make the sacrifice. Had there been a single instance in which a sinful action had been palliated by the Holy Spirit, the "heart is" so "deceitful," so "desperately wicked," that it would have clung to that instance as a sort of license for the commission of ten thousand acts of sin. But, blessed be God! this is not the case. Iniquity is condemned by the Bible in all circumstances, and in every character. The sin of the saint is recorded, that we may shun it. Why, then, should *we*, for whose benefit it is thus transmitted, seek to diminish the effect of the record? Why should we wish (I must use a strong expression)—why should we wish to open a flood-gate to licentiousness? Better would it be, if we must err, to err on the other side of the question; and rather to heighten the aggravations of sin, than to seek for its alleviations. Such an error might possibly do no harm; for neither can sin be made to appear too odious, nor the standard of moral purity be raised too high.

There is also another danger attending this method of commenting on Scripture, and a danger of no common magnitude: I mean, that of lulling the consciences of the inconsiderate into a false security.—What can be more likely to produce this effect than the extenuation of characters condemned

in Scripture? The false shepherds are represented as crying, "Peace, peace, when there is no peace;" and is not such extenuation a crime of the same nature? Shall a man, then, who professes a regard for the eternal welfare of the soul, venture on an interpretation that at best can do no good, and is in reality fraught with such fatal consequences? Let me earnestly entreat all who are to feed the flock of God, to consider that the most effectual means, under God, of rendering their hearers holy, is to inculcate *universal purity*. Let them faithfully, in order to this end, point out the *crimes* of Scripture characters; let them condemn a sinful action, though it should be the action of "the man after God's own heart." Is the prevarication of Abraham recorded in Scripture? Far be it from us to palliate that which is a lie, and therefore offensive in the sight of God.—Are the crimes of David transmitted to us? Let us learn from his case how awfully a man may fall, who at one period of his life was truly devoted to God and delighted in holiness. Let us consider the misery of his after-life, and the pangs of that sorrow and penitence by which he returned to God.—Is the fall of Peter recorded? Then let us condemn that unbelief for which he wept so "bitterly."—Is it said of Judas, that it would have been better for him that he had "never been born?" Is his fearful end displayed as a warning to apostates? Then let us not seek to discover those alleviating circumstances in his character, or in his "damning deed," which shall tend to diminish the effect of his example. Let us not represent that death as the fruit of repentance, which was evidently the action of impatience and despair.

Neither will it be any excuse for such comments, to plead that they are intended to magnify the *mercy of God*, and to prove that no sinner is removed beyond the reach of mercy. I believe that "the blood of Jesus Christ cleanseth from all sin;" and that therefore it could have washed away the stain of the sin of Judas. But have we sufficient evidence to prove that he was a true believer in the Son of God, or to render nugatory those passages which certainly in their literal sense imply that he died as one without hope? The mercy of God may be extolled without these adventitious aids. No sinner need despair while the cases of a Manasseh, a Saul, and a Magdalen are recorded to prove the ability and willingness of God to save. But every apostate has cause to tremble, while they contemplate in the death of a Judas the consequence of their sin. Apostacy is a sin of the first magnitude; and shall the end of the *chief* apostate be construed into an argument for the safety of his soul? Shall a license be collected from his history to "deny the Lord who bought us;" and "to trample under feet the Son of God?" Oh, no! it is a capital offence to lessen the force of Scripture warnings; especially when it is considered that all the aids of Scripture, conscience, and reason are at times too feeble to rouse or to restrain the sinner.

Humbly hoping that these remarks may tend to check the progress of so mischievous an error,

I remain, &c.

IGNOTUS.

To the Editor of the Christian Observer.

No duty, perhaps, is more strongly inculcated in the Bible than the "fear of God." The texts upon this subject are not confined to either Testament—to the Law, or to the Gospel, to the commandments or the doctrines of the Bible. All breathe one and the same spirit; all teach the same great truth, that "the fear of the Lord is the beginning of wisdom." But how, then, it may be asked, are all these passages to be recon-

cited with such a passage as that which follows—"perfect love casteth out fear?" If all the true servants of God are to fear him, how is it that "perfect love," the perfect love of God, "casteth out fear?" Now, instead of at once replying to this question, I, perhaps, shall be forgiven, if I venture to offer a few plain observations upon the four following points:

I. In the *first* place, there is, I conceive, a wrong fear in religion.

II. There is a fear which is right.

III. In the first stages of religion, fear is apt to prevail over love.

IV. In the last stages of religion, love gradually banishes fear.

In the first place, there is a fear in religion which is wrong; and of this I will mention two cases.

That fear is wrong which proceeds from *false views of God.*—There are minds which delight to draw the most tremendous pictures of the Almighty. They take, for instance, some earthly potentate, the severity of whose justice is softened by no touches of mercy; and, adding to the portrait the qualities of infinite power and purity, they call this their God. I do not mean to say that such a state of mind is common; for excessive fear of God is by no means common, and, where it exists, often arises from other causes. Still such cases are to be found; and persons are still more commonly to be found, who, without going all the lengths of those to whom I have referred, yet form such notions of God, as are inconsistent with the love of God, and the hope of salvation. They contemplate God as armed for vengeance, not as clothed with love; as thundering from the throne of judgment, not as smiling on the seat of mercy. They remember that "in Adam all die," but forget that "in Christ all shall be made alive." Now, can we hesitate to say that such views of the character of God as are calculated to give us low notions of his mercy, and to fill us with slavish fear, are *wrong?* "God is love;" every work of his hand, every act of his Providence, the face of nature, the history of our lives, all constitute, as it were, one vast volume, which proclaims the love and the compassion of God Almighty. The Bible may be said to be one continued commentary upon the single text, "God is love." True religion, therefore, evidently casts out all such fear as this. True religion, I may say, "detests" such fear; holds no alliance with it, because it dishonours Him who is the great object of religion: it puts an idol in the place of God. Far, far, therefore, be such fear from all your readers, and from all who serve the God of Israel, the God of mercy, the "God who *so* loved the world, as to give his own Son to die for it."

Again; that fear is wrong which proceeds from *wrong views of our own character.*—There are persons who, with right views of God, have false views of themselves; who either mistake the requisitions of the Gospel, and then tremble because they do not comply with its demands; or who, though having just views of the Gospel, form a wrong estimate of their own faith and obedience to its doctrines. One individual, for instance, despairs because he has sinned after receiving the sacrament; another, because he imagines that he has committed the sin against the Holy Ghost; a third, because he thinks that he has not the witness of the Spirit in himself, which witness he imagines to be some direct communication from Heaven; another, because sin is not altogether subdued in him; another, because he is unable to discover, in his own works, sufficient to justify him in the sight of God. Now it certainly is very far from my intention to encourage myself, or your readers, to hope upon false grounds; to veil that sword of vengeance which is really lifted against the impenitent; to increase our courage by concealing our enemies. On the

contrary, it will be my endeavour hereafter to shew, that fear—strong, active, lively fear—is essential to the Christian character. But those of whom I am now speaking are not either the careless or the conceited. They are, some of them, men whose very humility, perhaps, is shutting their eyes upon the hopes and happiness of the Christian. They are, some of them, men who bow so very low before the throne of God, as not to see the sceptre of mercy which is stretched out to them. They are men whose eyes are so occupied and absorbed by the sword of wrath, which hangs over the path of the sinner, as not to see the sheath which mercy carries beside it for the true penitent. Is there any one of those who is honouring this paper with his attention, wretched because he is not sinless? Then let him remember, that Christ "came to seek and to save that which was lost." Or is he wretched because he has not some inward revelation of his own safety? Let him remember, that the witness of the Spirit is the "fruit" which the Spirit of God produces in our lives and tempers. Or does he despair because his own works, though holy, are not sufficiently holy to justify him? Then let him call to mind, that we are "justified, not by works of righteousness which we have done," but that "according to His mercy He saves us;" and that salvation is "the gift of God through Jesus Christ our Lord." In this case then, I venture to repeat the declaration—"Love casteth out fear," where "fear" is founded on false views of ourselves—where we expect in ourselves, that which God expects not—where we are turning our eyes from the Rock of our refuge—when we are miserable though God permits and invites us to be humble and happy.

But I now turn to the second point which I proposed to notice, viz. that there is a fear in religion which is *right;* and perhaps I cannot more conveniently treat this position than under the arrangement already adopted.—In the first place, then, *that fear is right which proceeds from right views of the character of God.* God is described in the Bible as an infinitely pure and holy Being. The angels are said not to be pure in his sight. Indeed, these heavenly hosts appear to have their other feelings absorbed in the contemplation of the holiness of God. "Holy, holy, holy, is the Lord of Hosts." Now he that is holy must hate sin; and accordingly of God it is said, that he hates it with a "perfect hatred," with a hatred, that is, unmitigated, as in man, by the touches of inward depravity. He hates it as perfect light abhors perfect darkness.—But that which God hates and punishes, man must evidently fear. We must fear, therefore, the commission of sin. We must fear the consequences of sin. All that is sinful must fill us with horror. We must shrink from it as from the touch of pollution—as from the dagger of death—as from that which if unrepented of, if unwashed by the blood of Christ, is to separate us from God, and to give us to the "worm that never dies." But, it may be asked, is not this to contradict what has been said before? I answer, No. What has been affirmed amounts to this—Before we have sinned, we must fear sin, because God is holy: when unhappily we have sinned, we must not despair, because God is merciful.

Again; that fear may be said to be right *which proceeds from right views of ourselves.*—If man were as upright as he originally proceeded from the hands of his Maker, even then, the example of Adam may teach us, that we have sufficient cause for the fears suggested by the weakness of our nature and the strength of our temptations. And I need not say how greatly the causes of fear are increased by that corruption which the sin of our first

parents has entailed upon us. But upon this point I will not dwell. If any of your readers doubt the necessity of caution and apprehension, let him look into the state either of the world, or of his own heart, to be convinced. Who, for instance, can look into himself, and not discover his weakness and corruption? Who has not, at times felt himself break down at what appeared to be his strongest point? Who has not, in some particular instance, felt the most despicable temptation overcome him? Who has not passed, with the most painful rapidity, from a state of communion with God and delight in religion, to that of coldness, and worldliness, and guilt? In like manner, let any person who doubts upon this point look at the histories of Noah, of Lot, of Abraham, and of David; and then say whether it does not become us to "pass the time of our sojourning here in fear." May I then be permitted to express my hope, and to offer my humble supplication to God, that all your readers may be distinguished by a holy distrust of themselves—by a deep sense of weakness—by a conviction that their safety is to be secured, not by "might nor by power," but by the "Spirit" of "the Lord." Let us remember, that when in Scripture we are encouraged to be strong, it is to "be strong in the Lord, and in the power of his might;" that when we are stirred up to "work out our salvation," it is by the consideration, that "God worketh in us both to will and to do;" that when the author of the Hebrews collects from their graves, and causes to pass in review before us the mighty dead who have fought and conquered in the spiritual conquest, he attributes their victory, not to their strength, but to their "faith:"—"by faith they subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of the sword." Their triumph was achieved, on the one hand, by a distrust in themselves, and on the other by a spirit of confidence in the Almighty. Their song of gratitude was, "Not unto us, O Lord, not unto us, but unto thy Name be the praise."

III. But without more delay, I shall now notice the third proposition, which I stated in the opening of this paper, viz. that in the first stages of religion, *fear is naturally apt to prevail over love.*—When the eyes of a sinner first open upon the truths of religion, an awful prospect appears to lie before him. He discovers, that he has long been sinning against a holy and just God—that he has been "dead in trespasses and sins"—that he has stood on the very edge of perdition. He looks behind him, and shudders to behold the mere plank, as it were, by which he has crossed the gulf. He looks before him, and sees chasm within chasm, which must be passed, rock upon rock which must be climbed. He looks around him, and searches in vain for many companions of his march, who he has reason to fear have fallen, and perished for ever. He looks within, and finds nothing which corresponds to the size and complexion of his dangers. Unaccustomed as yet to cast himself upon God, to prove the abundance of the mercy of God, and the power of his arm, his heart sinks within him. The terrors of the Lord seem to be let loose upon him, and no deliverer appears. The awful picture given in Job, seems almost to describe his own circumstances:—"In thoughts from the vision of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake: then a spirit passed before my face; the hair of my flesh stood up." I am well aware, indeed, that the awe which thus seizes upon the mind is not the same in all cases; that it will be proportioned, in some degree, to the

greatness of our sins—to the strength of our imagination—and to the fulness with which we are led to contemplate the vengeance of God. Nor do I by any means deem it right for the preacher of the Gospel to busy himself in exciting those intense and tumultuous feelings which are, perhaps, as much calculated to disorder the mind as to reform it: but still I know, that feelings analogous to these are often awakened—and awakened, I believe, not by the language of enthusiasm, but by the language of Scripture—by just views of the consequences of sin—and I may add, by the merciful movements of that Spirit, who prefers that his servants should "suffer" for a time here, in order to their "reigning" for ever in heaven. Now, then, in this stage of religion, when the sinner is familiar only with a part of its system, when he has not overcome the shock of discovering his own guilt and danger, is it wonderful that for a season *fear should prevail over love*—that he should overrate his difficulties—that he should darken the avenue by which hope enters—that he should perceive little but clouds and shadows hanging over the path of his pilgrimage? And need any of your readers who are in such a state of mind be urged to hasten their escape from it; not by shutting their eyes upon their dangers, not by taking the awful leap, as it were, in the dark—but to escape from it *by a farther advance* in religion.

And this was the fourth point to which I proposed to call the attention of your readers, viz. that, in the *last* stages of religion, "love begins to prevail over fear."—At first, as has been said, the man who discovers his guilt is naturally more occupied by his dangers than by any hopes of deliverance from them. He naturally surveys the depth and darkness of his dungeon, before he discovers the ray by which it is lighted. He discovers the disease before he recognizes the Physician. But, when such a person continues to pray to God, to study his Bible, to use diligently and devoutly the means of grace which a good God has provided for him, comfort by degrees breaks in upon him—"light springeth up in the darkness." He gradually, by the Divine mercy, discovers how precisely the religion of Jesus Christ is suited to his state—how tenderly it treats the penitent sinner—how ample a remedy it provides for his case—how it strives to bind up the bruised reed. He discovers, also, the infinite tenderness of the Divine Character. From the cleft of the rock, as it were, he sees the skirts of the Divine Glory pass by him—and hears the title and attributes of God proclaimed—"the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Especially, he beholds God as the God of the Gospel—as the "God and Father of our Lord Jesus Christ"—as the God who "spared not his own Son, but freely gave him up for us all." Can he fail, then, under the Divine blessing, to love a God such as this? Will not the fears springing from his views either of the character of God or of his own defects insensibly lessen? Will he not feel an increasing confidence, that so merciful a God will not abandon so infirm and helpless a creature? Is not every weaker feeling likely to be absorbed by the growing sense of the Divine goodness? Is not the love of God, of his Saviour, likely by degrees, to become his master passion, his ruling principle? If I may be allowed to borrow an illustration from those two persons, who seem to have been the appointed heralds of the dispensations of fear and love, I should say, that the words of St. John, with reference to himself and to his Master, apply to the case I am describing—to the decay of fear and

growth of love—"*He* must increase, but *I* must decrease." The stars must fade as the sun arises; and twilight vanish in the blaze of day.

And now, by way of bringing this, I fear too much extended, discussion to an end, I will simply say, that I must not be considered as stating, that the love of the Christian is ever so complete in this state of being as entirely to banish fear—that his perception, either of the goodness of God or of his own growth in grace, may ever entitle him here to cast away a feeling so salutary and so suited to a fallen creature. The perfect love which casteth out fear probably refers to heaven; that perfect state to which the true servant of God is daily and rapidly advancing—to that day of which he now sees but the dawn—to that hour when he shall no longer see through a glass darkly, but see even as he is seen, and know as he is known, and love as he is loved. Then indeed, shall love, in the strongest sense, cast out fear. Then shall fear utterly cease, when danger is entirely removed, and corruption completely annihilated. Then shall we be "like God, for we shall see him as he is."

And now let me be allowed to say, especially to the inexperienced in religion, to whom alone, indeed, I have the smallest pretensions to speak; Let them look at this picture of religion:—it does not present to them, as some have imagined, a system of terrors, but a dispensation of love. It shews them, if I may so describe it, a chain of gold by which the joys of angels are let down to man. Who, then, will not value religion? Who will trample upon this pearl of great price? Who will not sell all he has, that he may buy this? Who will put such a possession to hazard—stake it upon a remote chance of long life—upon the uncertain penitence of a sick and dying bed? Who will risk it in a rash intercourse with its enemies, or by exposure in an atmosphere unfavourable to it?

Do we desire to reach heaven, and taste of that perfect love which casteth out fear? Then may we all remember, that we are not to be transported thither in a chariot of fire, but are to rise to it by the patient and laborious steps of penitence, and faith, and obedience, and self-denial, and watchfulness and prayer—are to rise to it from the lowly foot of a Saviour's cross. O, then, may one and all of us, in order to this end, under Divine grace, adopt the resolution and practice of St. Paul: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away."

C.

FAMILY SERMONS. No. LXXVI.

Gen. vi. 8. "*And the Lord said, My Spirit shall not always strive with man.*"

IN "the days that were before the flood," it is said, "they were eating and drinking, and knew not till the flood came and took them all away." So completely were they absorbed, either by the pleasures or business of life, that when the floodgates of wrath were opened, only one family had prepared to encounter the overwhelming tide. But had God, without warning, at once devoted his creatures to destruction? Had the floodgates of wrath been opened without preparation? Had the Father of the universe at once emptied the vials of indignation upon his creatures? An examination of the text will enable us to reply to these and some other important questions. And to this end, it will be my endeavour to offer some observations in proof of the four following positions.

I. That there is much in the nature of man to oppose the movements of the Holy Spirit.

II. That the interferences of the Holy Spirit are many and great for our safety.

III. That there is a time after which the Spirit ceases to interfere.

IV. That this time is the moment of our ruin.

I. It appears, in the *first* place, that there is much in the nature of man to oppose the movements of the Holy Spirit.

In man, as he was first created, doubtless there was much to assist and promote the movements of the Spirit of God. As there is in the plant much to assist the action of the sun in promoting its growth; as in every part of nature, there is much to promote the end for which God designed it; so man also was formed to yield to that blessed influence which would have made him good and happy. But man fell—and, from that instant, his nature took the part of sin, and opposed the will of God. Such is the description given of our present state in the Bible. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary one to the other." In like manner, says St. Paul, speaking of the conflict between good and evil in the nature of man, between the Spirit of God and the corruptions of the heart, "I delight in the law of God after the inward man; but I see another law in my members warring against the law in my mind, and bringing me into captivity to the law of sin." Such then is the real state of our hearts by nature, and it is of vast importance to be fully aware of it, that we may guard against its consequences. Allow me to say, that it is almost certain, that there are some among ourselves who think too favourably of the state of our own minds—who fancy that we have more disposition to right than wrong—who conceive that, if the Spirit of God were to descend upon us, he would find a soil congenial to his labours, and would see a harvest at once spring up under the sunshine of his presence. But this is not the state of any heart by nature.—I will not deny that there is a difference in the natural character of men. But in none is that difference so great, as to render the heart propitious to the movements of the Spirit. Mark the expression of the text; "My Spirit shall not always STRIVE with man." There is then a struggle between the movements of God, and the corruptions of man. God finds in the soul, not a friend but an enemy—not a heart to which he is a welcome guest, but a heart occupied by very different possessors—by deep-seated lusts, and indwelling corruptions. Let me then say to you, Look to the state of your own minds. Indulge no fond conceits of your own excellence. Remember that there is no law to exempt you from the common destiny of man; that the common curse of human nature has fallen upon you; that the widespread leprosy of corruption has seized you; that if good shall ever predominate over evil in your soul, it is to be considered, not as an achievement of your own, but as the triumph of your God. O could we pierce the cloud which conceals the mighty movements of the hand of God, how many arrows of conviction should we see, discharged from Heaven, and blunted by the stony bosom of man. Remember this, and feel that a heart so hard is not to be trusted, or flattered, or neglected; but that, by earnest prayer, we are to call down those dews of grace by which alone it can be softened and prepared for the seed of religion.

II. But, *secondly*, it appears from the text that the *interferences of the Spirit of God are many and great for our safety.*—The inhabitants of the world before the flood, as it appears, had little or no conception of the storm that was about to break

over their heads. But it is equally evident that this state of ignorance was their own fault, and not the appointment of God. If any one had said to them, "Your God has long been speaking to you by his ministers; has been warning you of the evil and danger of sin; has been stretching a drawn sword across your guilty path; has announced to you, by many a herald, the awful ruin that approaches"—they would probably have answered, "No: God has done nothing for us. He gave us over to our corruptions, to the dominion of the world, and of the devil; and we have seen and felt nothing of the movements of Providence till now that the foundations of the world are broken up, and a flood is about to destroy the whole creation of God."—But would these declarations have been just? Was it the fact that God had done nothing for them? Did he in the first instance stretch out his arm only to scourge and to slay them? Had not the showers of mercy preceded the tempest of wrath. Had not the sun of his grace shone on them before the clouds began to lour? Hear the text; "My spirit shall not *always* strive with man." Hence it appears, that God had *long* striven with them; that he had employed months, and years, and ages in order to rescue a guilty world; that he had been long warning, teaching, admonishing; that he had sent them his Spirit, but they had resisted it. "The day of the Lord" did, indeed, at length overtake them "as a thief in the night"—with all the silence and secrecy of the most unexpected assailant. But this ought not to have been their state. God had striven with them till his mercy was exhausted, till patience would have been weakness; till the perfection of his nature required that Mercy should quit the throne, and Justice take it. And this is applicable to ourselves. You may perhaps feel disposed to say, that God has done little for your soul; that, if you were now to die and perish, the stroke would not have been preceded by those visitations of mercy, by those movements of the Spirit in your favour, which ought in justice to precede so awful a punishment. You might indeed say this; but, if you did, you would betray your own ingratitude without criminating the character of God. No: God, from your infancy, has "striven" with you: he has visited you by his Spirit: he has himself contended, and he has strengthened you to contend with your corruptions: he has watched you in the hour of danger: he has stood ready to interfere with a mighty arm, had you but called upon him: he has checked you in a thousand crimes, prompted you to a thousand virtues, detached you from sin, and called you to religion. He has spoken to you upon the bed of sickness; communed with you in the hours of darkness; breathed upon you from the pages of his word; touched your conscience with a mysterious hand; filled you with many a wish, perhaps with many a resolution, to be good. How vast is the contrast between the dealings of God and man! Look into the world, and men are warring one with another; army is drawn out against army, and each man sharpening his sword "to flesh it" upon the body of his brother. God also "strives" with man, not to destroy, but to save; not to wound, but to heal; not to rob him of any right, but to give him a title and right to heaven; not to possess himself of the inheritance of man, but to impart to man the treasures, the glory, the unmixed goodness and unclouded happiness of heaven. He is "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Shall we then complain of such a God? Shall we basely charge any part of our deficiencies upon him? Will you not call to mind how numerous are the mercies which have hitherto

been wasted and abused by you, and humble yourself at the foot-stool of the Divine compassion?—In order, under the Divine blessing, to lead you to this course of conduct, I proceed to observe,

III. That there is a *period at which it appears that the Spirit of God ceases to act upon those who resist him.*—There is, doubtless, a point at which mercy would begin to be weakness. At that point, of course, the mercy of God, which cannot be indulged at the expense of his other qualities, must stop. And such is the case which is placed before us by the text. God, from the commencement of the world to the period of the flood, had been in vain pouring out his mercies upon mankind. Justice now demanded that the punishment of their crimes should be inflicted; that an example should be provided for all generations, that "God would not be mocked." Then it was, he declared, "My Spirit shall not always strive with man,"—"he has passed beyond the proper limits of compassion—he has exhausted the stores of grace. Mercy will no longer lift up her shield to oppose the weapon of wrath. Man has sinned, and he must suffer." God said, and it was done. And how tremendous was the result! The "fountains of the great deep were broken up;" the "windows of heaven were opened:" "all in whose nostrils (except Noah and his family) was the breath of life, died;" and "every living substance was destroyed."—Is the picture awful? If so, remember, that it is sketched, not as a fiction of the imagination, but as the record of a fact; and of a fact designed, not merely to punish the sufferers at that period, but to inscribe, as upon an awful monument, for future ages, the solemn lesson, that those who resist God must expect Him to depart from them.—And permit me to observe, that although the departure of the Spirit from ourselves is not now marked by any such awful outward demonstration, still, as surely as we have sinned up to the assigned point—as surely as the measure of our iniquities is full—so surely has the Spirit of God abandoned us to our corruptions and our ruin.—I may, at this instant, be speaking to some person who, though he has not actually reached this tremendous point, may, by his long-continued negligence of the admonitions of conscience and the voice of God, be fast approaching it. I may be speaking to some who, though they know they are wrong, neglect to do better—to some who have a secret persuasion that their way of life does not fit them for death, and who yet refuse to change it—to some who, though they design to mend, as yet delay the work of reformation—to some who are by degrees stifling the voice of conscience and quenching the light of Heaven. I do then most solemnly adjure such persons to beware of their ruin. The Spirit of God shall cease to strive with you. The season of grace may be already nearly gone bye. The year prayed for by the great Intercessor may have already been granted, and have nearly expired; and the final sentence be about, perhaps, instantly to be executed—"Thou shalt cut it down." Is this, then, I ask, a situation in which it is wise or safe to trifle; to wear out life in cavilling at religion, in the indulgence of the body, or in laying some flattering unction to the soul? By all the joys of heaven, and the terrors of hell; by all the powers of God to save, or to punish; by all the agonies of Christ; by his "cross and passion," all endured for you; and by those agonies which, if impenitent, and unchanged by the Spirit of God, you yourselves shall be called to endure, I adjure you to "awake and arise, that Christ may give you light."—And, the more to impress this duty upon you, I would beg you to con-

sider the fourth and last point to which I proposed to call your attention, viz. that,

IV. The *departure of the Spirit of God is the final destruction of the soul.*—How awfully is this truth illustrated in the text! The Spirit of God ceases to strive with the inhabitants of the world. And what ensued? At once, the floods descended,—and dismissed the whole creation, not merely to an untimely grave, but to the dread judgment-seat of an angry God.—My brethren, it is terrible to read even of their earthly suffering. It is terrible to conceive the mother grasping her perishing child—to fancy a man escaping for a few moments, perhaps, by his accidental elevation, the growing ruin, but at last sucked in by the overwhelming waters—to see one dark and immeasurable grave gradually swallowing up all the fair creation of God. But carry your view, I beseech you, beyond the grave. There is a lake, compared with which, these horrible waters are as the fountains of life and streams of joy—the "lake that burneth with brimstone and with fire." There is a grave, to which this universal charnel-house is as the abode of peace and happiness—the "pit whose smoke ascendeth for ever and ever." Endeavour, I entreat you, to realize the scene at that awful hour when the mother shall, perhaps, feel herself, or see her child overwhelmed by that fiery flood; when the man, proud in his fancied security, shall behold its flaming waves now swell to his feet, and now rise to his breast; when the grave of hell, the Tophit of everlasting destruction, shall yawn upon a guilty universe, and thousands of the unholy and impenitent shall descend into it, and the "smoke of their torments shall ascend for ever—their groans outlast the sphere of nature—and their agonies only begin to be when time shall be no more. O, my brethren, "what manner of men ought we to be," when, on the one hand, such torments must be endured by the hardened and impenitent sinner—when, on the other, a God of mercy, a dying Saviour offers to all men a free ransom, an escape from these torments, an entrance, and an enduring inheritance in the regions of unutterable peace and glory!—May God give us a heart to accept the offer! But let us not delay—"Now is the accepted time; now is the day of salvation." The intercession of Christ is still offered. The Spirit of God still strives with us. From the altar of our God a voice speaks: "Come unto me, all ye that are weary and heavy laden"—"if any man sin, he has an Advocate with the Father, Jesus Christ the Righteous." Come, then, and let us seek our Comforter and our God. Come and let us devote ourselves to him who is able and willing to "save to the uttermost all who come unto him through Jesus Christ."

MISCELLANEOUS.

To the Editor of the Christian Observer.

OBSERVING that a book, entitled "A Comparative View of the Churches of England and Rome," has hitherto escaped your notice, and that, I believe, of most other Reviewers, and conceiving that, however laudable it may be in its design, able in its execution, and correct and useful in many of its arguments and inferences, it contains some sentiments upon the most important subjects, erroneous in their nature and pernicious in their tendency, I am induced to call the

attention of your readers to some remarks upon them, and to prevent, if possible, the mischief which they are calculated to produce.

The general subject of the work is likely to attract and to conciliate many, especially among the clergy. It professes to declare, distinctly and exclusively, the doctrines of the Established Church. And the station and character of the author secure for it a peculiar degree of weight and respect. He speaks on theological points *é cathedrâ*; and, however the propriety and utility of their application may have been doubted by some, his learning and critical acumen are scarcely denied or disputed. But all these advantages only make it the more necessary to caution the public against any errors which they may serve to accredit; and we must not give way, no, "not for an hour," to one who "seemeth to be somewhat," even "a pillar" in the church, where the fundamental truths of religion are concerned.

It is my intention to appeal "to the law and to the testimony," to the Scripture—to its authorised expositions, and to some of the most justly eminent amongst our elder divines, against a few of the decisions of our modern Professor of Divinity; trusting to his candour and love of truth for some alteration in a second edition of his work, if I should be able to prove any part of his statements to be neither safe nor true.

In his third chapter, the author professes to "review the doctrinal Articles of our Church, in order to exemplify the effects of her rejecting the authority of tradition, as a rule of faith, and founding her doctrines on the sole authority of Scripture." It might have been thought that the discussion of this subject, like that of the rest of which he treats, would involve alone the Churches of England and Rome; since the latter is the only church, or even, I believe, the only sect, that admits the authority of tradition as a rule of faith. But the Professor thinks fit here to travel out of his record, in order to seize, or rather to create, an opportunity of aiming a side-blow at some of his Protestant and even ministerial brethren—men who differ from *himself* in some material points of doctrine, and whom he therefore represents as differing from their common standard—the Established Church.

He employs the 9th, 10th, 11th, 12th, and 13th Articles of our Church as the vehicle for this attack; and he prefaces his introduction of this apparently extraneous matter with this plausible reason: that otherwise "the whole purport of these Articles would not be understood."

The doctrines to which these Articles relate, viz. *original sin, the influence of Divine grace, and justification by faith*, constitute the very basis of religious truth. The language of the Articles themselves many have thought most explicit and forcible; but we shall see how, what I must venture to call, dextrous sophism can obscure their clearness and impair their force.

He begins with the 9th Article. What he affirms with regard, both to its near approach to the decree of the 5th session of the Council of Trent, and its diversity and distinction from that decree, is easily verified by a reference to Father Paul's History. The anathemas, of which that decree is composed, fully justify his assertion. But surely at this point he might have stopped short, and declined the gratuitous and bold assertion, that the Article was "designed virtually" to oppose an error directly contrary to that of the Pelagians, which it professes to refute, when no trace of such design is discoverable in any authorised comment or contemporary history. On the contrary, the words of the Article are considered, by Bishop Burnet and many other

distinguished writers, as best agreeing with the views of St. Augustin and his followers; which judgment, whether right or wrong, may be fairly set against the *ipse dixit*—the supposed design of the Professor.

Again; as there are two versions of the Article of equal authority, it would surely have become an author, whose dictum is of so much authority, to have compared carefully the English with the Latin version, before he ventured to rest an argument upon shades and degrees of difference in the force of adverbs. Had he taken this step, he would, perhaps, have been struck with the strength and extent of the corresponding adverb in the Latin *Quàm longissimè;* and would possibly have been disposed, in compliance with the rules of sound criticism, to explain the most, by the least, ambiguous term—the spoken and varying language, by that which is dead and unvarying. I shall conclude what I have to say upon this article by referring the Professor to the Homilies of our Church for an answer to his assertion respecting the probable practical effect of the doctrine of the natural man's utter depravity in the sight of God. He acknowledges the authority of the Homilies by classing them, though in a somewhat lower rank, with the Articles amongst his witnesses to the doctrines of our Church. Let him, then, consult them, and he will find that man is expressly said "of himself, and by himself," (i. e. in his natural, unconverted state) "to have no goodness." (Vide 2d part of the sermon of the Misery of Man.) And man is said, in another Homily, to have not a spark of goodness, (Vide first part of the sermon for Whitsunday.) It is here, however, necessary to observe that these quotations refer to spiritual goodness in the sight of God, not merely to that benevolence which is beneficial to society. And surely we hazard nothing in saying that these expressions do little less than describe the condition of man as that of one who has "altogether lost original righteousness." Yet, be it remembered, that humility was inculcated in the writings, and displayed in the practice, of the writers of the Homilies, perhaps, not less than in the writings or conduct of those who promise themselves a plea of *modest dignity* at the dreadful Day of Judgment. Moreover, we leave it to the Professor himself to solve the following problem—how he himself can now affirm the doctrines of the Homilies to be unfavourable to that practice, when he must, as a step to his Professor's chair, have subscribed to these very Homilies as "*containing godly and wholesome doctrine.*" I shall not enter into the abundant scriptural testimonies to the truth of the doctrine thus unequivocally asserted in the Homilies, and amply justified, I conceive, by the Article—contenting myself with having thus endeavoured to demonstrate the inefficiency of the Professor's argument in favour of his own opinions.

We come next to the 10th Article. And here we find the Professor justly triumphing over his original opponent, the Papist, in the direct and well-grounded opposition which this Article maintains against the unscriptural statements of the Church of Rome. We cordially join in his triumph, embracing, as we do, the correct and complete view given by the Article of the influence of Divine grace, and admiring the remarkable precision and force of its expressions. They breathe the very spirit, and almost echo the words, of Philippians, chap. ii. ver. 3: "It is God which worketh in you both to will and to do of his good pleasure." But on turning to our author's professed exposition of the "whole purport" of this comprehensive Article, and to his application of it

to other errors, which he supposes its authors to have had also in their contemplation, it is impossible not to be confounded at discovering such narrowness of view in so capacious a mind, and such perversion of judgment in an understanding, as to many points, so correct and acute.

In the first place, here, as in the former case, there is an assumption of a design in the framers of the Article, to which neither the letter nor the spirit, in my judgment, give the slightest warrant. The Professor assumes in the authors of the Article, the design of "opposing the error of those who deny a joint agency in the work of salvation."—Now, without entering upon the question whether such an opinion in a peculiar sense be erroneous or not, let any unprejudiced man take up the Article, and, seeking for what Dr. Marsh professes to give him, *its whole purport*, say whether any such design can be fairly inferred, from its language, and whether the leaning of the expressions, to say the least, is not to a most opposite intention on the part of the writers. In the next place, upon this groundless assumption, he erects the argument, which he supposes the Article to hold against its fancied opponents. "It positively declares" (he says), "that the grace of God worketh with us, that we may do good works acceptable to God, and therefore signifies, that we must work out our own salvation, the grace of God co-operating." The Article certainly affirms what Dr. Marsh states it to affirm, and as certainly warrants the conclusion he draws from it—when applied to the case of those believers in Christ who are, through their belief, disposed thus to co-operate. It says all this. But although this is the truth, and nothing but the truth, is it the whole truth? Does not the Article, in addition, say that which, though passed over by Dr. Marsh, is no less essential to a right view of the subject, and is just as necessary to an exposition of "the whole purport" of the Article, as the clause which he quotes and employs? Let it then be observed, that *preventing grace* is described in a former clause of this Article as primarily indispensable to the performance of good works, acceptable to God through Jesus Christ. Now of this we hear nothing in the argument grounded by the Professor upon the Article. This portion of it did not appear, I suppose, to be made of as pliable materials as the rest. It could not be forced into the line of battle: it would not range against his antagonist error, and therefore, it was left in the back-ground. But I would ask, is such a mode of argument worthy of a professor, or even of a disputant in the schools? Would it be considered as even creditable special pleading, to rest a forced and far-fetched argument upon the last half of a passage, on the presumption that the reader will forget the first? To establish, or to illustrate the doctrine, when drawn out in its full proportions from our scriptural Article, and not as mutilated by Dr. Marsh, is impossible in a communication of this kind.

The reconciliation of the preventing grace of God with the free-will of man, is a mystery, unfathomable by us. But we must not, on that account, permit our belief in the indispensable necessity of that previous influence, to be in any degree shaken or lowered. We must admit the reality of such an influence, or make our Article, and even the word of God, a liar. Nor, if this doctrine be scripturally explained and urged, need we fear the Antinomian consequences predicted by Dr. Marsh in so positive and dictatorial a tone? St. Paul, a preacher of the grace of God, was also a preacher of righteousness. And the doctrine we are defending is, in the passage above quoted, laid down as the basis and foundation of his exhortation to

the most assiduous Christian diligence. "Work out your own salvation with fear and trembling; for it is God which worketh in you, (not only) to do (but) *to will.*"

I have thus attempted to expose, and briefly to controvert, two errors, which appeared to me of vital importance, in a work of considerable merit and notoriety; and I hope, should these observations be inserted, to complete my examination of the subject by some remarks on Dr. Marsh's view of justification, as stated in his discussion of the three following Articles.—My attention was directed to this part of the work, by a mistaken, but now convinced friend; and this circumstance has perhaps made me more anxious to check, according to my little ability, the progress of the fascinating delusion.

Should this paper meet the eye of the author, whose sentiments it is designed to canvass, I trust he will receive it, as from one who, having been a familiar acquaintance, cannot but wish him well—from one who desires to address him with all due respect for his superior talents and acquirements, his zeal for the church and friendly character—but who, at the same time, wishes and prays, that he may be more and more disposed by the teaching of the Spirit, to apply to himself the doctrine of our universal depravity, and that he may seek and receive for himself the fulness of that *preventing* and co-operating grace, which is the gift of God, and which is manifested by the fruits of a holy life.

S. W.

To the Editor of the Christian Observer.

In perusing the life of Archbishop Usher, written by Dr. Richard Parr, his lordship's chaplain, at the time of his death, I was much struck with the "Directions," which this pious prelate was "used to give those who were newly entered into Holy Orders." Perhaps the insertion of them in your valuable pages, may be both useful and agreeable to many of your readers.

Φιλοπατερον.

"1. Read and study the Scriptures carefully; wherein is the best learning and only infallible truth. They can furnish you with the best materials for your sermons, the only rules of faith and practice, the most powerful motives to persuade and convince the conscience, and the strongest arguments to confute all errors, heresies, and schisms. Therefore be sure, let all your sermons be congruous to them; and to this end it is expedient, that you understand them, as well in the originals, as in the translations.

"2. Take not hastily up other men's opinions, without due trial, nor vent your own conceits; but compare them first with the analogy of faith and rules of holiness, recorded in the Scriptures; which are the proper tests of all opinions and doctrines.

"3. Meddle with controversies and doubtful points, as little as may be, in your popular preaching; lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

"4. Insist most on those points, that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life. Press these things home to the conscience of your hearers, as of absolute necessity; leaving no gap for evasions; but bind them as close as may be to their duty. And, as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message, as near as may be, in God's words, that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end, it is necessary to back all practical precepts and doctrines, with apt proofs from holy Scriptures; avoid-

ing all exotic phrases, scholastic terms, unnecessary quotations from authors, and forced rhetorical figures; since it is not difficult to make easy things appear hard; but to render hard things easy, is the hardest part of a good orator, as well as preacher.

"5. Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach *experimentally*, and your hearers perceive, that you are in good earnest; and press nothing upon them but what may tend to their advantage, and which yourself would venture your own salvation on.

"6. Study, and consider well, the subjects you intend to preach on, before you come into the pulpit; and then words will readily offer themselves: yet think what you are about to say, before you speak; avoiding all uncouth, fantastical words or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt, and make your sermons and persons the subjects of sport and merriment.

"7. Dissemble not the truths of God in any case; nor comply with the lusts of men; nor give any countenance to sin by word or deed.

"8. But above all, you must never forget to order your own conversation as becomes the Gospel; that so you may teach by example as well as by precept, and that you may appear a good divine every where as well as in the pulpit; for a minister's *life* and *conversation* is more heeded than his *doctrine*.

"9. Yet, after all this, take heed you be not puffed up with spiritual pride of your own virtues, nor with a vain conceit of your parts or abilities; nor yet be transported with the applause of men, nor dejected or discouraged with the scoffs or frowns of the wicked and profane."

"To which I shall add (says the biographer) one advice more, which I received from a person of great worth and dignity in the church, who had it from the mouth of this great master of persuasion. It was concerning *reproof*; where men were to be dealt with, who lay under great prejudices and vices, either by education, interest, passion, or ill habits—cases of much frequency—and therefore to render admonitions of greater force upon them, his direction was, to avoid giving the persons, intended to be wrought upon, any alarm before hand, that their faults or errors were designed to be attacked; for then the persons concerned look upon the preacher as an enemy, and set themselves upon their guard. On such occasions he rather recommended the choosing of a text, that stood only upon the borders of the difficult subject, and, if it might be, seemed more to favour it; that so the obnoxious hearer may be rather surprised and undermined, than stormed and fought with."

He would also exhort those, who were already engaged in this holy function; and advised them, how they might well discharge their duty in the Church of God, answerable to their calling, to this effect:—"You are engaged in an excellent employment in the church, and intrusted with weighty matters, as stewards of our great Master Christ, the great Bishop: under him and by his commission, you are to endeavour to reconcile men to God, to convert sinners, and to build them up in the holy faith of the Gospel, that they may be saved, and that repentance and remission of sins be preached in his name. This is of the highest importance, and requires faithfulness, diligence, prudence, and watchfulness. The souls of men are committed to our care and guidance, and the eyes of God, angels, and men are upon us; and great is the account which we must make to our Lord Jesus Christ, who is the supreme Head of the Church, and will at length reward or punish his servants in the minis-

try of the Gospel, as he shall find them faithful or negligent; therefore, it behoves us to exercise our best talents, labouring in the Lord's vineyard with all diligence, that we may bring forth fruit, and that the fruit may remain. This is the work we are separated for and ordained unto: we must not think to be idle or careless in this office, but must bend our minds and studies, and employ all our gifts and abilities in this service. We must preach the words of faith, that men may believe aright, and the doctrine and laws of godliness, that men may act as becomes Christians indeed; for without faith no man can please God, and without holiness no man can enter into the kingdom of heaven."

To the Editor of the Christian Observer.

THE doctrine of these extracts bears so exactly against the perversions of some modern Calvinists, as well as the objections of some partially inflamed opponents, that I trust the name will not deter you from inserting them. In that case, I may perhaps translate a few other passages, and send to you.

Your constant reader and servant,

T. S.

Augustine thus writes to Hilary: "The law commands, that attempting to perform its commands, and being weary of our infirmity under the law, we may learn to ask the aid of grace." Thus also to Asellus: "The usefulness of the law is to convince man of his own infirmity, (or *sickness, infirmitate*), and compel him to implore the medicine of grace, which is in Christ." Again, to Innocent of Rome: "The law commands; grace communicates the power of performing." The same to Valentinus: "God commands what we are not able to do, that we may know what we ought to ask of him. The law is given for this purpose, that it may make you guilty *(reos)*, that being made guilty, you may fear; fearing, that you may seek pardon; that you may not trust in your own strength." Again: "The law is given that, from a great one, it may make a little child *(parvulum)*; that it may shew thee, thou hast no strength for righteousness of thyself; and that so, being poor, unworthy, and destitute, thou mayest flee unto grace."

"God hath shut up all under unbelief, not that he may destroy all, or suffer all to perish, but that he may have mercy upon all—to this end, that, leaving the foolish opinion of their own virtue, they may learn that they stand and are upheld by the hand of God alone;—that, naked and empty, they may flee to his mercy, may lean on this alone, may wholly hide themselves in it, may seize this alone for righteousness and merits, which in Christ is held forth to all, who both seek it and expect it in true faith. For God, in the precepts of the law, is the rewarder only of perfect righteousness, of which we are all destitute. On the other hand, he appears as a rigorous Judge of wickedness. But in Christ, his face, full of grace and lenity, shines forth even towards miserable and unworthy sinners."

"The third use, and that which is principal, and more nearly respects the proper end of the law, hath its place towards the faithful, in whose hearts the Spirit of God now flourishes and reigns. For though they have the law written and engraven by the finger of God on their hearts—that is, they are so affected and animated by the direction of the Spirit, that they desire to obey God—they yet profit two ways by the law. For it is to them the best instrument (*organum*), by which they may learn better every day, and more certainly, of what kind that will of the Lord is, to which they aspire, and be confirm-

ed in the knowledge of it. For although a servant may be now prepared in the whole earnestness (*studio*) of his mind, to approve himself to his master; yet he deems it necessary to search out more accurately, and to observe the manners of his master to which he would prepare and accommodate himself. Neither let any one of us exempt ourselves from this necessity; for no one, as yet, has so far penetrated into wisdom, that he cannot, by the daily teaching of the law, make fresh progress in the purer knowledge of the Divine will. Then because we need, not only instruction, but likewise exhortation, the servant of God will derive this advantage also from the law; that, by the frequent meditation of it, he may be excited to obedience, he may be strengthened in it, he may be drawn back from the slippery path of transgression. For, in this manner, it behoves the saints to urge themselves forward, who, according to the Spirit, would aim at the righteousness of God, with as much alacrity as possible. Yet they are always burdened by the slothfulness of the flesh, so that they may not go forward with the commanded promptitude. The law is a scourge *to the flesh*, with which, like a dull and slothful ass, it may be driven to the work: yea, to the *spiritual* man who is not yet delivered from the weight of the flesh, it will be a continual spur, which will not suffer him to be slothful. Truly David had respect to this use when he celebrates the law with those illustrious commendations; 'The law of the LORD is undefiled, converting souls; the righteousnesses of the LORD are right, rejoicing the hearts; the command of the LORD is clear, enlightening the eyes,' &c. Again: 'Thy word is a lamp unto my feet, and a light unto my paths;' and innumerable other things which he pursues, throughout that whole psalm. Nor do these things oppose the sentiment of Paul, by which is shewn not what use the law affords to the regenerate, but what it can of itself, confer on man. But here the prophet shews (*canit*) with how great advantage, by the reading of his law, the *Lord* may instruct those whom he inwardly inspires with a readiness to obey. Neither does he seize the precepts alone, but the promise of grace annexed to the things, which alone maketh that sweet which is bitter. For what less amiable than a law, if it only by demanding and threatening, urge the souls with terror, and torture them with anguish? Especially David sheweth that in the law he apprehended the Mediator, without whom there is no delight or sweetness. While some unskilful persons are ignorant of this, they vehemently (*animosè*) explode Moses altogether, and order the tables of the law to depart; because, indeed, they think that it is foreign to Christians to adhere to the doctrine which contains 'the ministration of death.' Let this *profane opinion* be far removed from our minds; for Moses excellently taught, that the law which, among sinners, can produce nothing except death, ought to have a better and more excellent use in the saints. For thus, when about to die, he enjoined to the people, 'Place in your hearts all the words which I testify to you this day, that ye may command them to your children, and teach them to keep, and do, and fulfil all things which are written in the volume of this law, because they are not in vain commanded you, but that each of you may live in them.' (Deut. xxxii. 46.) But if no one can deny that a perfect exemplar of righteousness shines forth in it; either we must have no rule of living rightly and justly, or it is unlawful to depart from it. Truly there are not many, but *one* perpetual and inflexible rule of living. Therefore as David describes the life of a righteous man as continually occupied in the meditation of the law; let us not refer

that to one age, because it is most fit for all ages, even to the end of the world. Nor let us, on that account, be frighted or flee from its institution, because it prescribes a far more exact holiness than we shall perform, while we carry about the prison of our body; for it does not perform, respecting us, the office of a rigorous exactor, who is not satisfied except with the task fully performed; but in this perfection to which it exhorts us, it shews the mark, to which, it is not less useful to us, than, according to our duty, to press forward during our whole life. If in this pursuit (or *contest, contentio*) we do not fail, it is well. For the race (*stadium*) is our whole life, the space of which being run through, the Lord will grant us, that we may possess that mark (or, *goal, metam*), to which, at present, our endeavours press forward at a distance."—Calvin's Inst. Book II. ch. vii. sect. 9, 10, 12, 13.

To the Editor of the Christian Observer.

I READ with attention the Review of Marsh's Sermons, in a former Number, particularly your observations on St. John, xxi. 15. On referring to the Syriac Version which I chanced to have by me, I found that Boderianus had translated the passage, *Schemeoun Barjouna, amas me plusquam* HI? which rendering, if it be correct, confirms the more general explanation of the question. My reasons for troubling you on this subject are, my own ignorance of Syriac, and the hope that some of your correspondents, conversant in that language, might have the goodness to state whether the above translation be strictly literal; because in such case, I apprehend all doubt respecting the true import of the question would be at an end.

I am, &c.

I. O. Z.

To the Editor of the Christian Observer.

HAVING read the first paragraph of the "additional notes," published to strengthen the Rev. Mr. Norris's attack on the Bible Society, I was so much surprized at the author's calumny, respecting "the fundamental principle" of this institution, as to be prompted to examine some of the remaining pages. I thought to myself, if the whole volume be written in the same spirit as this Appendix, it is no wonder that certain members of the church establishment are alarmed. But, as I had the means of ascertaining the truth or incorrectness of one assertion there made by the author, I determined to institute an inquiry. This assertion regards the patronage of a "venerable prelate," to a Bible Association in London; which Mr. Norris denies to have been given, and declares (page 480) that his lordship's "name has been indecently brought *forward*, DOUBTLESS, *without his consent or privity, to lure the servants of the neighbourhood to the meeting*." Now, the *prima facie* evidence was against Mr. Norris: for that highly respected diocesan has, in so many places and different ways, shewn his attachment to Bible Institutions, and has been so remarkably liberal towards the Parent Society itself, that I fully expected to find both his name and his purse regularly tendered, in support of the Cavendish Square Bible Association. Accordingly, on applying to the Secretary, I was gratified by the perusal of an original letter, from Sir THOMAS BERNARD, Bart. than whom the Church of England has not a more zealous and sincere friend. I subjoin a copy of the letter alluded to.

"Wimpole Street, Feb. 14, 1814.

"Dear Sir,

"I have great pleasure in informing you, that the BISHOP OF DURHAM *has kindly allowed his name to be proposed as Patron of*

the Cavendish Square Bible Association.

"Upon my informing him, that you had said subscriptions would not be wanted, he desired I would present you, in his name, with 10*l.*, towards incidental expenses; to which I beg leave to add five guineas on my own part, and inclose them both.

"Should the Committee persevere in their wish, that I would take the chair at the meeting, I will endeavour to obey them, unless I can induce a more proper person to undertake it.

"I cannot conclude this letter without expressing my sense of the obligation which I, in common with other Christians, owe to you and the other gentlemen, for your exertions in this most important of all subjects.

"I have the honour to be, &c.

"T. BERNARD."

"*Joseph Christian, Esq.*"

The very fallacious and uncandid representations which (on a cursory view) I discover in Mr. Norris's volume [illegible] have prevented [illegible] of any reply. I [illegible] these few days [illegible] perused this self-[illegible] tion: and though [illegible] it to be undeserv[illegible] on account of its [illegible] I, nevertheless, a[illegible] it has done muc[illegible] therefore ought to [illegible] its genuine colour[illegible] direct charges here brought against some of the Dignitaries and other Clergy of our Established Church—the scandalous insinuations preferred against the Committee of the Bible Society—the very rude attacks made on the character and conduct of various individuals who have advocated this cause—and the effrontery with which the author repeats allegations, after they have been officially contradicted—most surely demand exposure and public castigation from some able pen.

I am, &c.

VERAX.

REVIEW OF NEW PUBLICATIONS.

The Evidence and Authority of the Christian Revelation. By the Rev. THOMAS CHALMERS, Minister of Kilmany. London: Cadell and Davis. 1814. 12mo. pp. 266.

THE valuable little treatise which we here announce to our readers, contains the substance of the article "Christianity" in the Edinburgh Encyclopædia, and was justly deemed by the proprietors of that work worthy of a separate publication for general reading. By their permission and advice, it appears in the present distinct and portable form: and we doubt not that its intrinsic excellence, together with a considerable degree of novelty upon a subject sufficiently hackneyed, will recommend it to the perusal of a very large class of sincere inquirers after truth. Its style is in general plain and unadorned, though with occasional touches of vivacity and of eloquence; and though generally correct, betrays here and there "a minstrel of the Scottish border."

To say that the sentiment and the argument of this little work shews an acquaintance with the models of the North, will convey an idea favourable or unfavourable to the reader, according as he may have been accustomed to view in the light of safe or unsafe guides, the labours and the principles of the present Scotch school of philosophers and metaphysicians. It appears to us to be a very ingenious attempt to apply the principles of

the later philosophy (we use that term in its best sense) to the evidence and authority of the Christian Revelation. It is well known that the basis of the Baconian philosophy, to which frequent appeal is made in this work, is experiment: and that its conclusions are drawn from the legitimate sources of actual phenomena, which are the objects of observation and experience. This grand principle to which we owe much of what is valuable in the discoveries of Bacon himself, unquestionably led, by slow but sure steps, to the immortal and immutable *principia* of Newton. In later times, chemistry and the other sciences have been placed upon the same sure basis. And, partly by the operation of the same principles, the theory of the human mind has undergone the most complete revolution. Des Cartes, Malebranche, Locke himself, the glory of theorists, and after him Berkley, with his giddy and motley train of disciples, have been, on this subject, brought to the touchstone of "common sense" and experience; and, as to many points, "found wanting." And the Newton of the metaphysicians, Dr. Reid, has erected a system on their ruins which bids fair to maintain its place amongst the lasting monuments of truth. The system of this new mode of philosophising has been, in all cases, the same—to sacrifice the argument *a priori* for that *a posteriori*—to trace principles from phenomena—to reason from what is certain to what is uncertain—to induce general laws from particular and well-investigated facts—above all, to ascertain the limits of knowledge—to reject all self-originating hypotheses—to classify and arrange the results of actual experience—and patiently to await the season of happier discovery, where sufficient data are not yet afforded for forming our conclusions.

To these principles, then, Mr. Chalmers now appeals in behalf of the first and greatest of sciences; and he demands only the same disposition of mind, and the same mode of argument now universally applied to other investigations, in order to effect complete conviction as to the truth and authority of the Christian Revelation. Christianity, like all other sciences, he considers as having been in times past too much under the dominion of sciolists and speculatists. A number of positions had been assumed, *a priori*, according to which the authority of Revelation had been weighed and determined. Natural Religion, as it is called, had been made to take precedency of Revelation; and certain dogmas, obtained no one knows whence, except circuitously from the Scriptures, and by a perversion of them, had been laid down as the golden rule of right and wrong—a rule by which the Scriptures themselves were to be tried and sentenced. Hence, as might have been expected, inextricable confusion ensued. The defenders of religion found themselves strangely perplexed, when called upon to bring that which is infinite to be measured by their own finite rules. Infidels took every possible advantage of so dubious and unsteady a ground. The strongest of all causes was endangered by the weight of its useless armour: and the "wisdom of God in a mystery" was discredited, by having unaccountably become in the hands of too many of its advocates,

"Vain wisdom all, and false philosophy."

To remedy this involved and inverted order of things, and to clear away the rubbish which at once obstructed our view and encumbered the foundations of the venerable pile, is the noble object of our author. In order to this, upon the Baconian principle, he introduces, in the first instance, the religion of Jesus Christ itself to tell its own tale.—What is Christianity? It is the substance of a report said to have been delivered by a certain number of

recorded witnesses, and purporting to contain the will of the Supreme Being. It is a history of Jesus Christ, the reputed Son of God, and delegated Messenger of Heaven—a history of his life, his doctrines, and his miracles. Now the first question that presented itself to the mind of the Baconian philosopher, upon the proposal of such a history, would not, it is presumed, be, What appearance ought such an illustrious Being to assume—what ought to be the purport of his message—a message from the skies—a communication from God to man? No: it would be directed, first of all, to that which is the plainest, and most open to experience and analysis in the *phenomenon*, viz. "What is the *evidence* I have that this is a true history? What assurance have I that such a person as Jesus Christ did actually appear; that such miracles were wrought; that such doctrines were delivered? The nature of such doctrines, it is very possible, may be obscure. I have no example before me of other revelations, to prove whether it will be so or not. Much less have I any precedent to supply me with any previous knowledge of these doctrines. But I have precedents innumerable as to the other points. No investigation is more easily conducted than that of historical evidence. The plainest and most undeniable demand upon my reason is, that I should bring this historical document to the same test to which I bring all other documents. And the obvious advantage attending this method of proceeding will be, either that I shall discover a fallacy in the evidence for the truth and genuineness of the document itself, which will at once entitle me to reject it as a forgery—or I shall be compelled to acknowledge it as a well-founded and veritable record. In this latter case, what further shall I have to do? Why, surely, to adopt it as true: and then, instead of previously determining what a Divine revelation *ought to be*, humbly to learn in its pages what a Divine revelation *is*. Having no sufficient ground even for conjecturing what a Being so mysterious, so remote, so highly exalted in the majesty of his essence and the perfection of his attributes, would condescend to communicate to so low a creature as man: I have, in this case, only to receive with thankfulness that which God is here plainly recorded to have communicated, and attentively to study the contents of this communication."

From this very slight statement of the principles assumed by our author in his developement of the evidences of Christianity, it will clearly appear that he lays the main stress of his appeal upon the external, or, more properly, the historical evidences. And it will appear, indeed, that the novelty and peculiar feature of his argumentation is found in this, viz. the importance of considering the Scripture-record merely as a record standing on human testimony, and supported by the ordinary tests of historical truth. This he conceives to be the view necessary to be *first* taken of these Divine writings. A reference to their contents, in *the first instance*, has, in his judgment, a tendency to mingle two kinds of evidence which it is of the utmost consequence to keep asunder. By the mixture of these two species of evidence, a kind of mystery is thrown over the subject, which, on the one hand, makes the infidel bold in the presence of the strongest external evidence; and, on the other, renders the honest disciple timid and scrupulous in the acceptance of the most valid testimony. An objection to the contents of the record, or a prepossession in their favour, will in fact produce a similar effect; and will be found to impair the *mechanical* advantage with which the weight of historical evidence, perceived absolutely, and by itself, acts upon the mind. This mixture

of argument, it is further stated, is in the highest degree unphilosophical. The evidence arising from testimony can have no affinity, can admit no juxta-position, with that arising from the contents of the record; so that even were those contents in the highest degree improbable, the evidence from testimony would remain the same; and the question of truth or falsehood, after all, resolve itself into this—Is it easier to receive the phenomenon of an obscure and mysterious revelation upon such testimony, or to receive the opposite phenomenon that such testimony is false? Is it the most practicable to account for the difficulties of the record, if true, or for its existence and general reception if false? And the answer plainly meant to be implied by the author is this:—I can much more readily admit the truth of the record on sound historical evidence, than I can admit its falshood from any supposed incongruity in its contents. The testimony I judge of by rational and incontestable rules; the doctrines are at best but the subject of conjecture. Prove to me only that the revelation has taken place in the manner and with the authority stated, and I then sit down, with my grammar and lexicon, to examine its contents and receive it in its proper character, *as* it is written, and *because* it is written.

The intelligent reader will here perceive the weapons of the grand master of philosophical scepticism in the northern school turned, by his countryman, with considerable dexterity against himself. But before we proceed to offer the very few humble observations which have occurred to us in examining this work, we shall present a few extracts from the work itself, either to prove that we have not misrepresented this truly Christian philosopher, or to afford the means of our refutation, if we have.

The work is divided into ten chapters, of which we shall state the subjects in their proper order.

"On the Principles of Historical Evidence and their Application to the Question of the Truth of Christianity.—On the Authenticity of the different Books of the New Testament.—On the Internal Marks of Truth and Honesty to be found in the New Testament.—On the Testimony of the original Witnesses to the Truth of the Gospel Narrative.—On the Testimony of Subsequent Witnesses.—Remarks on the Argument from Prophecy.—Remarks on the Scepticism of Geologists.—On the Internal Evidence, and the Objections of Deistical Infidels.—On the Way of Proposing the Argument to Atheistical Infidels.—On the Supreme Authority of Revelation."

In the first chapter, Mr. Chalmers opens his system with the following able introduction:—

"Were a verbal communication to come to us from a person at a distance, there are two ways in which we might try to satisfy ourselves, that this was a true communication, and that there was no imposition in the affair. We might either sit in examination upon the substance of the message; and then, from what we knew of the person from whom it professed to come, judge whether it was probable that such a message would be sent by him; or we may sit in examination upon the credibility of the messengers.

"It is evident, that in carrying on the first examination, we might be subject to very great uncertainty. The professed author of the communication in question may live at such a distance from us, that we may never have it in our power to verify his message by any personal conversation with him. We may be so far ignorant of his character and designs, as to be unqualified to judge of the kind of communication that should proceed from him. To estimate aright the probable authenticity of the message from what we know of its author, would require an acquaintance with his plans, and views, and circumstances, of which we may not be in possession. We may bring the greatest degree of sagacity to this investigation; but then the highest sagacity is of no avail, when there is an insufficiency of data. Our ingenuity may be un-

bounded; but then we may want the materials. The principle which we assume may be untrue in itself, and therefore might be fallacious in its application.

"Thus, we may derive very little light from our first argument. But there is still a second in reserve,—the credibility of the messengers. We may be no judges of the kind of communication which is natural, or likely to proceed from a person with whom we are but imperfectly acquainted; but we may be very competent judges of the degree of faith that is to be reposed in the bearers of that communication. We may know and appreciate the natural signs of veracity. There is a tone and a manner characteristic of honesty, which may be both intelligible and convincing. There may be a concurrence of several messengers. There may be their substantial agreement. There may be the total want of any thing like concert or collusion among them. There may be their determined and unanimous perseverance, in spite of all the incredulity and all the opposition which they meet with. The subject of the communication may be most unpalatable to us; and we be so unreasonable, as to wreak our unpleasant feelings upon the bearers of it. In this way, they may not only have no earthly interest to deceive us, but have the strongest inducement possible to abstain from insisting upon that message which they were charged to deliver. Last of all, as the conclusive seal of their authenticity, they may all agree in giving us a watchword, which we previously knew could be given by none but their master; and which none but his messengers could ever obtain the possession of. In this way, unfruitful as all our efforts may have been upon the first subject of examination, we may derive from the second the most decisive evidence, that the message in question is a real message, and was actually transmitted to us by its professed author." pp. 1—4.

Having assumed the credibility of the messenger to be the fact which lies immediately and solely open to reason, in the case of the Christian message, the author thus proceeds to the developement of his plan.

"To form a fair estimate of the strength and decisiveness of the Christian argument, we should, if possible, divest ourselves of all reference to religion, and view the truth of the gospel history, purely as a question of erudition. If at the outset of the investigation we have a prejudice against the Christian religion, the effect is obvious—and without any refinement of speculation, we see at once how such a prejudice must dispose us to cast suspicion and distrust to the testimony of the Christian writers. But even when the prejudice is on the side of Christianity, the effect is unfavourable on a mind that is at all scrupulous about the rectitude of its opinions. In these circumstances, the mind gets suspicious of itself. It feels a predilection, and becomes apprehensive lest this predilection may have disposed it to cherish a particular conclusion, independently of the evidences by which it is supported. Were it a mere speculative question, in which the interests of man, and the attachments of his heart, had no share, he would feel greater confidence in the result of his investigation. But it is difficult to separate the moral impressions of piety, and it is no less difficult to calculate their precise influence on the exercises of the understanding. In the complex sentiment of attachment and conviction, which he annexes to the Christian religion, he finds it difficult to say, how much is due to the tendencies of the heart, and how much is due to the pure and unmingled influence of argument. His very anxiety for the truth, disposes him to overrate the circumstances which give a bias to his understanding, and through the whole process of the inquiry, he feels a suspicion and an embarrassment, which he would not have felt, had it been a question of ordinary erudition." pp. 14, 15.

The authority of the Christian records having been in this manner placed on the same ground with that of other records of ancient days, Mr. Chalmers has no difficulty in triumphantly arguing its abundant superiority over every other. Why is the progress of Christianity, with its different circumstances, to stand on the attestation of the Roman historian Tacitus? It is also attested, in a far more direct and circumstantial manner, in the annals of another author—in a book

called, 'The History of the Acts of the Apostles, by the Evangelist Luke.' Both of these performances carry on the very face of them the appearance of unsuspicious and well-authenticated documents. But there are several circumstances, in which the testimony of Luke possesses a decided advantage over the testimony of Tacitus. These circumstances are well stated by Mr. Chalmers, p. 21. The author then makes some important observations, as to the value which would have been attached to the testimony of Tacitus, on the supposition that he had been still more circumstantial in his details of Christianity.

"Whence this unaccountable preference of Tacitus? Upon every received principle of criticism, we are bound to annex greater confidence to the testimony of the Apostles. It is vain to recur to the imputation of its being an interested testimony. This the apologists for Christianity undertake to disprove, and actually have disproved it, and that by a much greater quantity of evidence than would be held perfectly decisive in a question of common history. If after this there should remain any lurking sentiment of diffidence or suspicion, it is entirely resolvable into some such principle as I have already alluded to. It is to be treated as a mere feeling,—a delusion which should not be admitted to have any influence on the convictions of the understanding." p. 25.

Many pertinent observations of a similar nature occur in this chapter: particularly those in which the author blames Lardner for not enumerating amongst the witnesses to Christianity such of the original writers themselves in the New Testament as have given a decisive testimony to others, as Peter to Paul, Luke to his own "former treatise." Why should their inspiration *alone*, render them unworthy, or dubious witnesses to historical truth?—The chapter thus concludes:—

"All we wish for, is, that the arguments which are held decisive in other historical questions, should not be looked upon as nugatory when applied to the investigation of those facts which are connected with the truth and establishment of the Christian religion, that every prepossession should be swept away, and room left for the understanding to expatiate without fear, and without incumbrance." pp. 33, 34.

The four succeeding chapters descend more particularly into those historical evidences on which the truth of the New-Testament history depends; and they consider respectively the four capital positions:—1. That the different pieces which make up the New Testament, were written by the authors whose names they bear, and at the particular time which is commonly assigned to them: 2. That the New Testament itself contains divers internal marks of truth and honesty: 3. That there was nothing in the situation of the New-Testament writers, which leads us to perceive that they had any possible inducement for publishing a falsehood: 4. That the leading facts in the history of the Gospel, are corroborated by the testimony of others. These several positions are, we think, both admirably argued, and brought powerfully to bear upon the general object of the work. But as they must of course in substance be found in the immortal pages of Leslie, Paley, Skelton, Lardner, Leland, &c., we shall not detain the reader by repeating them.

The sixth chapter, on *the argument from prophecy*, though treating it as "another species of evidence for Christianity, distinct from the testimony of its supporters," yet views the subject of prophecy in the same historical or circumstantial light in which other species of evidence had been examined. Were we called upon to estimate the comparative worth of the different chapters of the work, we should perhaps say, that we are as little pleased with this, as with any in the volume. The concep-

tions of the author appear to us to have been obscure, both as to the degree and as to the nature of the evidence arising to Christianity from prophecy. The question of *interpretation* is here so intimately blended with the *existence* of prophecy, as such, as scarcely to admit of complete reduction into his "exoteric" plan. The most valuable part of the chapter is that, we think, in which he treats of the testimony afforded by the present state of the Jews, to the truth of their own and of the evangelical writings.

The seventh chapter, however, abundantly compensates for any supposed deficiency in the sixth. The late discoveries of geologists render the science of geology an important department in the theory of the evidences for revealed religion. So many persons have now-a-days learnt to

"drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That He who made it, and reveal'd its date
To Moses, was mistaken in its age,"

as to render the subject highly important.—The just and appropriate reply given by the author to all these deep speculations, is this: Admit a higher antiquity in the world, than any ordinary reader of the Bible may have imagined,

"in what possible way does it touch upon the historical evidence for the New Testament? The credibility of the Gospel miracles stands upon its own appropriate foundation, the recorded testimony of numerous and unexceptionable witnesses. The only way in which we can overthrow that credibility is by attacking the testimony, or disproving the authenticity of the record. Every other science is tried upon its own peculiar evidences; and all we contend for is, that the same justice be done to theology. When a mathematician offers to apply his reasoning to the phenomena of mind, the votaries of moral science resent it as an invasion, and make their appeal to the evidence of consciousness. When an amateur of botany, upon some vague analogies, offers his confident affirmations as to the structure and parts of the human body, there would be an instantaneous appeal to the knife and demonstrations of the anatomist. Should a mineralogist, upon the exhibition of an ingenious or well-supported theory, pronounce upon the history of our Saviour and his miracles, we *would* call it another example of an arbitrary and unphilosophical extension of principles beyond the field of their legitimate application. We *would* appeal to the kind and the quantity of testimony upon which that history is supported. We *would* suffer ourselves to be delighted by the brilliancy, or even convinced by the evidence of his speculations; but we *would* feel that the history of those facts, which form the ground-work of our faith, is as little affected by them, as the history of any storm, or battle, or warrior, which has come down to us in the most genuine and approved records of past ages." pp. 175—177.

To the same effect, in p. 183—

"Even admitting, then, this single objection in the subject of our Saviour's testimony, the whole length to which we can legitimately carry the objection is scepticism, or that dilemma of the mind into which it is thrown by two contradictory appearances. This is the unavoidable result of admitting both terms in the alleged contradiction. Upon the strength of all the reasoning which has hitherto occupied us, we challenge the infidel to dispose of the one term, which lies in the strength of the historical evidence. But in different ways we may dispose of the other, which lies in the alleged falsehood of our Saviour's testimony. We may deny the truth of the geological speculation; nor is it necessary to be an accomplished geologist, that we may be warranted to deny it. We appeal to the speculations of the geologists themselves. They neutralize one another." p. 183.

The plain fact is, that neither has our Saviour declared the age of the world, nor has Moses himself, as expressly as the objectors would imply. The method chosen by Mr. Chalmers to silence their objections, stands, we think,

amongst the first-rate instances of clear, and solid, and manly argumentation.

But it is in the eighth chapter in which our author treats the *internal*, or rather the *doctrinal*, evidence, and the objections of deistical infidels, that he most fully developes his system, and revels, if we may so speak, in all the luxury of his new and truly philosophical positions. We should but feebly repeat, what perhaps we have feebly stated at the beginning of this article, as the substance of our author's powerful demonstrations, were we to give the contents of this chapter in any words but his own. It contains, in fact, a virtual surrender of the *doctrinal* evidences of the Christian revelation, at the shrine of the historical:—a surrender of them, be it observed, not as indefensible, but as inconclusive, and as mainly inapplicable to the purpose of producing conviction in the mind of the Deist. All the fine-spun theories, all the beautiful anticipations of truth *a priori*, with the exquisite delusions wrought by them in the brains, both of master and disciple, whether Deist or Christian, are swept away by the powerful hand of the Baconian philosophy, to make room for the calm and steady light of actual "experience and the evidence of facts."

"It is the glory of Lord Bacon's philosophy, to have achieved a victory over all these delusions—to have disciplined the minds of its votaries into an entire submission to evidence—to have trained them up in a kind of steady coldness to all the splendour and magnificence of theory, and taught them to follow, with an unfaultering step, wherever the sure though humbler path of experiment may lead them.

"To justify the cautious procedure of the inductive philosophy, nothing more is necessary than to take a view of the actual powers and circumstances of humanity; of the entire ignorance of man when he comes into the world, and of the steps by which that ignorance is enlightened; of the numerous errors into which he is misled, the moment he ceases to observe, and begins to presume or to excogitate; of the actual history of science; its miserable progress, so long as categories and principles retained their ascendency in the schools; and the splendour and rapidity of its triumphs, so soon as man understood, that he was nothing more than the disciple of Nature, and must take his lesson as Nature offers it to him." p. 193.

In the application of these rigid principles to the investigation and comparison of evidences for the truth of the Christian Revelation, Mr. Chalmers proceeds with a confidence which shews the fullest reliance on the strength of his cause.

"Give us facts. Give us appearances. Show us how, from the experience of a life or a century, you can draw a legitimate conclusion so boundless in its extent, and by which you propose to fix down both the processes of a remote antiquity, and the endless progressions either of nature or providence in future ages. Are there any historical documents? . . . . The administration of the Supreme Being is coeval with the first purposes of his uncreated mind, and it points to eternity. The life of man is but a point in that progress . . . . . We are not able to collect the law, or the character of this administration from an inference so momentary. We therefore cast our eye on the history of past ages. We examine every document which comes before us. We compare all the moral phenomena which can be collected from the narratives of antiquity, &c."

The chapter concludes with a noble testimony to the unrivalled labours of Bishop Butler, in the department of internal or doctrinal evidence, in which, though little stress is laid on it by our author himself, yet he confesses much may properly be said, and much has been said, to the silencing if not utter confusion of infidel speculatists, even on their own ground.

The ninth chapter proposes the argument to atheistical infidels, and contains the somewhat-staggering position, that, "viewed purely as an intellectual subject, the

mind of an Atheist is in a better state of preparation for the proofs of Christianity, than the mind of a Deist." In this statement, it is true, the author lays out of the case any possible stubbornness of disposition to which the Atheist may owe his negative creed. He supposes him to be a consistent, an impartial Atheist. And then, happier than the Deist,

"he has no God of nature to confront with that real, though invisible power, which lay at the bottom of those astonishing miracles, on which history has stamped her most authentic characters. Though the Power which presided there should be an arbitrary, an unjust, or a malignant being, all this may startle a Deist, but it will not prevent a consistent Atheist from acquiescing in any legitimate inference, to which the miracles of the Gospel, viewed in the simple light of historical facts, may chance to carry him." p. 230.

The importance of the above quotations will, we are sure, if duly considered, excuse their length in the eyes of our readers. Our further observations on this, as well as other parts of the general system, we reserve for the conclusion. —We shall only add, in the meantime, that the tenth chapter, "on the supreme Authority of Revelation," proceeds "passibus æquis" with all the rest; and appropriately closes the foregoing statement with the admonition, that "if the New Testament be a message from God, it behoves us to make an entire and unconditional surrender of our minds to all the duty and to all the information, which it sets before us." In short, the question, according to the author, to be henceforth asked by all *philosophical* divines is not this—"What *thinkest* thou?" but, "What *readest* thou?" —The following striking and practical appeal on behalf of the Bible, closes the whole.

"Its authencity must be something more than acknowledged. It must be felt, and, in act and obedience, submitted to. Let us put them to the test. 'Verily I say unto you,' says our Saviour, 'unless a man be born again, he shall not enter into the kingdom of God.' 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God.' 'Justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood.' We need not multiply quotations; but if there be any repugnance to the obvious truths which we have announced to the reader in the language of the Bible, his mind is not yet tutored to the philosophy of the subject. It may be in the way, but the final result is not yet arrived at. It is still a slave to the elegance or the plausibility of its old speculations: and though it admits the principle, that every previous opinion must give way to the supreme authority of an actual communication from God, it wants consistency and hardihood to carry the principle into accomplishment." pp. 265, 266.

Having thus closed our account of the principles of this little work, and produced such extracts as we think will confirm our view of it; we see at once a large field of observation opening before us. Our desire, however, and perhaps our office being principally to give a clear and definite view of the contents of the several works before us, and then to leave the reader to form his own opinion upon them, we shall only endeavour to help his judgment on the present occasion by a few very general observations, and leave the rest to his private consideration.

The subject of the evidences for Christianity is, doubtless, placed here somewhat in a new light: and the principles of a new, but now sufficiently established, and most rational system of philosophy are applied to their investigation.—But it may be said, that to apply the principles of any philosophy to Christianity, is to spoil it; that Platonism spoilt it; that Gnosticism spoilt it; that especially the Aristotelian jargon of the middle ages spoilt it; and therefore that the Baconian philosophy may do

the same. But the reply is most obvious—that it is not philosophy, as such, which is likely to spoil a system of the highest wisdom and built on the solid foundations of eternal truth—it is a *false* philosophy; a "philosophy," like that alluded to by the Apostle, which is linked with "vain deceit."—Only assume any given system of philosophy to be true; and, as all truth is congenial, such a system cannot possibly work to the injury or defeat of any other kind of truth. Maintaining therefore, as we do, with every sober inquirer after truth, the accuracy of the philosophy of Lord Bacon, we need no other warrant than its truth, for the safety of its application to this greatest of subjects.

What perhaps renders its application to Christianity the more appropriate is what may be called its characteristic modesty,—a modesty by which it is led so cautiously to determine its own limits. Whilst with an almost exclusive courage, it grapples with every object within the boundary assigned; it yet most religiously abstains from "intruding into those things which it hath not seen,"—and thus presents the most edifying contrast to those theorists, who are "vainly puffed up by their fleshly minds." In fact, in the volume before us, the march of philosophy has stopped exactly at the point where the older writers commenced their career. Their system entered immediately upon the substance, not to say depths, of the sacred record itself. Our author's system, on the contrary, applies itself to the validity of its authority, and to the fitness of the channels through which it has been conveyed. His humble, though not therefore less commendable, labours have been directed to build up those fences which an unholy ardour for unveiling the mystic glories of the temple had broken down; and to recover from unwarranted disregard, those exterior courts which serve at once as the ornament and the safeguard of the inner veil.

The fault—and we are not disposed to think the system or argument of this little work faultless,—of Mr. Chalmers's work, is, we conceive, of a nature most opposite to that to which we have referred. It is not that we doubt whether this mode of philosophizing be applicable to those points to which Mr. Chalmers has so skilfully applied it; but whether it has not in his hands, stopped short of something at which it might legitimately have aimed, and declined some departments of investigation for which, in the outset, he had perhaps, too hastily proclaimed its incompetency.

When we hear of the total surrender of reason in judging of the contents of the sacred record, we have just so much jealousy for the honour of that crowning faculty of man, "majestic, though in ruins," as to turn round and look from whom the sound proceeds. And, if we find that it proceeds from the lips of as safe a guide and as true a philosopher as the author, we are only tempted to inquire further, what use may be made of this sentiment, should it ever be adopted on his authority as a cry, an unmeaning watch-word, by other persons less considerate, or less unbiassed than himself. Without agreeing with Mr. Locke upon "the distinct provinces of faith and reason," we must confess there is much of shrewdness in that saying of his, upon the subject: "I find every sect, as far as reason will help them, make use of it gladly: and where it fails them, they cry out, It is matter of faith, and above reason*." And the use we would make of the observation is this, to state the danger of laying down a principle, which "every sect" may adopt just

* Essay on the Human Understanding. Book IV. chap. xviii.

when it suits their convenience—which, in fact, has never been adopted completely by any, and which, in its misapplication, has too often led to the most pernicious consequences.—The Papist, in resigning reason to what he would call the literal interpretation of Scripture, founds the doctrine of transubstantiation on the words of Scripture—"This is my body." Perhaps the most splendid intellect that ever beamed on this lower world—that of Blaise Pascal—fell, in some instances, into "dim eclipse," under the influence of a mistaken appeal to this very principle.—Some of the Puritans, also, though of an opposite school, yet in what they termed their literal exposition of the sacred page, and by the denial of every assumption otherwise deduced, found out doctrines scarcely consistent with the safety of society. Some of the individuals ordinarily classed with that party have felt nothing repugnant to faith, however adverse they might be to reason, in positions which make God himself the author of sin.—The Hutchinsonians, to say nothing of greater mystics, by losing sight of certain obvious *a priori* guides, have catechised the text of Scripture to very surprising purpose, indeed. Nor should the elder and parent principle of all, "Credo quia impossibile est," be forgotten.

Mr. Hume was encouraged by these misdemeanors to observe; "Our most holy religion is matter of faith, not of reason: and he who is moved by faith to assent to it, is conscious of a continued miracle in his own person, which subverts the first principles of his understanding, and teaches him to believe what is most contrary to reason and experience."

Whether it be sufficient to cover the real loss of character which Christianity has thus at different times sustained, as well from the injudicious commentator, as from the calumniating sceptic, with the broad mantle of mere external evidence, may perhaps admit a question. It seems to us a matter of doubt, whether, in the extreme case of positive contradiction to reason, an appeal to historical evidence *ought* to be admitted as decisive by a rational agent. At least we are quite confident Christianity is under no such necessity for appealing to her external proofs. And we doubt not that we speak the sentiments of Mr. Chalmers himself, when we say, that if a religion could not properly be rejected which stood upon the external evidence possessed by Christianity; at least, a religion could not properly be received which, in addition to such external evidence, advances no other claim to our notice beyond the absurdities of paganism. It is very true, we cannot *conceive* that a religion prescribing the rites of Moloch or Bramah *should* possess the external authority of Christianity: but that very inability to *conceive* is a conclusion *a priori*, which Mr. Chalmers, on his strictest principles, is bound to reject. We say, on his strictest principles—for when he is not in the immediate contemplation of them, we catch him admitting that "there was nothing in the antecedent theology of the pagans which they could have any respect for; nothing which they could confront, or bring into competition with the *doctrines* of the New Testament." p. 246. What was this, then, but an appeal to something for conviction, even in their plain and unsophisticated minds, beyond the mere force of historical, or, what was to them, *ocular* demonstration?

Unquestionably, in the reading of holy Scripture, there must be, as Hooker speaks, "presupposal of knowledge, concerning certain principles, whereof it receiveth us already persuaded, and then instructeth us in all the residue that are

necessary. In the *number* of these principles, *one* is the sacred authority of Scripture." The great question at issue is, What are those principles which must precede the ultimate one here mentioned, "the sacred authority of Scripture?" The credibility of witnesses, says Mr. Chalmers; the consistency of the message; the absence of any thing monstrous or improbable in their account. We might say, in addition to these, a general notion of some supreme and governing Power in the universe; the probability of his revealing himself and his will to his creatures; the reasonableness of the gift of miracles to those who should be the messengers of his will; perhaps, some general conceptions of a difference between right and wrong, together with *certain* circumstances about the message itself: as for instance, that one part of it should not palpably and irreconcileably contradict the other; that it should not manifestly appear to have been written for other beings than we find ourselves to be; that it should not be wholly incapable of construction, or on plain subjects, capable only of a construction (in Mr. Chalmers's own words) evidently, "monstrous and improbable;" and finally, that it should not by its own light, discover unanswerable objections to its own system. Should some such tests as these, we speak loosely, be absolutely wanting to the truth of the record; what must be the common sentiment of mankind, what will be, even, the sentence of Mr. Chalmers upon it, notwithstanding the strongest possible historical evidence? Would it be possible for the mind of man, constructed as it is, fully to assent to such a system? Or would not the very faith we might force upon ourselves, on the credit of a record, thus externally authenticated, at once neutralize itself by making us doubt the truth or sincerity of the being himself, of whose capriciousness and uncertainty it supplied so direct a monument?

The main object of these observations (which we most assuredly make with no wish to detract from the value of Mr. Chalmers's argument, nor with any reliance on our own superior powers, for investigating so deep and awful a subject,) is to lead back the reader to the point from whence we set out; to inquire whether the principles of the Baconian philosophy are not applicable to a greater extent in the theory of Christianity, than the present work seems disposed to carry them. The argument for the existence of a God, we believe to be strictly what is called an argument *a posteriori*,—an induction of a general truth from the observation of a series of distinct particular existences. And we so far differ from Mr. Chalmers as to think, that the Atheist who refuses his assent to that argument *a posteriori* for a God, which is forced upon us by the contemplation of the heavens on a starlight night—will rarely indeed, yield himself to the superadded testimony of an occasional violation of the laws by which the stupendous movements of the heavenly bodies are conducted. It is well said, we think by Sherlock, that "Christ never wrought a miracle to convince an Atheist." May we not add, that many of the essential attributes of the Divine nature appear to be strictly capable of the demonstration *a posteriori*—and that the idea of them appears to inhere in the mind of man. When Scripture speaks of God as a true, a holy, a just, a good, a powerful, a wise being; it seems to use these terms, not as novelties, but as something with which our minds are supposed previously familiar, and upon the footing of which the Almighty condescends to invite us: "Come now, and let us *reason* together." The principles of the Baconian philosophy have now been long applied to the theory of the

human mind. May they not successfully, if modestly, be applied to the investigation of the *religious principle* in the mind? And would not the adaptation of the religion of the Scriptures to that principle in man, become an interesting and most profitable department in the sober investigations of true Christian philosophy?

We speak with hesitation on these profound subjects. And we may add, we should enter with *reluctance* upon any course of argument that would lead to long and laboured discussion. The experience of every age seems more clearly to prove that, in religion at least, we are less intended to deliberate than to act, to reason than to feel. The time is short, and much remains to be done. We like that system of evidences the best, which brings us the soonest to the scene of labour, puts the greatest courage into our hearts, and the strongest implements into our hands for our destined work. We wish to see all the great faculties of man, his reason, his affections, his will, his very prepossessions and prejudices, if it were possible, brought by the shortest path, to the field, and all employed in the great work. Nor are we even sure that we could consent to part with all those feelings of sacredness and awe, of which Mr. Chalmers would divest us in our first examination of Christianity, either if it would require any great length of time to recover them—or if, as it is probable, their ultimate loss might weaken the stimulus for strenuous exertion.—Above all, we should prefer that system of evidences which would bring us the soonest, and keep us the nearest and most constant, to a Throne of Grace. Persuaded as we are, that "the testimony of Jesus" is most rapidly perceived, and most assiduously embraced by the regenerated heart, and that a spiritual perception is the exclusive gift of the Holy Spirit, in answer to prayer—we should never feel satisfied till we had placed ourselves and our pupil in the attitude of devotion. We should wish him, with the utmost diligence, to search into his own heart for the strongest possible motives and inducements to love the Scriptures: namely, That they reveal to him a strength greater than his own—a righteousness infinitely more pure. Till we feel the want of something better than the world can bestow, the world will probably continue to satisfy us. We shall scarcely turn aside to view the external evidences of a system of which the intrinsic excellence has not in some measure struck upon the senses of our soul. To the arts of demonstration, then, we should wish to add the arts of persuasion. We should desire to persuade men, of the vast interval there is in the worth of what is finite, and what is infinite; between God and the world; between the present portion of the wicked, and the eternal blessedness of the righteous in the bosom of an all glorious Redeemer. And this difference we would lay down, as the very foundation of our appeal to them, to examine the evidence and authority of the Christian Revelation.

The Essay on the Signs of Conversion and Unconversion in Ministers of the Church, to which the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, adjudged their Premium for the Year 1811. By SAMUEL CHARLES WILKS, of St. Edmund's Hall, Oxford. London: Hatchard. 1814. pp. 71.

WE have heard with much pleasure of the change which has taken place within the last few years, especially in regard to theological studies, in the public examinations at Oxford. If it be one leading object of our schools and seminaries to promote sound learn-

ing and religious education, that there never may be wanting a supply of fit and able men to serve God in the church as well as the state, the thanks of the public are eminently due to those members of the University who have contributed to the recent improvement of their system. If it be followed up with fidelity and spirit, it will certainly be productive of great benefit to the kingdom. We have reason to believe, that its advantages have already been felt; and we are not without a hope that the sister University will pay due respect to an example so worthy of imitation. Whether the Essay by Mr. Wilks is to be attributed in any degree to the encouragement, which is held out with so much real wisdom at Oxford, to theological pursuits, we are unable to state. We accept it, however, as the promise and indication of increasing regard to religious knowledge:—and without this knowledge, of how little service to the sacred profession are all other attainments, however splendid and sublime!

The occasion, on which the Essay was written, is stated in the title page. The subject was proposed by a Society for promoting Christian Knowledge and Church Union, established under the sanction of the good Bishop of St. David's: and few questions can be proposed of greater importance to the Christian ministry. The Society assumes, that some ministers of the church are in a state of conversion, and some of unconversion: and it also believes that there are certain marks or visible signs, by which we may form a probable judgment of their state. These assumptions we consider as perfectly just: and, if the subject be discussed in a proper spirit and upon scriptural grounds, the inquiry cannot fail to be of inestimable service to all that minister in holy things.

The Essay is preceded by an introduction on the use of technical terms, with a particular reference to the words "conversion and unconversion." Mr. Wilks enters upon a defence of them, and pleads with much force for the adoption generally of scriptural language in its plain unsophisticated meaning. There is danger lest we shrink from the phraseology of the Bible: there is also danger, lest, while we use the terms of Scripture, we lower their dignity or pervert their signification. Both errors are carefully to be avoided. Every minister of Christ will "endeavour to preserve the language of the Bible, from oblivion on the one hand, and from misrepresentation on the other." p. 11.

The evidences of conversion or unconversion in a minister, are considered in the Essay under two points of view; as they relate to his *preaching*, and his *conduct*.

With respect to *preaching*, the author maintains, "that those features which characterised the discourses of Christian ministers in purer ages, will be visible also in the discourses of Christian ministers in modern times." p. 20. The essential doctrines of religion will therefore be constantly inculcated; they will be the great and prominent topics of instruction from the pulpit; and the preacher who omits to explain and enforce them must be accounted as in a state of unconversion.

But what are the doctrines, which we include under the term "essential?" Mr. Wilks enumerates the following:—original sin; justification solely and exclusively through the merits of Christ; the divinity of our Saviour; the divinity of the Holy Ghost. These he mentions among the "*peculiarities*" of the Christian Revelation; and adds, that "it is by such doctrines the Gospel is distinguished from other systems of ethics or religion, and by such chiefly that the preaching of its true disciples differs from merely nominal Christian ministers." p. 26.

But the preaching of the converted minister will not be confined to *doctrines:* he must feel that religion is a "practical and influential principle," and will esteem it his duty "to describe its nature and effects." He will therefore take every opportunity to impress upon his hearers the absolute necessity of a holy life: and this he will do, not by representing holiness as the meritorious cause of human redemption, but as the proof and evidence of faith: as the necessary consequence of a real scriptural belief in Christ, and as indicating our meetness for heaven. He will be careful to shew the true *nature* of holiness, and adopt the full declarations of the word of God with respect to its *extent.* The good works which he enjoins, will be founded upon evangelical principles: and all the essential doctrines of Christianity will be illustrated as truths of moral and practical importance.

With a view to form a correct judgment of a minister's state, Mr. Wilks next proposes to consider the evidences of conversion or unconversion, as they appear in his *conduct,* and the general tenor of his life.

He mentions particularly Christian zeal, residence and a peaceful demeanour in his parish, pastoral visiting, religious instruction of the young, decorum in recreations, a solemn regard to the dignity of the ecclesiastical function, a devout manner of performing the service, ready attention to those that solicit religious advice, mildness and condescension to inferiors, self-denial, choice of friends, intercourse with general society, willingness to endure the reproach of Christ. In all these points, and others connected with them, Mr. Wilks endeavours to mark the distinction between a converted and an unconverted minister: and it cannot be doubted, that in most cases the difference is undeniable.

Such is the general outline of the plan. We shall endeavour to state the manner in which it has been completed, by leaving Mr. Wilks to speak for himself.

Before he enters upon the main subject of the Essay, he proposes a few rules, by which a minister may be enabled to judge of his own state. He concludes in these terms:

"Prejudice against the peculiar doctrines of the Gospel is one of the most common obstacles in the way of conversion; and to this prejudice a minister is more exposed than a layman, since he has not only the sources of prejudice and objection natural to the hearts of all men, but some which are peculiar to himself. An unbiassed person cannot easily withstand the plain statements of Scripture; but he who knows something of religious controversies, may easily soften them down, till they become of no value; and in this manner, by his prejudices, close every avenue to conviction. A minister thus prepossessed, instead of admitting the Scripture doctrine of conversion, of a total renovation of heart, endeavours to neutralize every text that explains its nature or inculcates its necessity.

"If, however, he be induced to acknowledge the necessity of this radical change, it surely becomes a question of paramount importance, whether or not it has been realized. The subject will now appear to him with a prominence which it never before possessed. He will begin anxiously to examine whether his religion be merely the decency of professional character, or whether it be in truth the energetic influence of vital Christianity. He will inquire, if, commencing in a consciousness of the infinite guilt of sin, and the incompetency of man to deserve salvation by the best obedience, which since the fall he is able to bestow, it have proceeded to self-renunciation, to faith in our Lord Jesus Christ, and love to God the Father; and lastly, whether it evidences itself by a life of holiness, and a progressive conformity to the Divine image. His thoughts, his words, his actions, and, above all, his motives, will be subjects of careful investigation. He will pray for the Divine guidance in ascertaining his own character. He will immediately perceive, that love to God and to holiness, hatred to sin, an earnest desire to obtain salvation himself, and

to be the honoured instrument of conveying it to others, are characteristic features of a converted minister; and in proportion as these are visible in himself, he may judge favourably of his religious state. Agitated spirits and inexplicable emotions are not the evidences of piety. He must look rather for a heavenly principle, active in its tendency, purifying the affections, expanding the soul, elevating the hopes and desires, crucifying the corrupt inclinations, fixing the heart on God, moderating self love, exciting to universal benevolence, in a word, regenerating the whole man, and 'making him meet for the inheritance of the saints in light.' He must expect to see the efficacy of this principle most conspicuous in the subjugation of those sins to which he is naturally most inclined, and which, under any influence short of true religion, he would be desirous of retaining. He will learn *to look not* so much to his zeal or *delight in* the public services of religion, as to the sincerity of his private devotions, since the former may be influenced by social feelings, while the latter are seldom cordial but in a renovated mind. To these characteristics may be added acquiescence in the Divine will, and filial eagerness to perform the Divine commands; which are dispositions of mind so exclusively appropriate to a genuine Christian, that where they exist, or are fervently implored, other evidences will not be sought in vain. If, in a word, to be a true Christian, be the pre-eminent desire of his soul, and if the sincerity of this desire be correspondently evinced in his life, he already possesses an invaluable evidence of the renovation of his nature." pp. 15—18.

In stating the *doctrines*, which ought to be inculcated from the pulpit, he thus speaks of Original Sin, Justification, and the Divinity of Christ:—

"But what, it may be asked, are the peculiarities, the preaching of which is so important a test of a minister's piety? The most obvious is, that man has departed from original righteousness, and on account of sin is justly obnoxious to the Divine anger. This fact, and the consequence deduced from it, form the hypothesis on which the preaching of every converted minister, and, indeed, the whole scheme of Christianity, is founded; and which being denied, Christianity and preaching become inappropriate and useless. A minister who admits these truths fully and unequivocally, must, in consequence, admit the necessity of the atonement; and who, that admits its necessity, can be unconscious of its importance? Or who, that allows its importance, can fail to make it a prominent topic in his parochial addresses?

"In addition to these points, *justification*, solely and exclusively through the merits of Christ, has been always considered, among men of piety, as a doctrine plainly revealed in Scripture, and of essential value in the system of human redemption. They have viewed it, not as an appendage or corollary, much less as an excrescence, but as the sum, the substance, the life, the spirit, of the whole dispensation. On this only, their own hopes of pardon and acceptance have been founded, and on this only have they exhorted others to depend. Having learned from Revelation the nature of God and the extent of the Divine requisitions, and having at the same time discovered the utter incompetency of man, since the fall, to secure to himself a place in heaven by sinless obedience, they have acknowledged that nothing but a revelation of gratuitous mercy could relieve our wants, or be worth our acceptance. On these accounts, the doctrine in question has in every pure church been considered of supreme importance; and, whatever may be the prevailing sentiment of any particular age, the Gospel and its effects being always the same, the piety of that minister is undoubtedly suspicious, whose preaching is heretical or defective on this fundamental subject of justification by the merits of Christ.

"Intimately connected with the last mentioned topic is that of *the divinity of our Saviour*, a doctrine which, beyond most others, has been ridiculed and impugned; but which is so explicitly taught in the Sacred Writings, and so necessarily implied in the whole economy of human salvation, that it would be difficult to imagine him a converted man who denies its truth, or him a faithful minister who forgets its importance. The disbelief of this doctrine, virtually implies a disbelief of Christianity (except so far as it is a system of ethics), and must, therefore, be the most fatal of mistakes." pp. 22—24.

The relation of doctrine to practice, or the influence which right principle has upon the conduct, is thus stated :—

"After the experience of nearly two thousand years, it might without danger of mistake be admitted as a demonstrated fact, that morality has always advanced or declined, in proportion as the Gospel has been preached in its genuine simplicity, or in a garbled form; and, consequently, that nothing but the undisguised doctrines of Christianity can accomplish even that object which the worldling considers as the only end of the clerical establishment. But this object, great as it is, is far from being the utmost that a pious minister proposes to himself. His preaching is founded on the supposition, that a man, though outwardly moral, may fail of being a true Christian, and in consequence fail of the rewards of Christianity. Internal religion, a religion of motives and intentions, a religion corresponding to that which our Saviour taught in his Sermon on the Mount, he esteems necessary to make the most brilliant or useful action acceptable to that Being, whom 'without faith it is impossible to please.' He conceives, therefore, that the doctrinal parts of Christianity are essentially necessary in his preaching. Whether he argues from the practice of the inspired writers, or from the nature of the thing itself, he arrives at the same conclusion, that an exhibition of the moral precepts of the Gospel, without the doctrines on which they depend, is as contrary to the intention of its Author, as the opposite error of inculcating its doctrines and forgetting its commands. He insists, therefore, on the necessity of faith no less than of good works; the former as that which justifies, the latter as the indispensable evidences of our being in a state of grace.

"It has been shewn, that, even as far as relates to outward morality, the unsophisticated preaching of the Gospel is necessary to effect any considerable reform;—but when to this circumstance, which, it should be observed, proves only the political and moral expediency of such preaching, are added those higher considerations which shew its infinite importance, as connected with the awful responsibility of the preacher, and with the eternal interests of the human soul, it ceases to be a question what manner of preaching a converted minister will feel it his duty to adopt." pp. 30—32.

The quotations which follow, relate to Christian zeal, and to the manner in which a true minister of the Gospel, ought to bear reproach in the service of his Lord.

"The most conspicuous aim of a pious minister, and that to which his whole conduct may be reduced, is an ardent desire 'to save himself and those that hear him.' No powers of language can describe the intensity with which this feeling often glows in the bosom of a good man. Where such a feeling exists, it will always be evident to others. The natural disposition of a man, however cold or reserved, will not be able to overcome its influence. Some measure of holy zeal is absolutely inseparable from the office and character of a pious Minister; it may vary with the different tempers of men, or with the degrees of their piety, but it will never be quite extinct. It is impossible that he who has imbibed even the smallest portion of the Christian spirit, that spirit which actuated Apostles, Confessors, and Martyrs, can remain an unconcerned spectator of the religious wants of those whose souls are intrusted to his care. He must of necessity bring into his ministerial functions something of that spirit which characterized the primitive ages. He will be anxious to know the state of his flock; his preaching will be cordial and affectionate; his private labours conscientious and unremitted; and in his whole conduct he will appear to value his bodily strength, and his mental attainments, only as they promote the cause of the Redeemer, and the eternal interests of the human soul." pp. 35, 36.

"But one of the strongest tests of a minister, and one which should by no means be forgotten, is his willingness or unwillingness to bear the reproach of the cross of Christ; for, even in this happy country, where Christianity in its purest form is the national religion, something of this reproach still remains. The excellency of our political and ecclesiastical regulations cannot prevent the accomplishment of that prophecy, that '*all* who live godly in Christ Jesus, shall suffer persecution.'

It is not possible for the Gospel to be professed in its unsophisticated energy and spirit, without exciting the opposition of mankind. Let us imagine that an individual among the lower orders of society, from a course of life overtly flagitious, should become a reformed and exemplary character. This change, being imputed to merely moral causes, or to motives of expediency, would almost certainly procure him a degree of respect and encouragement which he could not otherwise have enjoyed. It is evident, therefore, that morality, simply considered, is far from being an object of contempt or persecution. But if the individual under consideration should openly avow that it was the denunciations of the Bible against sin, that first excited his alarm; that, despairing of salvation by his own merits, he had learned to trust wholly and implicitly to the merits of Him who came *to take away the sins* of the world; and that, *in correspondence* to his new nature, and as a proof of his sincerity, he had solemnly resolved to live no longer to himself, but to Him who had bought him with the price of his own *blood*; and if in future he were to make it his undivided aim, to fulfil his baptismal engagements, to confess the faith of Christ crucified, to fight manfully under his banners, and to continue his faithful servant and soldier unto his life's end, and were to exemplify in his conduct that holiness, spirituality, and self-denial, which such resolutions were calculated to inspire,—would the same result take place as in the former instance? Would he not rather be censured than applauded by the world around him? Would not his name be often heard in connexion with the terms hypocrite, enthusiast, and others of similar import? In a word, would he not be one instance among many, that the offence of the cross has not ceased; but that, wherever our holy religion appears, in its genuine form, the hatred of mankind is sure to be excited against it? The sarcastic hint, the retorted sneer, the malice of the tongue, the annoying vexations of petty insult, are still employed, in place of more formidable weapons, to oppose the Gospel, as often as it is seen in its natural energy and spirit; and the wounds inflicted by these poisoned arrows, though not worthy to be compared with the persecutions of the first Christians, are yet usually far more than an unconverted Minister will consent to endure. No regularity of deportment, no consistency with the doctrines and discipline of the Establishment, no amiableness of manners and disposition, nothing, in short, but an unholy compliance with the world, can entirely prevent the reproach which every minister of Christ is appointed to sustain." pp. 60—62.

He concludes this part of the Essay, with the following paragraph:—

"These, then, appear to be some of the chief evidences by which a converted minister may be distinguished from an unconverted one. But to delineate the ministerial character adequately is impossible; for who can fully conceive what that man *ought* to be, who is sent by the Sovereign of the Universe as his herald to a world in arms, with denunciations of wrath which the tongue of angels might faulter to proclaim; and with tidings of love and mercy so ineffable and divine, that even imprisoned demons, were they interested in them, would melt with contrition, and rejoice once more to employ the golden harps of heaven in singing songs of glory and praise to their beneficent Creator? Were a minister to walk altogether worthy of his high vocation, it would be impossible to mistake his character. He would appear among men as an inhabitant of a superior world. His conversation would be in heaven. Elevated above earth, he would learn to look down with equal eye on its honours and its frowns, its sorrows and its enjoyments. His spotless garments would be uncontaminated with its pollutions. Employed in the same, or even a higher work than that of angels, he would participate their spirit. His manners would be celestial. Like the Redeemer himself, he would appear on earth but as one come to do good; and when his course was finished, would quit it with 'a hope full of immortality and glory.'" p. 64.

After the citations, which have now been presented to our readers, it is almost superfluous for us to say any thing by way of commendation. These passages will recommend themselves: and we consider them as fair specimens of the work. It will be evident, even on the most

cursory perusal, that the writer is deeply impressed with the sacredness of his subject: and that he has brought to the examination of it, a mind capable of reflection and well stored with scriptural knowledge. His method has the great merit of plainness and simplicity. In selecting the several signs of "conversion and unconversion," he has displayed a correct judgment, and evinced—although an undergraduate—a thorough acquaintance with the nature and duties of the pastoral office. The different branches of discussion, which he has introduced as subservient to the main design, are intimately connected with the question, and deserve all the prominence that he has given to them. In stating his own sentiments, he is distinct and forcible: he speaks with firmness and decision: no man can be more free from a narrow or dogmatical disposition. A writer of less judgment, or of more limited views would have probably indulged a controversial spirit. For it is a lamentable fact, that scarcely any argument, which relates to the duties or principles of the clergy, can be conducted in the temper of fair and liberal inquiry. But the pamphlet of Mr. Wilks is a noble exception: he takes up the subject on a right ground, and prosecutes his task in the temper and spirit of a Christian. In so young an author, we might naturally look for some deficiency of taste, and some want of discrimination; we might expect to find certain propositions hastily advanced, or maintained without the requisite guards and limitations. But we have seen nothing of the sort: however young in years, he is mature in intellect: and we exceedingly deceive ourselves, if he should fail to prove a valuable accession to that church of which we understand he is now a minister. We presume that this pamphlet must have been generally dispersed through the diocese of St. Davids: and we shall consider ourselves as rendering a real service to the interests of piety and religion, if we can promote its wider circulation. Happy would it be, if every clergyman in the kingdom were animated by the principles which are here recommended, and were careful to display their efficacy in his life and conversation!

It is possible, that some persons may object to the Essay in toto, on the ground of *exclusive* Christianity: the evidence proposed of a "*converted*" minister, must imply that clergymen of an opposite character are "unconverted." Now it must surely be admitted that a wicked man is not in a state of conversion: his life condemns him, and it is likewise plain that some doctrines are according to Scripture, and some are opposed to it. It cannot for example be true, that our creed with respect to the Trinity, is at the same time scriptural and unscriptural: that men are justified by their faith alone in Christ Jesus, and are also justified, in some way, by their works: that the Holy Spirit is a person, and that he is not a person: that our minds are naturally prone to evil, and that they are equally inclined to good; and it is therefore obvious, that some men preach *true* doctrines and some preach *false*. To censure any person as the advocate of an *exclusive* system can hardly be the part of wisdom, unless it can be proved that his teaching is inconsistent with Scripture. If he speak according to the oracles of God, his system to a certain extent *is* and *must be* exclusive. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

We cannot conclude without referring to an advertisement, which is prefixed to the Essay. We were surprised to find in it one or two remarks upon baptism which we are unable to reconcile with the obvious sentiments of Mr. Wilks. We are morally certain that the passage which imputes to baptism

the power of "redeeming from original sin through the death and merits of Christ Jesus," not only was not written by him, but could never have met his eye previous to publication. Our readers are aware that in Prize Essays, it is not uncommon, nor perhaps improper for the Society by which they are published to introduce occasional emendations. And it sometimes happens that the author of the Essay is wholly ignorant of the correction till he finds it upon the printed page. In the present instance, we are supported in our conjecture by the total absence of any other syllable throughout the Essay, that can be possibly construed as according with the opinion expressed in the advertisement.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication: A new edition of Dr. Pinkard's Work on the West Indies;—The Travels of Robert Johnston, M.A. F.L.S., through Russia and Poland, with plates, &c.;—The Philosophy of Human Nature, by Mr. Duncan;—Arabia, a Poem, with Notes, by the Rev. Johnson Grant, A. M.;—Display, a Tale for Young People, by Jane Taylor, one of the Authors of "Original Poems;"—A volume of Poems by Mr. Grenfel;—A quarterly periodical Work, entitled the Biblical Journal, by Mr. Bellamy, the Author of the History of all Religions;—An Abridgment of the "True Christianity" of the venerable John Arndt, by Mr. Wm. Jacques;—The Heavens Surveyed; or, Astronomy made Easy, by Bonnel George Thornton;—A Treatise on the Economy of Fuel and Management of Heat, by Robertson Buchanan, civil engineer;—England at the Beginning of the 19th Century, by M. de Lewis;—The Theological Works of Arminius;—Dictionary of Merchandize, by C. H. Kauffman, 8vo. 12s.

The celebrated dramatic poet Werner, whose tragedies, founded on the life and writings of Luther, have attracted so much attention in Germany, has embraced Popery. The history commonly given of his conversion to the Church of Rome, is singular. He had repaired to Vienna for purposes of amusement. One evening, while employed in contemplating the cathedral of St. Stephen, and absorbed by the reflections which so easily suggest themselves to a man of lively imagination, he saw the door of the cathedral open, and a priest issue from it, carrying the host in procession to a dying person, with much solemnity, and amidst the light of torches. Struck with the picturesque effect of the procession, the poet, with a rapidity somewhat congenial to his function, at once felt a yearning to Popery; went to Rome, abjured Lutheranism, and united himself to the Church of Rome, in the Basilica of St. Peter. He has now returned to Germany, as a popish preacher, and attracts most numerous and splendid congregations. Several of the foreign princes are said to have been among his hearers. His countenance is striking, his voice absolutely sepulchral; and he carries this claim to attention, that he has manifested the sincerity of his change by passing two years in eremetical seclusion at the foot of Mount Vesuvius. If any dependence may be placed on the accuracy of this account, which has obtained considerable currency, this is a singular instance of the mischievous influence of an over-wrought imagination. Popery could have gained nothing from the circumstances of the host being carried by "torch-light," except in the eyes of one whose imagination had got the better of his reason. A very different account, however, of the change of communion in Werner, has reached us, viz: That such was the prevalence of scepticism in Germany, as to drive him, in common with many well-disposed persons, to Popery, in pursuit of the nearest approach to

orthodoxy. We ourselves remember to have heard a person, not very far distant from Vienna, declare that "he thought Jesus Christ not a *better man* than Kant, the philosopher." From such opinions even Popery is not a bad retreat, if no other were to be found.

The seventh edition of a sermon preached at Cadiz, by Father Blasius Ostalaya, has issued from the Spanish press. The immediate cause of its popularity appears to be the account it gives of the domestic employments of Ferdinand VII. at Valentia. That sovereign, it seems, began the day with prayers, confessions, and offices of piety; and then proceeded, much to the satisfaction of the worthy confessor, to *embroider a robe* for the virgin Mary.

It is a general complaint, that the finest apples of this country have degenerated. It would not be difficult to shew that every successive graft deteriorates the fruit engrafted. It may be of use to suggest a scheme for securing the race of apples which has been recommended by very scientific gardeners. Every perfectly ripe apple contains some flat and some round seeds. The round seeds will produce good trees; the flat will produce the crab, on which the tree has been originally grafted.

At the table of Collector Anderson, of Thurso, was lately produced a dish of potatoes, being part of a second crop during the same year. The first crop was planted in March, and taken up on the 10th of July; the second was planted the 11th of July, and dug up 10th of October. This fact will be interesting to cultivators.

The good judges of painting who have visited Paris protest strongly against the exaggeration of colours which prevails in the French school.

M. Thiebaud de Berneaud, one of the librarians at the Mazarine Library, has been during several years employed in bringing forward a translation of the work of Theophrastus on the history of plants: and to render his labours more correct, he has travelled through various parts of Italy, for seven years, *on foot*. And yet a man shall decide upon the comparative claims of Calvinism and Arminianism, who has not thought for seven weeks on the subject of religion.

Mr. Forbes, the benevolent author of a late splendid work, called Oriental Memoirs, states the fact of his having for some time, when in India, kept a cameleon. Its general colour was "a pleasant green," spotted with pale blue. Its customary changes were to a bright yellow, a dark olive, and a dull green; but when irritated, or when a dog approached, the body became inflated, and the skin clouded like tortoise-shell. The animal was most affected by any thing black, and carefully avoided the skirting-board of the room, which was of that colour. The change of colour appeared to be painful to it.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Nine Sermons on the Nature of the Evidence by which the Fact of our Lord's Resurrection is established; and on other Subjects. With a Dissertation on the Prophecies of the Messiah dispersed among the Heathens; by S. Horsley, LL.D. F.R.S. F.S.A. late Lord Bishop of St. Asaph. 8vo. 10s. 6d.

Facts and Evidences on the Subject of Baptism; by the Editor of Calmet's Dictionary of the Holy Bible.

A New Edition of the Rev. C. Buck's Practical Expositor. 6s.

MISCELLANEOUS.

On the Commutation or Abolition of Tythes; by William Clash, Esq. 8vo. 1s.

General Report of the Agricultural State and Political Circumstances of Scotland; drawn up under the Direction of the Right Hon. Sir John Sinclair, Bart.; in five large volumes 8vo. with engravings and plates. 4to. 4l. 4s.

A Supplement to the Memoirs of the Life, Writings, &c. of Sir Joshua Reynolds; by James Northcote, Esq. 4to. 15s.

Memoirs of the Life of John Sobieski, King of Poland; by A. T. Palmer. 8vo. 12s.

Latin Prosody made Easy; by W. Shaw, D.D. 8vo. 2s. 6d.

Visites d'une Semaine, ouvrage traduit de l'Anglois, par T. E. Le Febvre. 4s. 6d.

A faithful Narrative of the Re-passing of the Beresina by the French Army in 1812; by an Eye-witness. 3s. 6d.

Introduction to the Science of the Law; by Frederick Ritso, Esq. 8vo. 9s.

A Dictionary of the Law of Scotland

by R. Bell, Esq. Advocate, second Edit. 2 vols. 8vo.

An Easy Introduction to the Mathematics, with Notes, &c. and Memoirs, Mathematical Authors, &c. &c.; by Charles Butler. 2 vols. 8vo. 1l. 11s. 6d.

Essays, Moral and Entertaining, on the Faculties and Passions of the Human Mind; by the Right Hon. Edward, Earl of Clarendon. 2 vols. sep. 8vo. 12s.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Right Hon. Earl Moira, with his Lordship's Discourse, June 20, 1814. 8vo. 3s.

A Father's Reflections on the Death of his Child. 12mo. 1s. 6d.

Mr. Mallison's Plan of an Attempt to render Assistance to Shipwrecked Mariners. 2s. 6d.

Harmonies of Nature; by Bernardin de St. Pierre. 3 vols. 8vo. 36s.

Maria; or, the Hollanders; by Louis Bonaparte. 3 vols. 12mo. 16s. 6d.

Guy Mannering; or, the Astrologer; by the Author of Waverley. 3 volumes, 1l. 1s.

A New Pocket Dictionary of the Italian and French Languages; by C. Graglia. Square 12mo. 8s.

Charlemagne; or, The Church Delivered; an Epic Poem, in 24 books; by Lucien Bonaparte. Translated into English Verse, by the Rev. Samuel Butler, D. D. and the Rev. Francis Hodgson, A. M. 2 vols. 4to. 4l. 4s.

The Works of Robert Burns, with engravings from designs by Stothard. 4 vols. 8vo. 2l. 2s.

The History of the Secret Societies of the Army, &c. which had for their Object the Destruction of the Government of Bonaparte. Translated from the French. 8vo. 7s.

History of the Island of Guernsey, from the remotest Period of Antiquity, to the Year 1814; with Particulars of the Islands of Alderney, Sark, and Jersey; by William Berry. 4to. 3l. 3s.

Hints to Travellers; by Sir Richard Colt Hoare, Bart. 8vo. 4s.

Travels in the Ionian Isles, in Albania, &c. in 1812 and 1813: with an Account of a Residence at Joannina, the Capital and Court of Ali Pacha; by Henry Holland, M.D. F.R.S. &c.; with a map and engravings. 4to. 3l. 3s.

The Principles of Surgery, as they relate to Wounds, &c.; by John Bell, Surgeon. Part I. to IV. 12s. each.

RELIGIOUS INTELLIGENCE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The following paper has been transmitted to us, containing a brief sketch of this Society, as it exists under its new constitution, conducted on the principles of the Established Church:—Patron, his Royal Highness the Duke of Kent;—President, Sir Thomas Baring, Bart. M. P.;—Vice-Presidents, His Grace the Duke of Devonshire; Right Hon. Earl of Crawford and Lindsay; Right Hon. Earl of Stamford and Warrington; Right Hon. Earl Grosvenor; Right Hon. Earl of Besborough; Right Hon. Earl of Egmont; Right Hon. Lord Viscount Northland; Right Rev. Lord Bishop of Cloyne; Right Rev. Lord Bishop of Killaloe; Right Rev. Lord Bishop of Meath; Right Hon. Lord Dundas; Right Hon. Lord Calthorpe; Right Hon. Lord Erskine; Right Hon. Lord Robert Seymour; Hon. and Very Rev. Dean of Wells; Right Hon. Chancellor of the Exchequer; Sir George Leith, Bart.; Sir Thos. Bernard, Bart.; Thomas Babington, Esq. M. P.; Estcourt Cresswell, Esq.; George Freek Evans, Esq.; John Louis Goldsmid, Esq.; William Henry Hoare, Esq.; William C. Hogan, Esq.; Thomas Read Kemp, Esq. M. P.; Ebenezer Maitland, Esq.; Hon. Charles Noel Noel, M. P.; Lewis Way, Esq.; W. Wilberforce, Esq. M. P.; Matthew Wood, Esq. and Alderman;—Treasurer for the General Fund, Benjamin Shaw, Esq. M. P.;—Treasurer for the Hebrew Testament, Thomas Read Kemp, Esq. M. P.;—Secretaries (gratis), The Rev. Basil Woodd, M. A. Rector of Drayton-Beauchamp, Bucks,—The Rev. Chas. Sleech Hawtrey, M. A. Vicar of Whitston, Monmouthshire,—The Rev. David Ruell, M. A. Chaplain to the County of Middlesex.

"The Directors of the London Society *for promoting Christianity among the Jews*, relying upon the Christian benevolence of the British public, and their readiness to promote every undertaking which has for its object the temporal and eternal welfare of mankind, earnestly request the favour of their patronage and assistance to forward the designs of the above Institution.

"The highly respectable and dignified

characters who have honoured the Society with their names and support, sanction this appeal to the liberality and Christian zeal of the public at large. But the grand argument, which it is presumed will plead with most powerful influence, is that this Institution combines the united objects of all others. In its aim to promote the knowledge of Divine Truth, to convince the Jews that the Lord Jesus Christ is the true Messiah, and thus to guide the ignorant and wandering transgressor into the fold of the good Shepherd, it solicits aid as a *Missionary Society*.

"In its exertions to provide for the afflicted, the necessitous, and such as, by embracing Christianity, may be reduced to distress for want of employment, it asks support in the capacity of a *House of Industry* and a *Refuge for the Destitute*. In its parental protection, education, and support of children of Jewish extraction, it claims the aid of the benevolent, to rescue from vice, to impress the infant mind with religious principles, to relieve the affliction of the widow, and to become the father of the fatherless.

"Moreover, the Directors of the London Society cannot but be persuaded, that compassionate and zealous exertions, to collect the dispersed of Israel and Judah, will be acceptable to the God of Abraham; and may prove a means of bringing the blessing of that eminent Patriarch more largely on the Gentiles. For 'if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be, but life from the dead.' For 'blindness in part is happened to Israel, until the fulness of the Gentiles shall come in.' This argument establishes the duty, the Christian policy, the holy obligation, of endeavouring *to promote Christianity amongst the Jews*; in the hope that we may be the honoured instruments of accelerating the day when both to Jews and Gentiles 'the glory of the Lord shall be revealed, and all flesh shall see it together as the mouth of the Lord hath spoken.'

"The following means have already been adopted by the London Society, for the furtherance of this great and desirable object:—

"The establishment of Lectures addressed to the Jews, and the erection of a large Episcopalian Chapel, for their use.

"Schools have also been established, of nearly 100 Jewish children, boys and girls; also a Female Asylum, Printing-office, and Basket Manufactory, for the employment of such Jews as are deprived of subsistence amongst their brethren, for having manifested a desire to inquire into the truth of Christianity.

"Nearly the whole of the New Testament has been translated into the Hebrew. The Gospel of St. Matthew has already been published; dedicated, by permission, to the Right Reverend the Bishops of Durham, Salisbury, Norwich, St. David's, Cloyne, and Meath: and the Gospel of St. Mark is in the press, and almost finished.

"Various appropriate tracts, in English, Hebrew, and German, have been printed and circulated, at home, on the Continent of Europe, in the Mediterranean, and in the East Indies.

"Auxiliary Societies have been instituted in various parts of the United Kingdom; and many benevolent persons, impressed with the obligations of Christians to seek the conversion of the Jews, have formed, and are now forming, Associations to promote a subscription, in which the poorest disciple of Christ may take a share, by contributing *one penny per week*, or *sixpence per month*.

"It must be evident to all, that an Institution embracing such a variety of objects cannot be carried on without a considerable annual income, which it is earnestly hoped the charity of the British public will continue to supply.

"The success which has already attended the efforts of this Society, has been sufficient to encourage perseverance in this labour of love, and to inspire a lively hope that under the Divine blessing we shall in due time reap if we faint not.

"'The children of Israel have abode many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' But let us not forget that God hath also said, 'Afterwards they shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days!' Let us rejoice that we have the distinguished honour of being called to be instruments in the hand of Providence to hasten the approach of the glorious period, when the promise of the Lord shall be fulfilled; 'I will surely assemble, O Jacob, all

of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.' Micah ii. 12.

"The Directors of the London Society have great satisfaction in being able to inform the Public, that means have been afforded which will speedily liberate the Institution from the pressure of its debt; and that the pecuniary aid which is now solicited, is for the sole purpose of carrying on its designs in future: the most effectual methods are also adopting to prevent the recurrence of debt.

"It should be further remarked, that although, for the preservation of unity of design and operation, the management of the London Society has been placed in the hands of such of its members as are of the Established Church, yet the contributions of every denomination of Christians are earnestly invited and will be most thankfully received.

"N. B. Pious persons exercising handicraft or other trades, such as Shoemakers, Tailors, Wrights, Smiths, Bookbinders, Bakers, &c. may aid this Institution effectually, by engaging to take Jewish youths from the School as apprentices.

"Ladies may also forward the cause by assisting in placing out the girls in service or business.

"It is earnestly requested, that any person who feels disposed thus to aid the Institution, will let it be known by a letter addressed to Mr. James Millar, London Society House, Spitalfields.

"The Public may further serve this cause by purchasing baskets, *for ready money*, at the Manufactory; and by giving work in the printing line, to the Office, where converted Jews are employed. Both these establishments are at the London Society House, Church Street, Spitalfields; where orders will be thankfully received, and punctually executed."

HIBERNIAN CHURCH MISSIONARY SOCIETY.

The following list of the officers of the Auxiliary Church Missionary Society recently established in Ireland, is extracted from an account of its formation lately published.

Vice-Patron and President, Lord Viscount Lorton;—Vice-Patrons, Earls of Westmeath, Desart, and Gosford; and Viscounts De Vesci, Lifford, Northland, and Valentia;—Vice-Presidents, The Lord Mayor of Dublin for the time being; Mr. Justice Daly; Right Hon. David La Touche; Gen. Sir George Hewitt; Hon. James Hewitt; William Brownlow, Esq. M. P.; Blaney Townley Balfour, Esq.; Major-Gen. White; Major-Gen. Trotter; Peter La Touche, Esq.; Alexander Hamilton, Esq.; and Robert Perceval, Esq. M. D.;—Treasurer, Right Hon. David La Touche;—Secretaries, Rev. R. H. Nixon, and Francis Corbet, Esq.:—Assistant-Secretary and Collector, Mr. William Heney.

To this we have thought it right to add, the eloquent speech of a gentleman not unknown nor unremembered on this side the water.

Rev. James Dunn, M. A., Rector of Delgany.—"I will not say much, my Lord, in seconding the resolution put into my hands, lest I should weaken the impression made on your minds by the proceedings of this day; for, judging by myself, I conclude that every understanding has been convinced, and every heart animated by what we have heard. But I may be allowed to pray that these truths may be engrafted in our hearts, and these feelings perpetuated in the constant tenor of our religious progress.—I see no objection to this Society. It seems most worthy of our holy church to take an active part in this work. It seems most worthy of our holy religion, that, if we find it big with blessings for time and eternity, it should fill us with zeal to communicate those blessings to the heathen lands. It seems most worthy of the Great Author of our faith, who, from pure love to man, left the mansions of heaven, and embarked on the waves of this troublous world, that he might turn men from darkness unto light, and from the power of Satan unto God. The Son of God himself was the first Missionary, if I may be allowed the expression; and, therefore, none, who bear his name, can be indifferent in a cause which attempts the conversion of millions of our fellow-creatures.

"It has been objected to such attempts, that the cause of the heathen is hopeless, and that we have not the means nor the power to produce great effects. But I would ask, if such cold calculations had formerly obtained, what would have been the state of our own country at the present day? Still

would druidical darkness have rested on our land, and the sacrificial knife been raised over our innocent offspring; and still should we have been taught to expect a heaven, where we should drink from the skulls of our conquered enemies! But the church then felt the spirit of her Master, and did not give up our case as hopeless; but, in the face of danger and of death, came over to us with the message of truth, seized the reluctant hand of our ancestors to lead them to the temple of Jehovah, and poured on their minds the glorious light of the Gospel. And yet the druidical superstition was far preferable to the base religions of the East, where the wretched Hindoo pays his homage to the impure and bloody idol of Juggernaut.

"I feel, therefore, happy, my Lord, to see my countrymen assembled on this occasion. We have many objects of charity at home, but they will not be sufferers by our contribution to this Society. For this effort will serve to cherish the life of religion in the soul, and thus swell the true source from which charity must spring. There is, indeed a spurious benevolence, whose objects must not be multiplied; but true 'charity never faileth:' it will rather grow upon every exertion, and still bear abundant fruit. Like the golden branch of the poet, when one is plucked away, another will spring forth.

'——Uno avulso, non deficit alter.'

"It is true that 'he that provideth not for his own house is worse than an infidel;' but will any one say, that a man is not to extend his care beyond his family? Why then does public praise rest, as it does, on the name of Wilberforce—a name, not so much that of an individual, as of every generous purpose and high resolve—a name, connected with humanity and religion; and the memory of which will be embalmed with the blessings of his fellow-creatures? Why? because his heart swelled beyond the narrow circle of personal regard; and felt, with tender sympathy the sufferings of his brethren in every quarter of the world: because he could not suffer one fellow-man to remain in ignorance or slavery, while he could raise his voice to break his bonds, or remove and dissipate his errors. Let his final triumph animate us to the same perseverance. Our charity should have no bounds, but those of our power. Wherever there is a creature capable of receiving happiness, charity should be active in bestowing it. It will first, indeed, fill with its warmest beams, the centre at home; but, in proportion as it kindles with Heaven's pure fire, it will spread till it warms and enlightens the whole human race. I consider this meeting as an evidence of the enlargement of our minds, of a progress in the Christian life, a rise in the scale of being.

"The times, moreover, my Lord, call us to new exertions. But this is too large a field. I will only, therefore, recal to your memories those prophecies which predict the rapid spread of the Gospel in the latter days. I will only point out to you my country, which stands on such an eminence, that she will be answerable to that Providence which has given her peace, for the right use of the blessing. I would call on her to unite the cause of religion with the fame of her deeds. I would bid her inscribe on the temple of British glory, the name of her God. I would exhort her to give a new permanence to her wealth and authority, by making them the handmaids to religion. In the darkest times I always thought, my Lord, that my country would be reserved as a blessing to the world. I have been accustomed to regard her, preserved amidst the convulsions of Christendom, when the flood-gates of anarchy had been opened, and were covering the earth, as borne, like the ark on the waters, and containing within its narrow limits, all that was most dear and valuable to man. Now we see the waters beginning to subside. Now we have sent forth the gentle messenger of peace, and hail his return, bearing the friendly olive-branch; and we shall now behold those favourites of Heaven, social order, public freedom, and pure religion, descending from this Ark to replenish and adorn the earth. I trust, my Lord, we shall rise to the dignity of the station to which we are called, and rejoice in being allowed to co-operate with God in the great design of covering the earth with 'the knowledge of the Lord, as the waters cover the sea.'"

It must be a matter of the most lively satisfaction to every Christian, to observe, that Ireland is beginning to co-operate in the plans of piety and benevolence. Such efforts will be the most formidable foes to Popery, by exalting the character of the Protestant Church in Ireland.

RUSSIAN TARTARY.

The Edinburgh Missionary Society have six Missionaries in Russian Tartary, of whose proceedings we subjoin the following brief statements.

For several years, owing to the situation of the country, with the plague, and the perpetual irruptions of the hostile Tartars, the Missionaries were almost constantly obliged to confine themselves within the walls, or, rather, palisadoes, of the settlement; and even then, were scarcely free from danger, though protected by a guard of Russian Cossacks. They had repeatedly to take refuge in Constantinsgorski (a Russian fort in the neighbourhood) or in Georghievsk, a fortified town about thirty miles distant from Karass; to which last place, most of them with their families removed in 1813, and continued there till the end of last spring.

The printing of the New Testament, however, having been providentially finished before they were forced to flee from Karass, they went on with the binding of it at Georghievsk; and, though greatly retarded for want of proper instruments and materials, they succeeded in finishing a very considerable number during the winter months. At Georghievsk, besides, they enjoyed much more favourable opportunities both of conversing with the natives, and of distributing copies of tracts and of the New Testament than at Karass; and these they diligently and earnestly embraced.

As soon as the weather permitted, Messrs. Dickson and Galloway were sent from Georghievsk on an itinerating excursion to Astrachan, for the purpose of circulating the New Testament and tracts among the Mahometans residing in that city, and those of the same religion who are accustomed to visit it, and of endeavouring to excite their attention to the Gospel of our Lord and Saviour. Having remained there about two months, diligently labouring in the field allotted them, and not, it may be hoped, without some effect; though the visible fruits of the seed of Divine Truth which they were engaged in scattering, have not yet appeared in any very remarkable degree; they returned in the month of June to Karass, whither their brethren had by that time removed from Georghievsk.

Scarcely had they got home, when, in consequence of the urgent request of the Minister of the Interior, at the express desire of the Emperor, who has uniformly, and particularly of late, shewn the most cordial interest in their welfare and success, they determined to send other two of their number toward Orenberg, on the lines of Siberia, with the view of looking out for a more eligible missionary station; where they may enjoy greater personal security from the wandering Tartar tribes, and at the same time, turn their knowledge of the Tartar language to the best account among the Mahometan population, whether stationary or erratic, in the surrounding country.

Messrs. Mitchell and Fraser were fixed on for this expedition, and set out from Karass at the end of June. They reached Orenberg in safety about the beginning of August, and were received with the greatest kindness by the Lieutenant-General of the province, who had been directed to shew them every attention, and give them every encouragement and assistance in his power, by letters from the Imperial Court, transmitted immediately to himself. Under his direction, they at last fixed on a piece of ground very near the city, of which a free grant will be given to the Mission, by Government, if the Directors shall, after receiving the journal of these two Missionaries, judge it expedient, in the present circumstances of the Mission, to establish a permanent station or settlement in that part of the Russian empire.

From the preceding statement it will be perceived, that, by the last accounts, Messrs. Fraser and Mitchell were at Orenberg. The other Missionaries are resident at Karass.

INDIA.

In the Journals of Abdool Messee already given, our readers have seen the rapid growth of Christianity in Agra, and its diffusion round that city. Copies of the Scriptures have been sent to many places; and inquirers after truth have visited Agra from various and distant quarters. Talib Messee, Fazil Messee, and other native teachers of great promise, have been raised up to support and extend the efforts of Abdool Messee. At Lucknow, at Delhi, and at other places of importance, there are many inquiries into Christianity, and opportunities are opening for the establishment of missionary stations. English residents at Meerut, at Muttra, and elsewhere, are diligent in the sup-

port of schools, and in the diffusion of Christian truth.

Other journals have arrived in this country, for the months of January, February, and March, of last year, in which it appears that the prospect is still brightening, and the view more extended. Other native labourers are in training, and the word of God is breaking forth on the right hand, and on the left. In some instances, indeed, old superstitions appear to have, for a time at least, regained their power: but this will serve to excite the Missionaries and others, it may be hoped, to watchfulness and prayer.

We are prevented by the want of space from transcribing these journals.

TRANQUEBAR.

From letters received by the Committee of the Church Missionary Society, it appears, that the Missionaries Schnarre and Rhenius landed at Madras on the 4th of July.

The Missionaries were received, as might be expected, with Christian cordiality by the Rev. Marmaduke Thompson, Chaplain of the Honourable East-India Company. They were very kindly entertained in his own family, during their stay at Madras, and experienced uniform regard from him and Mrs. Thompson. "We thank the Lord," they say, "for his good providence, in bringing us acquainted with one of his most faithful and zealous servants in promoting his everlasting kingdom."

Here they were met by the afflicting intelligence of the death of Dr. John; and with the news, still more afflicting to them, of the decease of the Rev. Mr. Jacobi. With him they were personally acquainted; and they had all anticipated great pleasure in labouring together in the same field.

They express themselves, however, as animated and encouraged by the tidings of the great work which is taking place among the Mahometans; in particular, at and near Agra; Mr. Corrie's Journal of Abdool Messec's Proceedings having reached Madras.

They reached Tranquebar on the 28th of July, and were very kindly received by Dr. Caemmerer and his coadjutor Mr. Schreivogel.

Their continuance in this station, however, is very uncertain.

We subjoin an account of the state of the Schools of the late Dr. John.

Children admitted up to June 1, 1814:

Into the English and Tamul Schools:		
Protestant Christian	125	
Roman Christian	65	
Brahmin Heathen	56	
Sootra Heathen	774	
		1021
Into the Parish Schools:		
Sootra	12	
Protestant & Rom. Boys	210	
Protestant & Rom. Girls	150	
Heathen	60	
		432
Total admitted		1452

Children left School up to June 1, 1814:

From the English and Tamul Schools:		
First Class	182	
Second and Third Classes	227	
From the Parish Schools:		
First and Second Classes	121	
Not accounted for (but supposed to have left School, though not specified; as the totals remaining in several of the Schools, do not agree with the statement of admission, &c.	49	
Total left School		589
Total remaining		863

MADRAS.

The following are extracts of a letter from the Rev. Marmaduke Thompson to the Secretary of the Church Missionary Society, dated Madras, Sept. 30, 1814.

In reference to a request of the Committee on the subject, Mr. Thompson states; "At the time this reaches you, you may be assured that you have, if not an Auxiliary Society, at least a Corresponding Committee, in existence and active service in Madras," and then adds,—"I have my papers prepared for them to enter immediately upon business—the first of which will be to take into consideration the fittest station for your two Missionaries—and particularly how far they may be qualified and desirable for either of two stations which now offer—the two important Stations of *Madras itself* and *Travancore*; and to these two let me entreat the particular attention of your Committee. Madras being the great port and chief town of the whole Peninsula, its importance as a missionary station is most obvious; and Travancore is scarcely less so from

the number of nominal Christians throughout it, who are truly as sheep without a shepherd, and particularly from being the country of the poor Syrians.

"I am myself the distributor of the Scriptures in the Native Languages in Madras; and I assure you the applications to me are incessant, and that hundreds, I believe I may safely say, are at this time reading the word of God in Madras, and longing for some one to guide them, and declare unto them the way of God more perfectly. An intelligent native, who has been baptized, but who through a false shame conceals it, and pretends to be only a diligent inquirer after truth, (no uncommon character among the natives,) assured me lately, in bringing some people for the Tamul New Testament, that he often had near a hundred people at a time to hear him read and converse upon it; and seems to encourage a hope of having in a little time, a sufficient number of disciples to countenance and support him in an open profession of Christianity.

"In Travancore the Resident, Col. Munro, not only assures us of his patronage of Missionaries, but has actually written to have two sent to him.

"Again let me most respectfully and earnestly recommend these two important stations to your Committee, as stations promising a rich harvest of souls to the praise and glory of God!

"North Malabar also presents a very desirable station; and there also we have a friend to the great cause of the Lord, who would thankfully receive, and greatly help our Missionaries.

"In a word, could you send me a dozen Missionaries by the very next fleet, I could dispose of them instantly, I trust, to the entire satisfaction of the Committee."

CEYLON.

The exertions of the different Missionary Institutions, and those of the Bible Societies, will, in Ceylon, as elsewhere, mutually aid one another.

The immediate objects of the Columbo Bible Society, which is patronised by the Governor and all the principal authorities in the Island, were, to ascertain the number of persons in Ceylon professing the Christian Religion, and the languages most familiar to them, in order to form a judgment of the number of Bibles and Testaments in the several languages which will be necessary to supply their wants. It was a further object, to procure a more accurate version of the Scriptures into Cingalese, and a translation of them into the Pali language.

An attempt was made to correct the old Cingalese version of the New Testament, in order to have 5000 copies printed; but it was found very imperfect, and an entirely new translation was determined on. In the mean time, the Calcutta Bible Society have put to press, at Serampore, an edition of 2000 copies of the old version for present use. The new translation has been undertaken by W. Tolfrey, Esq. who is well skilled in Cingalese, Pali, and Sanscrit: the Gospels are finished; and the types for printing this new version, purchased of the Baptist Missionaries at Serampore, are arrived at Columbo.

The Pali is the learned language of Ceylon, and varies but little from the Sanscrit. A translation of the Scriptures into this tongue has been begun by Don M. de Thomas Mohaudriam, of the Governor's Gate. Two priests of Buddha have readily afforded their assistance to the translation!

The Society intends to circulate familiar essays and dialogues illustrative of the Scriptures; the same reasons not existing in Ceylon as in many other places, for the exclusive circulation of the Bible by such institutions. It is observed, that "next to the fervent zeal and indefatigable labour of the venerable Swartz, the conversion of so many thousands in Tanjore was owing to the circulation of familiar dialogues, and short easy treatises upon the subject of Christianity."

It appears, on investigation, that the native Protestants of Ceylon are about 150,000, and the Roman Catholics about 50,000. Of these, the great majority speak Cingalese, and the rest Tamul. This report of numbers falls far short of former representations: nor can it be doubted that multitudes of the inhabitants have of late years relapsed into idolatry. In the time of the Dutch Government, there were between 300 and 400 temples dedicated to pagan deities: in the year 1807, they amounted to 1200! In 1663, the Christians in the district of Jaffna alone, were 65,000: by the last returns it appears that there are not 5000.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from Correspondence of the Bible Society.

1. From the Rev. Dr. Carey.

"Calcutta, Aug. 26, 1814.

"In all parts of India, the call for the holy Scriptures is so great, that every exertion to print them sufficiently fast to answer the demands, has hitherto been inadequate. The dominions of the Bible are extending daily; and new tribes hear, in their own tongues, the wonderful works of God. Beside the Tamul, Cingalese, Persian, Malayala, and Malay (which we have not translated, but only printed), the Word of God is now translated, or under translation, into twenty-five languages by us; twenty-one of which are actually in the press, and nothing hinders the remaining four from going to press, but some trifling work to complete the founts for them. This is a work, upon the accomplishment of which my heart has been long set; whether I shall live to see its completion, I know not: but I trust a foundation is laid, upon which the building will be carried forward, till the edifice is completed. There are, however, in the East, many languages still remaining, in which no translation of the Scriptures exists, and no attempt to translate into them has yet been made. I trust the Lord will smile on the work, till the whole of these also be added to the list of the languages in which the Word of God is given to men."

2. From the Rev. J. C. Supper, Pastor of the Reformed Congregation at Batavia, and Foreign Secretary of the Java Auxiliary Bible Society.

"Batavia, Sept. 3, 1814.

"My letter of May last will have informed you, that an Auxiliary Bible Society was to be established here on the 4th of June. This has now actually taken place in the house and under the Presidency of his Excellency Lieutenant-Governor Raffles. The designation of this Society is, '*The Java Auxiliary Bible Society*, the object of which shall be to encourage the circulation of the Holy Scriptures, without note or comment, throughout Eastern Asia, and especially among the native Christians of that part of the globe.'

"On the 24th of August, the Committee held their second meeting, at which I was elected Secretary for the Foreign Department. I was charged to communicate to you, in the name of our Society, the following Resolutions, which were unanimously agreed upon at this Meeting.

"'1. The Java Auxiliary Bible Society wishes to co-operate with the British and Foreign Bible Society.

"'2. The New Testament shall be translated into the Low Malay dialect, and be printed as soon as possible.'

"There is between the high and low Malay a still greater difference, than between high and low German, or even the German and the Dutch language. The high Malay is spoken in the upper parts of the island of Java, and the other in the lower; as for instance, in Batavia and the whole neighbourhood. The holy Scriptures have long since been printed in the high Malay dialect, but not in the low; although many thousands of people speak the latter, without being able to understand the former. On this account it appeared a primary duty, incumbent upon our Society, to provide the native inhabitants of our city, and its nearest neighbourhood, with the bread of life; and afterwards, by the blessing of God, to extend its sphere of activity farther, when perhaps the inhabitants of Japan will next deserve our attention. But the Japanese language is said to be so difficult for Europeans to acquire, that we are not a little concerned how to procure a translation into that tongue, which we are so desirous of having.

"But He, with whom alone is wisdom, who has already removed so many obstacles to make way for his Word, and who never is at a loss for means or instruments, will certainly know how to overcome these difficulties. We have already raised here, in Batavia alone, a fund of about seven or eight thousand rupees, in subscriptions and donations; and we trust our resources will increase in proportion as the Bible cause becomes more generally known."

3. From the Rev. Dr. MacIntosh, a Director and English Secretary to the Netherland Bible Society, at Amsterdam. Feb. 24, 1815.

"The following is a list of the Bible Societies in the United Netherlands, with the months in which they were respectively instituted. They are all, with the exception of the first, divisions of the Netherlands Bible Society:—

1. English Bible Society in Holland, March, 1814.

Netherland Bible Society:

2. Amsterdam	June,	1814.
3. Rotterdam	July,	ditto.
4. The Hague	Aug.	ditto.
5. Enkhuysen	ditto,	ditto.
6. Utrecht	Sept.	ditto.
7. Haarlem	Oct.	ditto.
8. Leyden	ditto.	ditto.
9. Dordt	ditto,	ditto.
10. Assen	ditto,	ditto.
11. Vlaardingen	Nov.	ditto.
12. Groningen	ditto,	ditto.
13. Delft	ditto,	ditto.
14. Leenwarden	ditto,	ditto.
15. Middleburg	ditto,	ditto.
16. Goes	ditto,	ditto.
17. Schiedam	ditto,	ditto.
18. Oud Bergerland	Dec.	ditto.
19. Zutphen	ditto,	ditto.
20. Alkmaar	ditto,	ditto.
21. Maaslius	ditto,	ditto.
22. Gorcum	ditto,	ditto.
23. Hoorn	Jan.	1815.
24. Zwall	ditto,	ditto.
25. Zirczee	ditto,	ditto.
26. Zalt Bommel	ditto,	ditto.
27. Breda	Feb.	ditto.

A plan has been adopted for instituting Bible Associations in Amsterdam and its environs; according to which, Amsterdam and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed. The smallest sum will be received, and the annual contribution of one guilder, payable quarterly, monthly, or weekly, will entitle any person to be a member of these Associations. The plan is accompanied with an Address, setting forth the nature, progress, and moral good effects of the Bible system, &c.; and from ten to twenty thousand copies of it will be immediately printed, and in due time circulated.

4. From Robert Ralston, Esq. Treasurer to the Bible Society. Philadelphia, Nov. 7, 1814.

"The Bible Societies in the United States have increased to the number of *sixty-five*, and one other was expected to be established at Cincinnati in the State of Ohio, on the 5th of last month. An impulse is given to this blessed work, which leaves no room to doubt, that the hand of the Lord is in it; and that by the still small voice of his holy word, the nations of the earth, in the four quarters of the globe, are blessed; succeeding this remarkable circulation of the Sacred Scriptures, I trust, will be, the outpouring of the Holy Spirit; so that by the word and the Spirit, there will be a great and glorious ingathering of precious souls to the Church of Christ. In the United States it is truly a calamitous time, and of sore rebuke; but the exertions of Christians appear not to be lessened, in endeavouring to forward the good work of the Lord."

We have received, and have great satisfaction in inserting, the following communication:—

A special General Meeting of this Society was held at the New London Tavern, Cheapside, on Monday March 6th; Wm. Wilberforce, Esq. M. P. Vice-President, in the chair; When the following Resolution was unanimously adopted, viz.

"The British and Foreign Bible Society, participating in the general sorrow occasioned by the death of the late Henry Thornton, Esq. M. P. discharge a mournful duty in expressing their veneration for his memory, and their gratitude for the eminent services which, as Treasurer, he rendered to the interests of this Institution, from its commencement in the year 1814, to the period of his lamented decease.

"Sensible of the importance of those duties which attach to the office thus painfully vacated, and convinced, from their knowledge of his character and their experience of his attachment to their object, that he will discharge them with fidelity and zeal, unanimously resolve that John Thornton, Esq. be appointed to succeed his late revered Uncle as Treasurer to their Institution, for the remainder of the current year of the Society.

"While the British and Foreign Bible Society bow with due submission to that dispensation which has inflicted upon them so severe a loss, they desire to acknowledge at the same time the goodness of Providence in directing them to the means of repairing it with such unanimity, promptitude, and real satisfaction.

"The British and Foreign Bible Society cannot but regard it as a circumstance peculiarly favourable to their Institution that the office of Treasurer should be permitted to remain in a connection from which it has derived so much

credit and advantage; and devolve upon an individual, whose past conduct has afforded a pledge, that he will emulate the virtues associated with his name, and reflect that integrity, candour, and persevering philanthrophy, of which his revered predecessor and relative furnished so illustrious an example."

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at Free Masons' Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday the 3d of May. The President will take the chair at twelve o'clock precisely.—No ladies can be admitted.

RELIGIOUS TRACT SOCIETY

The Annual Meeting of the Religious Tract Society will be held at the City of London Tavern, Bishopgate Street, opposite to Threadneedle Street, on Thursday the 11th of May, at half-past six in the morning. The chair will be taken at half seven precisely.

HAYTI.

The following state paper has lately been received in England, and if it has not suffered by translation will convey to our readers a strong impression of the dignity and eloquence of the writer.

PROCLAMATION OF THE PRESIDENT OF HAYTI;

"*To the People and the Army.*

"Never, throughout the annals of the Republic, did a more interesting epoch present itself, than that which you are now called to witness: never was there one which demanded that the national character should assert itself with greater magnanimity.—Haytians! during four and twenty years, we have fought for our rights, for our liberty. Our independence is the fruit of our labours. Without this, there can be no warrant, no security for the continuance of our present constitution. Already celebrated for our military character, and our honourable qualities, every eye is fixed upon us; the result of our conduct is expected. It will be an example to posterity. I will not revert to any of the glorious traits by which those men were distinguished who immortalized themselves in former contests for freedom. History has not forgotten them. By her will their remembrance be perpetuated.

"I address myself to those men whose hearts glow with the purest patriotism, to a people free in fact and in right, and who will not fail to demonstrate to the universe that they are worthy of being so. Generosity and greatness of soul constitute the very elements of the patriot's character. In you I have ever observed these noble qualities, and recently I have received an additional proof of them, for which I must do myself the honour of offering to you the liveliest expressions of my heartfelt gratitude.

"France, having concluded a treaty of peace, renews her claim to St. Domingo. Though she has for ever forfeited all her pretensions to Hayti, and though to the French themselves this loss is owing, she determines nevertheless to revive them, and for this purpose has chosen rather to make use of methods of conciliation than to employ those arms which will always prove impotent. The French general, Dauxion Lavaysse, was sent hither as her agent. You received and welcomed him, performed the sacred rights of hospitality, and admitted him amongst you, with confidence. He spoke to you in the language of his mission, and, at the distance of 2000 leagues from his country, was not deterred by any consideration, from urging with vehemence the pretensions of his Government. Your chiefs and magistrates were assembled in consultation. They listened calmly to the proposals of France. A government firmly established on the solid bases of reason and justice, is capable not only of hearing every thing with calmness, but of judging of every thing with discrimination. The propositions of the French Government, being incompatible with your principles and your institutions, were unanimously rejected. This will ever be the fate of all such as shall tend to lead your steps backward, in the career you have run so gloriously. Without shrinking from war, you were, however, willing to evince your desire of peace, and to avert from your family and your children the calamities which follow in its train, by offering to submit to pecuniary sacrifices, in order to silence your persecutors whose cries and complaints importune the French throne for the restitution of possessions which they would be afraid to attack, if they knew that at their approach they would be burnt to ashes. Your chiefs, the depositaries of the intentions you had publicly expressed, especially subsequently to the continental peace, were,

commissioned in your name, to make this generous proposal. It is an honour to you, and will convey as high an opinion of your wisdom, as it will awaken dread of your resentment.—Haytians! You have done what you ought to have done. The right of arms has given you possession of the country. It is your unalienable property, and, as its masters, you are free to make what use you please of that which belongs to you. By mutual agreement, and a compact from which they never deviate, nations respect the rights of individuals. The character of an envoy is always held sacred even though his intentions be ever so criminal. The French general, Dauxion Lavaysse, is gone, having executed the mission with which he was entrusted. You have not to reproach yourselves with having been wanting in what you owe to yourselves; you have *not* violated this fundamental principle, which establishes between governments those necessary communications which are required by their political relations—you have done that which renders you estimable in your own eyes: you deserve to appear so in the eyes of other nations. Victory ever accompanies the cause of justice. Is not this telling you that it is yours, if the French venture to molest you? Should this be the event, you shall see me at your head, proud to lead you on to victory or to perish with you.—Whatever may be the fate which Heaven has reserved for us, it is our duty to prepare ourselves for it. Let it be the care of those chiefs whose paternal authority directs you, in the districts of which the command is confided to them, to establish secure retreats for the inhabitants in the interior of our mountains. For this purpose, let them employ the workmen under their orders. Let them also multiply the plantations of every sort of provisions. It is the duty of the magistrates and justices of the peace to promote unanimity, concord, the love of labour, and mutual confidence amongst their fellow citizens. The Republic relies on every man's doing his duty. I hope to set you an example. I have given orders that the documents shall be printed which relate to our communications with the French Government. They will be submitted to your inspection, at the close of this address. You will see what it is that they propose to you, and what answer it becomes you to return.

"Given at Port au Prince, Dec. 3d, 1814, 11th year of independence.

(Signed) "PETION."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE political arena is at this moment occupied by two great parties, on whose movements the attention of millions is fixed, and the fate of nations is suspended. No sooner was the entrance of Bonaparte into France known at Vienna, than the ministers of the eight powers who formed the Congress; namely, Austria, France, Great Britain, Portugal, Russia, Prussia, Spain, and Sweden, united in a declaration (dated the 13th March), expressive of their firm determination to maintain entire the dispositions sanctioned by the Treaty of Paris; to employ all their means, and unite all their efforts to consolidate the general peace of Europe, and to guarantee it against every attempt to renew the disorders and miseries of revolutions; and particularly to make common cause with the king and people of France, against all who may wish to compromise the public tranquillity. Bonaparte, they declare, having broken the convention which established him in the Isle of Elba, has destroyed *the only legal title on which his existence depended*, and, by appearing again in France with projects of confusion and disorder, has *deprived himself of the protection of law*, and has proved, that there can be neither peace nor truce with him. He is, therefore, placed *without the pale of civil and social relations;* and as an enemy and disturber of the tranquillity of the world, *has rendered himself liable to public vengeance.* This declaration, which would probably have been differently framed, could the allies have foreseen the reception which Bonaparte has met with from the people, as well as from the armies, of France, and that he would so soon wield the undivided power of the French

Empire, appears to have been followed by the most vigorous preparations for hostilites. From England, and from all parts of Germany, troops have been flowing in large masses towards the frontiers of France; and it is expected, that in the course of a few weeks half a million of men will be ready to pour the tide of war over the face of that country.—On the 25th of March, a treaty appears to have been entered into between Russia, Austria, Prussia, and Great Britain, by which, proceeding on the basis of the treaty of Chaumont, they solemnly engage to unite their resources for maintaining the treaties formed both at Paris and Vienna, against every attack, and especially against the projects of Napoleon Bonaparte, till they shall have compelled him to relinquish those projects, and rendered him incapable of disturbing in future the tranquillity of Europe. With this view they engage to have each in the field, in a complete state of equipment, independently of garrisons, at least 150,000 men, of which one tenth shall be cavalry, with a proportionate artillery, and to employ them in active and united service against the common enemy; and they solemnly pledge themselves not to lay down their arms, but by mutual agreement; or until the object of the war shall have been attained, and Bonaparte completely deprived of the power of exciting disturbances, or of renewing his attempts to obtain the chief power in France.

In conformity with the spirit of this treaty, the king of Prussia has issued a proclamation, calling on his subjects, whose banners have already floated over Paris, to march again to the combat, and to save the world from the unutterable miseries which Bonaparte will bring upon it. A general arming is ordered throughout his dominions—and all the male population, from 17 years of age, or upwards, is invited to join one or other species of force, either the regular army, the volunteer yagers, or the landwehr. "Thus, united with all Europe in arms, we again enter the lists against Napoleon Bonaparte, and his adherents. Arise then, with God for your support, for the repose of the world, for order, for morality, for your king and country!"

But these hostile movements are not confined to the North of Europe. Declarations have appeared on the part of Austria and Naples, respectively, which leave no room to doubt, that the flame of war will extend from one extremity of Europe to the other. The Emperor has proclaimed himself the king of Lombardy and Venice; and has signified to the Neapolitan Government by an official note, that he considered the advance of the Neapolitan Army into the Ecclesiastical states, as placing the two countries in a state of war.—No doubt can be entertained, that the measures of Murat have been adopted in concert with Bonaparte. He no sooner learnt that the latter had reached Lyons, than he demanded a passage for his troops through the territories of the pope, and, notwithstanding the protest of his holiness, forced his way through them, and on the 30th of March attacked the Austrian posts at Cesena. On the succeeding day he issued a proclamation, calling upon the Italians to fulfil their great destinies, and to become an independent people. "One cry," he says, "echoes from the Alps to the Straits of Scylla; *the independence of Italy.*" "Eighty thousand Italians of Naples hasten to you. They swear never to rest until Italy be free." "The enlightened of all countries will rejoice in your enterprize, and applaud your triumphs. England! can she refuse you her suffrages; that nation which holds out to others the model of a national and constitutional Government, that free people, whose finest title to glory is to have shed its blood and treasures for the independence and liberty of nations?" "Your courage shall assert your external independence: let a government worthy of your choice, worthy of you and the age, a true national representation guarantee your internal liberty, and protect your property," &c.

These various transactions and declarations leave no longer any doubt as to the renewal of hostilities. Indeed, the treaty of the 25th of March, to which we ourselves are parties, it is obvious, can be regarded only in the light of a declaration of war (a war which can know no termination but in the complete subjugation and prostration of one of the parties—a war, not merely for empire, but for life) against Bonaparte, and all who shall adhere to him; and these at present appear to comprehend the universal French Nation. There were, indeed, some indications of a movement in favour of the Bourbons at Bourdeaux, Thoulouse, Marseilles, and in Dauphiné; but they

have proved totally abortive; and the establishment of the rule of Bonaparte within France, is therefore no longer doubtful. At Bourdeaux the duchess of Angoulême made some heroic efforts to arrest the progress of revolt; but in vain. The troops of the line, and even the national guards, proved here, as elsewhere, unfaithful; and although a few devoted adherents ventured to oppose force to the torrent, they were overborne after a brief resistance, and the duchess with difficulty effected her escape on board a British frigate, which has brought her in safety to England. The duke, her husband, had collected a body of 6000 men, in the south of France, with which it seemed to be his purpose to endeavour to establish himself at Lyons. But he was met by a superior force, and obliged to capitulate. His personal safety was secured by the capitulation, and he was permitted to embark at Cette.—Louis XVIII. has fixed his residence at Ghent. His councils are directed by the Duke of Feltre, Counts Blacas, Jaucourt, Lally Tollendal, and Viscount Chateaubriand. Marshals Marmont and Victor are also said to be with him. He has thence issued various ordonnances, forbidding the payment of taxes, or obedience to the conscription; and requiring all his faithful subjects to quit the service of Bonaparte.

In the mean time, Bonaparte appears to be employing the utmost energies of his mind in preparing to meet the dangers which threaten him. He has issued a variety of papers, the object of which is to justify the conduct he has pursued, in resuming the reins of empire; to form, if possible, a party favourable to him out of France; and above all, to make his cause that of the French Nation.

He attempts to justify his conduct in returning to France, by enumerating various breaches, on the part of the allies, of the Treaty of Fontainbleau.

He labours to excite an interest in his favour in foreign countries, by assuming a tone of great moderation, by disclaiming all future attempts at conquest, or revolution, or personal aggrandizement (a disclaimer which is sufficiently falsified by the transactions in Italy); by professing an anxious desire of peace; by availing himself of the various causes of discontent which exist in different parts of Europe; and at the same time, by insinuating, that without the counteracting influence of such a power as that of France, a system of spoliation and oppression would be adopted by the allies, fatal to the independence and security of nations. The re-establishment of the Austrian and Sardinian power in Italy; the conduct pursued respecting Genoa; the bad faith alleged to have been observed towards the King of Naples; the intended dissolution of the Saxon monarchy, and the actual annexation of a part of its dominions to Prussia, furnish topics which he well knows how to turn to his own purposes. That the Italians, indeed, are almost universally favourable to his cause, cannot be doubted. The deep and irreconcileable hatred which they feel towards Austria in particular, and the indignation they entertain against the allies generally, for having disappointed their hopes of independence, and having consigned them over, without any regard to their own wishes, to governments which they detest, will probably produce a very extensive rising throughout the whole of the Transalpine Provinces; and on this result Bonaparte has been able to calculate with tolerable certainty. Saxony, however, is not likely to be accessible in the same degree with Italy, to the operation of his arts and insinuations. The Saxons are a reflecting and a moral people; and whatever just grounds of complaint they may conceive to have been afforded to them by the conduct of the allies, we scarcely think they will hesitate between an adherence to their cause and the risk of again fraternizing with Bonaparte. With respect to Belgium, our expectations are far less sanguine. The general feeling of its population, we fear, is adverse to the Dutch supremacy, and favourable to an union with France; and no means will of course be left unemployed to prepare them for seizing the first opportunity of manifesting their real sentiments.—But it is upon the public opinion of this country that Bonaparte appears most anxious to produce an impression favourable to his views. He is fully aware of the influence of our free press, and free parliamentary discussions, as well as of our party spirit, not only on the measures of Government, but on the feelings and sentiments both of this nation and of the civilized world. Hence, doubtless, in part, the new tone which he has assumed on the subject of conquest; and the professed imitation of the British Constitution, in the new Constitution he is about to give to

France. Hence also the disappearance of all those tirades against the ambition and selfishness of England which used to fill the pages of his official papers, and those appeals to our love of national liberty and independence, to our high sense of justice, and our disinterested humanity, which have been substituted in their stead. Hence, above all, that Decree in which we cannot but exult, from whatever motives it may have proceeded, which has marked his re-entrance into the capital of France, by the total abolition of the French Slave Trade.*

Could we believe these various demonstrations of a friendly feeling towards this country to be sincere; could we believe that Bonaparte is actuated by a real desire to cultivate the arts of peace, and that he had been so far impressed by the lessons of adversity as to determine to employ his recovered power, no longer in the pursuit of those projects of ungoverned ambition which have covered the civilized world with misery and desolation; but in promoting the general tranquillity and happiness of mankind; we should have far less doubt than we now entertain as to the course which this country is bound in duty to pursue. But it would be difficult under any circumstances, and in the face of the recent occurrences in Italy impossible, to give credit to Bonaparte for any such motives. The measures of Murat cannot be independent of Bonaparte: they have manifestly been concerted with him: and if we look at the dates of the various steps in his progress towards the open rupture which he has at length consummated, we have at once a complete falsification of the pacific professions of Bonaparte. Whether Murat can or cannot plead, that the conduct which has been pur-

* The following is the Decree:—

"From the date of the publication of the present Decree the trade in Negroes is abolished. No expedition shall be allowed for this commerce, neither in the ports of France, nor in those of our Colonies.

"There shall not be introduced, to be sold in our Colonies, any Negro the produce of this trade, whether French or Foreign.

"Any infraction of this Decree shall be punished with the confiscation of the ship and cargo, which shall be pronounced by our courts and tribunals.

"However, the ship owners who may have fitted out expeditions for this trade, before the publication of the present Decree may sell their cargoes on the Colonies."

The reflections which appeared in the French newspapers on the publication of the above, will afford a remarkable exemplification of the eager desire which we have attributed to the French Government of conciliating the favourable regards of the people of this country to the change which has taken place.

"The enlightened friends of humanity have long demanded the abolition of the Slave Trade: this salutary measure was expected from a government which made the highest pretensions to justice and morality. This measure appeared so conformable to religion, that it was hoped it would meet no opposition in the councils of a prince subjected to the influence of certain Abbés, who spoke much of their morality and religious zeal. Experience, however, soon convinced us that these protestations proceeded from the mouth, and not the heart. Government stipulated for the continuance of the trade during five years, in the hope that after that period circumstances would enable them to perpetuate this traffic in slaves, against which public opinion in Europe was every day more strongly pronouncing itself.

"It was in vain that enlightened and judicious men endeavoured to produce the conviction that this trade was condemned not only by humanity and religion, but also that it was contrary to the maxims of sound policy. They proved that the slave trade would be an eternal obstacle to the restoration of commercial and friendly connections with St. Domingo, and that it was impossible to replace men under the yoke who had fought for their liberty, and enjoyed it for so many years. The ministerial hired writers replied to these reasonings by declamation and abuse. The encouragement which they received announced clearly enough the ulterior intentions of Government. An order of the police prohibited the editors of newspapers from enlightening the public as to the Slave Trade question; and there remains in our drawers an article on this subject which was suppressed by the censorship, and which we shall publish in a few days.

"It was reserved for the Emperor to pronounce the definitive abolition of this disgraceful traffic, to thus give a striking testimony of respect for the sacred principles of morality, and to acquire a new claim to the gratitude of the friends of liberty. The partisans of liberal ideas, who are so numerous in Great Britain, will doubtless applaud this great act of humanity. The only rivalry which can hereafter subsist between France and England, is that of deciding which of the two nations shall make the greatest progress in the science of government, and in the art of rendering nations free and happy.

"The Decree abolishing the Slave Trade will put an end to all the uneasiness which exists in regard to St. Domingo. There was reason to fear that the late government, was at one time desirous of subjugating by force of arms, a population determined on resistance. Now the idea is altogether relinquished of exhausting the public treasury in an attempt to re-establish slavery in St. Domingo. The Government which wishes to remain at peace with all powers is occupied with objects of the highest importance to the happiness of the French people. It is preparing a true constitution, which will guarantee the rights of all, and will place under the safeguard of positive laws the security of persons and property.—France, thus re-constituted as a free nation, will think only of the conquests of peace, of industry, and the arts: she will arm herself only to defend her independence and rights; but then all the citizens will become soldiers, and will be invincible, guided by the tutelary genius who is come to oppose the return of barbarism, and to recall us to liberty and honour."

sued towards him by the allies, fully justifies his aggression, is a point which we mean not now to discuss. All we mean to infer from what is now brought to light of his plans and purposes, is, that Bonaparte must have been actually committed to war before he was apprized that any hostile declaration had as yet issued against him from Vienna; and that, therefore, all his amicable overtures, all his loud professions of an intention to maintain inviolable the stipulations of the Treaty of Paris, must have been made with the view either of gaining time, or of detaching from the ranks opposed to him a part of the general confederacy of Europe.

But there is another object, which he seems to have still more at heart, than even that of conciliating the goodwill of a portion of the population of Europe; we mean that of inducing France to espouse his cause as her own. And in this object, we apprehend, he will be more successful. The means by which he labours to accomplish it, are, inflaming the passions and alarming the fears of the people. It is with this view, doubtless, that he has taken into his alliance, and even into his councils, the most distinguished leaders of the Jacobin party; that he has accredited maxims of government and legislation, which are of the most liberal description; that he has affected a kind of republican simplicity; and that he has laboured to impress upon the minds of the people the sure prospect, in case the allies should succeed, of the humiliation, disgrace, and perhaps dismemberment of France, and to connect with the restoration of the Bourbons, the certain revival of feudal privileges, the inevitable extinction of the rights of property acquired by the national sales, and the re-establishment, in their former plenitude of power and oppressive exaction, of the Romish hierarchy. He labours to make the people feel, that it is his supremacy alone which can protect them from these evils. Should he be crushed, there will be no measure to the retribution which the expatriated and exasperated princes, and priests, and nobles, will then think themselves justified in requiring. They will then glut their vengeance.—These are topics addressed to the great mass of the population of all classes, and which cannot fail, with such a people as the French, to produce a powerful effect. But Bonaparte's grand reliance is doubtless on the army. This tremendous instrument of evil is devoted to his purposes. The soldiery have fully imbibed his spirit; and to this may be attributed, not only his almost miraculous restoration to the throne which he had abdicated, but the necessity in which he is placed, if he would retain that throne, of avenging past defeat and disgrace, and surrounding himself with fresh trophies of military glory. On this point, an eloquent journalist has expressed, with so much force, all we feel, that we cannot better convey to our readers the sentiments we would wish to communicate, than by employing his words.

"If the peace of the world is again to be sacrified to the gratification of individual ambition; if, as we have learned to fear, the little gleam of tranquillity with which we have been mocked is about to be swallowed up in the returning cloud of war; if blood is again to flow, and devastation to spread over the fairest portion of the civilized world, it is to the unhappy diffusion and prevalence of the military character that we shall be indebted for this dreadful catastrophe. It is because France had become a great barrack of discontented soldiers, languishing in inaction, and eager for pillage and promotion; because her intrigues and her conquests, her conscriptions and her legions of honour, had accustomed the predominant part of the population to the deeper and more animating game of war, with its hazards and its triumphs, its disasters and its glories, and estranged their hearts from the natural feelings and duties of reasonable beings that they have flocked anew to the bloody and dazzling standard of a leader, who has no pretext for raising it but his own personal aggrandizement, nor any allurements to hold out but to the sanguinary and unprincipled ambition of military adventurers. It is sickening to be obliged to look again upon such scenes: and to think that this new harvest of calamity and desolation has been prepared by the busy and eager hands of those who are to reap it. France is not misled now by any splendid illusion of liberty or virtue: she invites disorder and despotism with her eyes open; and openly proclaims war against the independence of her neighbours, without any other pretext than the gratification of her own inordinate vanity and ambition."—*Edinburgh Review.*

It was our intention to have discussed at some length the important question

of peace or war, which appeared to hang, in some degree, on the decision of this Government. But that question appears to be already decided.—Much might doubtless have been urged on both sides of that momentous discussion; and we were prepared to state fairly, what appeared to us the conflicting arguments, which had produced no small degree of doubt and hesitation in our own minds, as to the course which it was just and expedient for this country to pursue; and which certainly had on the whole inclined us to prefer the hazards of peace, confessedly tremendous as they are, to those of war.

But more recent occurrences have scarcely, we fear, left us an alternative. We appear to be committed, beyond the possibility of retracting, in this awful and vital contest; and what we have now to consider is rather the terms on which we shall consent to be again at peace, than whether we shall enter into a state of war. Deferring, however, for the present, the consideration of this question, we would confine ourselves to one suggestion; and that is, that our Government should take care to have it distinctly understood, that in lavishing British blood and treasure for the freedom and independence of Europe, Great Britain must stipulate, that she shall not be made to contribute, in any degree, to the renewal of a French Slave Trade; to the re-establishment of the papal power; to the revival of the order of Jesuits; or to the rekindling of the fires of the Inquisition. If a satisfactory arrangement on these points were previously made, we should feel much less of despondency in contemplating the issue of the approaching conflict, than we confess we do at present. A cause which involves the defence of these institutions cannot inspire with confidence those who regard the favour of Heaven as of infinitely more consequence than the strength of armies; and we, therefore, most earnestly desire, because we desire the prosperity of our country, and the peace and happiness of the world, that we were delivered at the very outset from the ruinous incumbrance of any alliance, which shall involve us in the guilt of upholding such enormities.

GREAT BRITAIN.

Accounts have been received of the capture of Mobile, in Louisiana, by the force under General Lambert and Admiral Cochrane. The happy termination of the war with America, an event which spread great joy throughout the United States, renders this conquest of small moment.

On the 6th inst. a Message was presented to Parliament from the Prince Regent, announcing, that, in consequence of the recent occurrences in France, he had ordered his sea and land forces to be augmented, and that he would lose no time in concerting measures with his allies for the general and permanent security of Europe. In a conversation which followed, we were happy to hear Lord Castlereagh distinctly state, that there was no secret engagement in the Treaty of Paris to maintain the Bourbons on the throne of France; and in the treaty lately concluded with Austria, Russia, and Prussia, there is an express reserve on the part of Great Britain, as to this point. She reserves to herself that is to say, a right of judging whether it be proper to pursue the contest for the sake merely of their restoration.—We certainly think this a very important reservation, and we could have wished that she had contrived to disembarrass herself of some other obligations which are in our view still more inconvenient. We have already alluded to them.—Would it not be right, for instance, to make it the price of our aid, that France should maintain in full force the Abolition of the Slave Trade, and sanction the freedom of Hayti? Our limits will not allow us to say more on this point.

The Property Tax is of course to be revived. The price of the funds has fallen greatly, both here and in France. The price of gold is stationary in the latter country. Here it has risen from 4*l.* 9*s.* to 5*l.* 8*s.* an ounce.

Mr. Barham has brought a Bill into Parliament for rendering it penal to employ British capital, either directly or indirectly, in the Slave Trade; it is likely to pass without opposition.

A great mass of interesting papers on the subject of the Slave Trade, containing the substance of the various negociations, with a view to its abolition by foreign powers, which have been carried on since the month of August last, at Paris, Madrid, and Vienna has been presented to Parliament. We must defer an abstract of them to another opportunity.

*** *For Answers to Correspondents, see 2d page of Blue Cover.*

THE
CHRISTIAN OBSERVER.

No. 161.] *MAY*, 1815. [No. 5. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I HAVE thought that the following narration, translated from the Accounts of the Death of some of the Monks of La Trappe, might, notwithstanding its Catholic complexion, be interesting to some of your readers. I own it has interested myself; and it has suggested a few observations, which I have ventured to annex to it.

H.

ACCOUNT OF THE DEATH OF BROTHER BENEDICT, THE FIRST; COMMONLY CALLED, "BENEDICT DES CHAMPS," WHO DIED AT LA TRAPPE, 20TH AUGUST, 1674.

The brother Benedict, of the diocese of Rouen, died five years and a half after his profession, the day of the fête of our father St. Bernard, aged 32 years. And as God visited him peculiarly with his grace in the progress of his disease, and at the time of his death, it has been thought desirable, in order both to recognise the mercy of Christ and for the edification of his community, to record the principal circumstances of his life and death.

He fell sick nearly four years before his death, of a disease upon his chest. And although, after that time, he was almost continually oppressed with a violent cough, with extreme pain, and with an intermitting fever, he never manifested either the smallest impatience of his suffering, or the smallest desire to be cured. About the Christmas of the year 1673, which preceded his death a few months, his disease increased. But he did not cease to discharge the peculiar offices prescribed to penitents in the monastery. The fever which seized him about the middle of Christmas did not prevent his following the same course of life he had long pursued. Five days after Easter, his disease having considerably advanced, the reverend Father Abbé ordered him to be conducted to the infirmary. There his fever immediately increased, his limbs inflamed, his cough became more violent, and the struggles in which he passed his nights quite exhausted him. Notwithstanding this, he continued to lie on his hard paillasse, till the moment when they removed him to the ashes, five hours before his death. He rose at four in the morning; he dined at the table of the infirmary, though his weakness was such that he was evidently unable to sustain the weight of his own head. During this time, nothing was to be discovered upon his countenance which did not evidence the most complete tranquillity. He had been remarkably ingenious, and had nothing about him which he had not both invented and executed. Three weeks before his death he said to the Father Abbé, that as he had been in the habit of constructing many things for the convenience of the monastery, and as it might be troublesome to the Abbé to discover and introduce workmen into the house at his death, he would on this account, if agreeable to the Abbé, instruct one of the brothers in his various arts. The Abbé having consented, he instructed a monk in less than a fortnight in the

different arts in which he had been accustomed to be employed. And, notwithstanding his weakness and pain, he did all this with so much patience and collectedness, that he seemed to have lost all remembrance of his sufferings. The Father Abbé, knowing the grace which God had given to him, and the degree in which God had detached him from the world, thought it his duty to follow up what he believed to be the designs of Providence with regard to him. This led him, in the various ordinances of religion, to maintain all the rigour which charity and prudence would permit; though in all private communications with him he treated him with the tenderness of a father. One day, when so overcome with pain that he could take nothing, he described his state to the Father Abbé, accompanying his description with certain expressions of countenance which it is almost impossible to restrain in such circumstances. The Father Abbé, however, said with severity (as though he had no compassion for those sufferings in which he sympathized so truly), that "he spoke like a man of this world, and that a monk ought to manifest, under the worst circumstances, the constancy of his soul." Benedict in an instant assumed that air of serenity that never afterwards quitted him. The fear lest the great exertions which he made by day and by night, combined with his extreme debility, might suddenly remove him, led them to give him the holy sacrament and extreme unction. He received both with every demonstration of piety. Such, however, was his weakness, that he immediately fainted away. The Father Abbé having asked, before they brought him the extreme unction, if he desired that the whole community should be present at the ceremony, he answered, that "exterior ceremonies were not of vital importance; that his brethren would derive little edification from him; and that he had more want of their prayers than of their presence." All his conversation during his malady was on the necessity of separation from worldly things, of the joy which he anticipated in death, and of the mercy which God had shewn him in suffering him to finish his days in the society of the Father Abbé.

Some days before his death, the Father Abbé inquired minutely into the state of his mind: he answered in these very words:—"I consider the day of my death as a festival; I have no desire for any thing here; and I cannot better express my total separation from things below than by comparing myself to a leaf which the wind has lifted from the earth. All that I have read in the sacred Scriptures comes home to me, and fills me with joy. *Nevertheless, I can in no action of my life see any thing which can sustain the judgment of God, and which is not worthy of punishment;* but the confidence which I have in his goodness gives me consolation and hope." He added—"How can it be, that God should shew such compassion to a man who has so miserably served him? I desire death alone: what can man be thinking of, not always to desire it? What joy, my Father, when I remember that I am about to refresh myself in the waters of life!"

His ordinary reading, for many years of his life, had been the sacred Scriptures, which were so familiar to him, that he spoke of little else. He mentioned to the Father Abbé so many passages, and repeated them in a manner so touching, so animated, and so devotional, that his hearers were at once edified and astonished. Those passages which were uppermost in his mind respected chiefly the majesty of God; but as he had a most humble opinion of his own life, which had, however, been, in the main, faithful and pure, he always reverted to the subject of

the Divine compassion. It was in that he found peace and repose.

On the day of the "assumption," he felt himself so weak, that he was unable to leave the infirmary. The Father Abbé *carried him our Lord*, whom he received upon his knees, leaning on two of his brethren. Two days afterwards he fell into strong convulsions, and imagined that the hour of his deliverance was come. The Father Abbé asked—"Is it with joy that you depart?" "Yes;" said he, "from my very heart." He then added, "Into thy hands I commend my spirit."

The customary prayers were then offered up for the dying; but the convulsions having left him, the Father Abbé said that the hour of God was not arrived; and having given orders to remove him from the ashes to his bed, he turned to the Father Abbé with a serene countenance, and said, "The will of God be done." He lived three days, waiting with anxiety the time when God would have mercy upon him. And such was his desire of death, that the Father Abbé was obliged more than once to say to him that it was not for him to anticipate the designs of Providence. His pangs lasted till within an hour of his death; but he endured them with his accustomed patience and serenity. He said, three days before his death, that the most dangerous moments were the last, and that he did not doubt the great enemy of man would be employed to disquiet him; and therefore requested the prayers of the community. The Father Abbé having asked, after some other general discourse, if he "knew the guilt of sin;" he answered, sighing, and, as it were, looking into the recesses of his own soul, and in language expressive of the intensity of his feelings—"Alas! once I knew it not; but now I see in the Scripture that God claims, as one of his chief attributes, the power of pardoning sin;—'I am he who blotteth out your iniquities.' I am, therefore, convinced that sin is a tremendous offence. Far am I, indeed, from being like those who are always overwhelmed with a consciousness of their offences; but yet I believe upon the testimony of faith and Scripture, that sin is an immeasurable gulf of ruin." These words were accompanied with a manner so extraordinary, that they touched the very hearts of those who surrounded him.

His bones having pierced his skin, and his shirt of serge sticking to his wounds, he begged them to move him a little; but at the end of the day, when the person who had the care of him wished again to ease his body, he said, "My brother, you give me too much ease." The Father Abbé having ordered some milk to be brought him, which was the only nourishment he took, he said, "You wish then, my Father, to prolong my life, and are unwilling I should die on the day of St. Bernard." The Father Abbé having quitted him, he begged, perceiving that his death approached, that he might be called back. As soon as he saw him he said, "My Father, my eyes fail me—it is finished." The Father having asked him in what state he found himself, and if he was about to approach Christ—"Yes, my Father," said he, "by the grace of God, I am. I am not, indeed, sensible of any extraordinary elevation of my mind to God; but, through his mercy, I am in perfect peace. God be thanked!" This he repeated three times. The Father Abbé having asked him if he wished to die upon the cross, and upon the ashes; "Yes," said he, "from my heart." With these words he lost his speech; or, at all events, it was impossible to hear any thing intelligible from him, except the name of Jesus, which he pronounced repeatedly. They carried him to the straw spread out in his chamber. He was nearly

four hours in a dying state; and preserved his recollection during the whole time. His eyes indicating a wandering state of mind, the Father arose, took some holy water, and, having scattered it around him, repeated these words, "Let God arise, and let his enemies be scattered." His face at this moment collected itself. He kissed the cross several times; and wanting strength to lay hold of it, they observed that he advanced his head to adore it every time that it was presented to him. At length, all his disquietudes ceased: they beheld him calm, peaceful, and serene; and he breathed his last sigh with so much tranquillity, that those who watched him scarcely perceived his death.

[The account goes on to tell us, with a credulity ill-becoming so grave a history, that, by some Divine interference, the body of St. Benedict retained, after death, all the pliability of life.]

I cannot persuade myself to conclude this article without adding a few comments upon it.

In the first place, your readers cannot fail to be struck with the doctrinal incorrectness of several parts of this paper; and especially with the breadth and explicitness of the phrase in which the capital error of transubstantiation is expressed. I notice this, not, by any means, to depreciate the value of this interesting memoir, nor the piety of the individual whom it concerns—but to observe that, if such was the language of Popery among men of refinement and education, how coarse a form was that doctrine likely to take among the vulgar. Indeed it is almost incredible that men of sense should not at once be revolted by an expression such as that of "bringing the Lord," and by the doctrine conveyed by it. And their submission to it can be solved only on the principle that they deemed an admission of impossibilities an evidence of faith. When once the doctrine is adopted that reason is not to be exercised in matters of religion, it becomes almost a point of duty to be as unreasonable as possible.

Another circumstance which can scarcely fail to strike your readers is, the degree in which real and sincere religious feeling, in practice at least, and under the Divine blessing, neutralizes the defects of a theological creed. There can be no question that the theory of Popery strongly inculcates the merit of works; and that this is the point on which the Reformers especially took their stand in pleading for a separation from the Church of Rome. But who would have suspected this error to have been predominant in the creed of "St. Benedict," when listening to his dying language? The fact is, that the Spirit of God, by which, it is impossible to doubt, this dying man had been taught, teaches but one doctrine, or rather infuses but one disposition—and that is, a disposition to acknowledge our own guilt, and to rest exclusively for salvation upon the mercy of God and the merits of a Redeemer. This concurrence of the dying servants of God in one doctrine—this ultimate adherence to one truth—this practical departure from various theological creeds to embrace one article of faith at a moment when the strength and worth of religion are chiefly tried—are to me decisive proofs of the truth of the doctrine itself. Error may possess sufficient power to sustain the mind under ordinary trials. It may even partially sustain a few persons, in whom the delusion is more than usually strong, under the last great trial. But it is only truth which can sustain *all* men under this trial; and therefore it is in truth they take refuge. The centurion who watched around the cross possibly joined in the insults offered to our Lord by the mob; perhaps thrust the spear into his

side, or drove the nails into his feet. Yet, when a sudden darkness veiled the heavens and the earth, and the rocks were rent, and the dead arose, and each man apprehended the hour of his dissolution to be come—he exclaimed, "Truly this was the Son of God." Thus the dying servants of God, though betrayed for a time by their education, or deluded by the speciousness of error, yet, in the moment of trial, exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Finally, it is almost impossible, I think, not to be disposed, by the reading of memoirs such as these, to mitigate something of our severity to Papists, and not to enter upon a stricter examination of ourselves. I am no apologist for monastic institutions. I place it among the evils of Popery, that it nourished a system so unfavourable to industry, to domestic religion, to that amalgamation of the religious with the mixed orders of society, by which the clergy become less bigoted and the laity more devout. But I cannot help feeling both astonished and humbled, when I read of men who, with what I should deem a severe and gloomy view of the character of God, yet maintained a frame of mind so devout and tender to their heavenly Father. They seem in theory to know the Divine Being less as the "God" who "is love," than Protestants; and yet they render to Him a homage, and they speak of Him in a language, which would be more natural on our lips than theirs. And here, perhaps, I may be permitted to observe that one of the palpable defects of the religion of the day appears to me to be—the want of a devotional spirit. There is much zeal, much correctness, much benevolence; but, I fear, comparatively little devotion—little of that secret communion with God, of those quiet exercises of religion which, after all, are, perhaps, the least suspicious evidences of a mind right with God, and fitted for heaven. —The intention of the Divine Being doubtless is, that, as in the case of our Lord, activity and devotion should go hand in hand—that he who spends the day in doing good, should rise before day to hold devout communion with God. But the danger is, lest, instead of combining these duties, we should separate them, and make the discharge of one a compensation for the neglect of another; lest we should propose to ourselves so many practical duties as to leave no leisure for devotional employments; lest we should so exhaust the mind in action as to leave no strength for prayer; lest we should fancy that we may select our favourite line of duty, and, so that our hours are carefully filled up, conclude we may fill them up as we will. But God will be served, if I may so express it, in his own manner. We must not allow ourselves in what may be called a substitution of duties—in the discharging a few more of one kind, that we may discharge a few less of another.—I venture to own that I rarely attend the public meetings in the metropolis for religious objects without having these observations riveted on my own mind. I sometimes ask myself—"Will these thousands return home to secret devotion—will their humility survive the plaudits for religious zeal—will the spirit of prayer live in this heated and perturbed atmosphere?" I confidently believe that, in many instances, all these questions might be answered in the affirmative. And I put them rather in the way of caution than of reprehension; rather from what I anticipate, than from what I see. I put them because, having narrowly watched the workings of at least one mind, I discover reasons for watchfulness and suspicion there; and knowing the universality and resemblance of our moral diseases and infirmities, I venture to conclude that what is dangerous

to one may not be absolutely safe to many. Perhaps, sir, it might be no bad expedient for those who have stood a while on the hustings of the Bible Society to retire from thence, in imagination at least, to the deep and gloomy shades of La Trappe; there to divide, as it were, the world between God and ourselves; there to hold secret communion with Heaven; there to "commune with our own hearts, and be still."

To the Editor of the Christian Observer.

IF the following letter from Archbishop Usher, on the death of Christ, and his satisfaction on the cross, appear as valuable to you as to myself, you will be glad to insert it in the Christian Observer.

G. S.

"The all-sufficient satisfaction of Christ was made for the sins of the whole world. The true intent and extent is *lubricus locus* to be handled, and hath, and doth now much trouble the Church: this question hath been moved *sub iisdem terminis quibus nunc*, and hath received contrary resolutions; the reason is, that in the two extremities of opinion held in this matter, there is somewhat true, and somewhat false; the one extremity extends the benefits of Christ's satisfaction too far, as if hereby God, for his part, were actually reconciled to all mankind, and did really discharge every man from all his sins, and that the reason why all men do not reap the fruit of this benefit, is the want of that faith, whereby they ought to have believed, that God in this sort did love them: whence it would follow, that God should forgive a man his sins, and justify him, before he believed; whereas the elect themselves, before their effectual vocation, are said to be without Christ, and to be without hope, and to be utter strangers from the covenants of promise.—Ephes. ii. 2.

"2. The other extremity contracts the riches of Christ's satisfaction into too narrow a room; as if none had any kind of interest therein, but such as were elected before the foundation of the world; howsoever by the Gospel, every one be charged to receive the same; whereby it would follow, that a man should be bound in conscience to believe that which is untrue, and charged to take that wherewith he hath nothing to do.

"Both extremities then drawing with them unavoidable absurdities, the Word of God (by hearing whereof faith is begotten, Ephes. i. 13.) must be sought unto, by a middle course, to avoid these extremities.

"For finding out this middle course, we must, in the matter of our redemption, carefully put a distinction betwixt the satisfaction of Christ absolutely considered, and the application thereof to every one in particular: the former was once done for all; the other is still in doing: the former brings with it sufficiency abundant to discharge the whole debt; the other adds to its efficacy. The satisfaction of Christ only makes the sins of mankind fit for pardon, which without it could not well be; the injury done to God's majesty being so great, that it could not stand with his honour to put it up without amends made. The particular application makes the sins of those to whom that mercy is vouchsafed to be actually pardoned. For as all sins are mortal in regard to the stipend due thereunto by the Law, but all do not actually bring forth death, because the gracious promise of the Gospel stayeth the execution; even so all the sins of mankind are become venial, in respect of the price paid by Christ to his Father (so far, that in shewing mercy upon all, if so it were his pleasure, his justice should be no loser); but all do not obtain actual remission, because most offenders do not take out, nor plead their pardon as they

ought to do. If Christ had not assumed our nature, and therein made satisfaction for the injury offered to the Divine Majesty, God would not have come into a treaty of peace with us more than with the fallen angels, whose nature the Son did not assume: but this way being made, God holds out unto us the golden sceptre of his word, and thereby not only signifieth his pleasure of admitting us unto his presence, and accepting of our submission, which is a wonderful grace, but also sends an embassage unto us, and entreats us that we would be reconciled unto them.—2 Cor. v. 20.

"Hence we infer against the first extremity, that by the virtue of this blessed oblation, God is made placable unto our nature (which he never will be unto the angelical nature offending); but not actually appeased with any, until he hath received his Son, and put on the Lord Jesus. As also, against the latter extremity, that all men may be truly said to have interest in the merits of Christ, as in a common; though all do not enjoy the benefit thereof, because they have no will to take it.

"The well-spring of life is set open unto all; Rev. xxii. 17. 'Whosoever will, let him take of the water of life freely;' but many 'have nothing to draw with, and the well is deep.' Faith is the vessel whereby we draw all virtue from Christ; and the Apostle tells us, that faith is not of all; 2 Thess. iii. 2. Now the means of getting this faith is the hearing of the word of truth, the Gospel of our salvation, Eph. i. 13, which ministereth this general ground for every one to build his faith upon.

"Syllogism. What Christ hath prepared for thee, and the Gospel offereth unto thee, that oughtest thou with all thankfulness to accept and apply to the comfort of thy own soul. But Christ by his death and obedience hath provided a sufficient remedy for the taking away of all thy sins, and the Gospel offereth the same unto thee. Therefore thou oughtest to accept and apply the same to the comfort of thine own soul.

"Now this Gospel of salvation many do not hear at all, being destitute of the ministry of the word; and many hearing do not believe, or lightly regard it; and many that do believe the truth thereof, are so wedded to their sins, that they have no desire to be divorced from them: and therefore they refuse to accept the gracious offer that is made unto them. And yet, notwithstanding this refusal on their part, we may truly say, that good things were provided for them on Christ's part, and a rich prize was put into the hands of a fool, howsoever he had no heart to use it. Prov. xvii. 16.

"Our blessed Saviour, by that which he hath performed on his part, hath procured a jubilee for the sons of Adam; and his Gospel is his trumpet, whereby he doth proclaim liberty to the captives, and preacheth the acceptable year of the Lord. Luke iv. 18, 19. If for all this some are so well pleased with their captivity, that they desire no deliverance, that derogates nothing from the generality of the freedom annexed to that year. If one say to sin, his old master (Levit. xxv. 39; Exod. xxi. 5; Deut. xv. 66), I love thee, and will not go out free, he shall be bored for a slave and serve for ever. But that slavish disposition of his maketh the extent of the privilege of that year not a whit the straighter, because *he* was included within the general grant, as well as others, howsoever he was not disposed to take the benefit of it. The kingdom of heaven is like to a certain king that made a marriage for his son, and sent his servants to those that were bidden to the wedding with this message: 'Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come to

the marriage.' (Matt. xxiv.) If we look to the event, they that were bidden made light of their entertainment, and went their ways, one 'to his farm, and another to his merchandise,' (verse 5); but that neglect of theirs doth not falsify the word of the king (verse 4), viz. that the dinner was prepared, and these unworthy guests were invited thereunto: for 'what if some did not believe, shall their unbelief disannul the faith and truth of God?' (Rom. iii. 3, 4.) 'God forbid; yea, let God be true and every man a liar, as it is written, that thou mayest be justified in thy saying, and overcome when thou judgest.' Let not the house of Israel say, The way of the Lord is unequal. For when he cometh to judge them, the inequality will be found on their side, and not on his. 'O house of Israel, are not my ways equal; are not your ways unequal, saith the Lord.' Ezek. xviii. 29. 'The Lord is right in all his ways, and holy in all his works.' All the ways of our God are mercy and truth: when we were in our sins, it was of his infinite mercy that any way or remedy should be prepared for our recovery: and when the remedy is prepared, we are never the nearer, except he be pleased, of his free mercy, to apply the same to us, that so the whole praise of our redemption, from the beginning to the end thereof, may entirely be attributed to the riches of his grace, and nothing left to sinful flesh wherein it may rejoice.

"The freeing of the Jews from the captivity of Babylon, was a type of that great deliverance which the Son of God hath wrought for us.

"Cyrus, king of Persia, who was *Christus Domini* (and herein but a shadow of *Christus Dominus*, the author of our redemption), published his proclamation in this manner: "'Who is amongst you of all his people, the Lord his God be with him, and let him go up." (Ezra i. 2, and 2 Chron. xxxvi. 23.) Now it is true they alone did follow this calling, whose spirit God had raised to go up. (Ezra. i. 5.) But could they that remained still in Babylon justly plead, that the king's grant was not large enough, or that they were excluded from going up by any clause contained therein? The matter of our redemption, purchased by our Saviour Christ lieth open to all: all are invited to it: none that hath a mind to accept it is excluded from it. The beautiful feet of those that preach the Gospel of peace do bring glad tidings of good things to every house where they tread, the first part of their message being this: "Peace to this house." (Rom. x. 15; Luke x. 5.) But unless God be pleased, out of his abundant mercy, to guide our feet into the way of peace, the rebellion of our nature is such, that we run headlong to the ways of destruction and misery. Rom. iii. 16. And the ways of peace do we not know. They have not all obeyed the Gospel. Rom. x. 16. All are not apt to entertain this message of peace; and, therefore, though God's ambassadors make a true tender of it to all unto whom they are sent, yet their peace only resteth on the sons of peace: but if it meet with such as will not listen to the motion of it, their peace doth again return unto themselves. Luke x. 6. The proclamation of the Gospel runneth thus (Rev. xxii. 17): 'Let him that is athirst come;' for him this grace is specially provided, because none but he will take the pains to come: but lest we should think this should abridge the largeness of the offer, a *quicunque vult* is immediately added; 'and whosoever will, let him take of the water of life freely:' yet withal this must be yielded for a certain truth, that it is God who must work in us to will and to do of his good pleasure; and though the call be never so loud and large, yet none can come except the Father draw him. John vi. 44. For the universality of the satis-

fiction derogates nothing from the necessity of the special grace in the application: neither doth the speciality of the one any ways abridge the generality of the other. Indeed, Christ our Saviour saith (John xvii. 9), "I pray not for the world, but for them that thou hast given me:" but the consequence hereby inferred may well be excepted against, viz.; He prayeth not for the world; therefore he payed not for the world; because the latter is an act of his satisfaction, the former of his intercession, which, being divers parts of his priesthood, are distinguishable one from another by sundry differences. This his satisfaction doth properly give contentment to God's justice, in such sort as formerly hath been declared: his intercession doth solicit God's mercy. The first contains the preparation of the remedy necessary for man's salvation; the second brings with it an application of the same. And consequently the one may well appertain to the common nature which the Son assumed, when the other is a special privilege vouchsafed to such particular persons, only, as the Father hath given him. And therefore we may safely conclude out of all these premises, that the Lamb of God offering himself a sacrifice for the sins of the whole world, intended, by giving sufficient satisfaction to God's justice, to make the nature of man, which he assumed, a fit subject for mercy, and to prepare a medicine for the sins of the whole world, which should be denied to none that intended to take the benefit of it. Howsoever he intended not, by applying this all-sufficient remedy unto every person in particular, to make it effectual unto the salvation of all, or to procure thereby actual pardon for the sins of the whole world. So, in one respect, he may be said to have died for all, and, in another respect, not to have died for all; yet so, as in respect of his mercy, he may be counted a kind of universal cause of the restoring of our nature, as Adam was of the depraving of it; for as far as I can discern, he rightly hits the nail on the head, that determineth the point in this manner:

"'Thomas contra Gentiles, lib. iv. 55.

"'Mors Christi est quasi quædam universalis causa salutis; sicut peccatum primi hominis fuit quasi universalis causa damnationis. Oportet autem universalem causam applicari ad unumquemque specialiter, ut effectum universalis causæ participet. Effectus igitur peccati primi parentis pervenit ad unumquemque per carnis originem; effectus autem mortis Christi pertinet ad unumquemque per spiritualem regenerationem, per quam Christo homo quodammodo conjungitur et incorporatur.'

"JAMES USHER.

"March 3, 1617."

To the Editor of the Christian Observer.

As expositors of prophecy, particularly in the present eventful times, can never be too careful in accurately surveying their ground; I send you an argument, relative to the apocalyptic arrangement of the 1260 years, which has recently occurred to me, and which I would recommend to the consideration of Mr. Cuninghame and other expositors who believe that that great period has *already* expired.

My own opinion has always been, that the 1260 years *commence* with the sounding of the fifth trumpet, which ushers in the first woe; and that they *expire* with the effusion of the seventh vial, when a great voice declares, *It is done.* Hence I conceive them to comprehend the whole of the first woe, the whole of the second woe, and the six earliest vials included under the third woe. It is plain, therefore, that I suppose, as is most natural, both their *commencement* and their *termination* to be marked by *distinctly specified apocalyptic epochs.*

The opinion of Mr. Cuninghame, on the contrary, is, that the 1260 years commenced about the year 532; which is no determinate apocalyptic epoch, but a year which occurs somewhere between the sounding of the fourth and the sounding of the fifth trumpet; and that they expired about the year 1792, when he supposes the seventh trumpet to have sounded, and the third woe to have commenced. His arrangement, therefore, has the disadvantage of making them commence at a point which *does not* coincide with any one of the great apocalyptic epochs; while it dissimilarly makes them terminate at a point which (in his hypothesis) *does* coincide with one of the great apocalyptic epochs.

Now, as Mr. Cuninghame, like myself, rightly pronounces all the seven vials to be *component parts* of the third woe, and consequently to be *posterior in point of time* to the commencement of the seventh trumpet, which ushers in the third woe; it is obvious, that, according to *my* arrangement of the 1260 years, the six first vials are *included within* that period; while, according to *his* arrangement, they are *excluded from* it, and are *consecutive* to it. Here, therefore, the question is narrowed into this consideration—whether six of the vials *ought*, or *ought not*, to be included within the period of the 1260 years. If the former, then Mr. Cuninghame's arrangement is clearly wrong; if the latter, then it may or may not be right. Supposing, therefore, it can be proved that even a *single* vial ought to be *included within* the 1260 years, Mr. Cuninghame's arrangement would by such proof be immediately subverted: for *he* makes that period terminate *at the beginning* of the third woe, and rightly supposes all the vials to be *posterior* to the beginning of that woe; consequently, with *him* every vial is *posterior* to the termination of the 1260 years, and therefore no one vial is *included within* them. Now, such a proof I engage to furnish; that is to say, I undertake to prove, that one or more of the vials must necessarily be *comprehended within* the 1260 years; whence it will plainly follow, that these years cannot have expired *previous* to the effusion of *all* the vials, the point to be established.

1. The sackcloth-prophesying of the witnesses, and the 1260 years, exactly coincide, from their respective commencements to their respective terminations.

2. Whatever, therefore, occurs during the sackcloth-prophesying of the witnesses, occurs also during the lapse of the 1260 years.

3. But we are told, that the witnesses, during the days of their prophecy, have power over waters to turn them to blood, and have power over the earth to smite it with all plagues (Rev. xi. 6.)

4. Hence it follows, that the turning of the waters into blood, and the smiting of the earth with certain plagues, occur during the sackcloth-prophesying of the witnesses.

5. But the sackcloth-prophesying of the witnesses exactly coincides with the 1260 years.

6. Therefore the turning of the waters into blood, and the smiting of the earth with certain plagues, occur during the lapse of the 1260 years, and are thence, of course, included within them.

7. But the waters are turned into blood under the second and third vials; and the first, the fifth, and the sixth vials are all poured out upon the earth; as are likewise, indeed, the second and third, if the symbolical earth be viewed in a large sense as opposed to the symbolical heavens. Moreover, all the vials are expressly called *plagues*. (Rev. xv. 1.)

8. Hence it appears, that the waters are turned into blood, and the earth is smitten with certain plagues, under the first, second, third, fifth, and sixth vials.

9. But such calamities were to

befal the waters and the earth during the sackcloth-prophesying of the witnesses, and consequently during the lapse of the 1260 years.

10. Therefore the first, second, third, fifth, and sixth vials, and thence also palpably the fourth vial, which occurs in the very midst of them, must all be included within the sackcloth-prophesying of the witnesses.

11. But, if the six first vials must all be included within the sackcloth-prophesying, they must likewise be all included within the 1260 years.

12. Consequently, since all the six first vials must be *includcd*, by the express terms of the prophecy, *within* the 1260 years; those 1260 years cannot expire *previous* to the effusion of the six first vials.

13. But Mr. Cuninghame makes them expire *previous* to the effusion of any one of the vials: therefore Mr. Cuninghame's arrangement must, even on his own acknowledged principles, be erroneous.

Mede avoids this difficulty, by placing most incongruously and arbitrarily the six first vials under the second woe, and by making the third woe and the seventh vial commence synchronically. Such an arrangement enables *him* to suppose, that the 1260 years expire at the commencement *both* of the third woe and of the seventh vial. But no expositor, who places *all* the seven vials under the third woe, where homogeneity manifestly requires that they *should* be placed: no expositor, who *thus* arranges them, can, consistently with the terms of the prophecy (Rev. xi. 6, compared with Rev. xv. 1, xvi. 2, 3, 4, 5, 6, 7, 10, 11, 12), make the 1260 years expire *at the commencement* of the third woe, and therefore *previous* to the effusion of the vials. If Mr. Cuninghame, in short, retains his arrangement of the 1260 years, he must, so far as I can judge, give up his arrangement of the vials. The two cannot stand together.

I take this opportunity of mentioning, that I believe the French Revolutionary Government, from the year 1808, down to the present time, has been under the baneful influence of the fifth vial. It is not impossible that that vial may not be yet exhausted: should that be the case, we may expect the French arms to experience further reverses. I fear, however, that nothing will prevent the *ultimate* re-establishment of the Franco-Roman western empire; though such re-establishment will only be the prelude to its final subversion, and though I much incline to believe that England, though scourged, will be safe in the midst of the whirlwind.—My principles of exposition led me to anticipate the downfal of the Bourbons and the restoration of the Revolutionary Government, even from the very first. My reasoning was of course hypothetical: *IF my principles were right, THEN such and such events must inevitably follow.* Yet I felt them to be so strongly established, that I had little fear in reasoning upon them accordingly. In a note to the 5th edition of my work on the 1260 years, which is dated July 28, 1814, I stated at large the grounds of my persuasion, that the Bourbons would not long reign in France, and that the Revolutionary Government would soon be restored. The reader will find that note in vol. ii. p. 400.

G. S. FABER.

To the Editor of the Christian Observer.

HAVING ventured, some time ago, to offer a few remarks on a system of theology which appeared to me to proceed on a high and disproportionate view of some parts of religious truth*, I have been induced to bring before your readers the counterpart, as it were, of those

* Vol. for 1814, p. 620.

observations, by detailing the chief points in which a large body of respectable and, in many cases, as I hope, pious persons seem to me to fall short of the real standard of scriptural instruction. That there are dangers on each side of the question, can admit of no doubt. It may even be naturally expected, that in a period in which the church of Christ enjoys undisturbed outward tranquillity, there should imperceptibly arise a class of truly excellent individuals, who adopt, almost unknown to themselves, a low and defective system of religious sentiment, and, consequently, lose much of the grace of the Holy Spirit, and of the efficiency of their ministry. Errors of defect are, perhaps, more common than those of excess, and are certainly quite as pernicious. The principal difficulty which I feel in entering on the subject is that which pressed upon me when I was drawing up the former paper—the danger, or rather, in many instances, the certainty, of being misunderstood as to the motives and spirit of the attempt. Such is the infirmity of our common nature, even in truly good men, that the most friendly and affectionate statements, if they are made to bear plainly on any class of erroneous sentiments, are inevitably considered, by some of the individuals who are most concerned, as severe and hostile. I know no method of obviating this real difficulty, except by endeavouring to exercise increased vigilance over my own spirit, in any observations I may venture to make, and by fervently praying to God so to influence the minds of my brethren, that they may receive with candour and good will, any suggestions which may appear to them to be agreeable to the unerring Word of God. It is only by this mutual charity that the ends of truth can be obtained, errors as they arise be detected, the snares of Satan broken, ardour for improvement in the minds of ministers enkindled, and the edification of our hearers and the glory of our God and Saviour promoted.

1. The first point to which I would call the attention of your readers, is, *an inadequate view of the real extent of man's ruin and depravity.*—It is easy, by a few rash and sweeping expressions, to exceed the statements of Scripture on this subject, and violate the plain truth of the case; but it is far more easy, by general and timid descriptions, to weaken the whole force of this fundamental doctrine. The Scripture describes man as "alienated from the life of God;" as "dead in trespasses and sins," as in a state of "enmity against God," as incapable of "discerning the things of the Spirit," as evil, "only evil continually, in the imaginations of the thoughts of his heart," as "without hope, and without God in the world." But is this the view of man's condition by nature, which we often hear inculcated? Are not far softer terms employed in describing his moral state? Is the conviction that no one thing spiritually good can proceed from man, without the preventing grace of God, fixed deeply in the mind? Do not many amiable and estimable persons, though they admit the doctrine, yet fail in a full, and plain, and frequent statement of it? Do they not confound, at times, the civil and social virtues, which they justly admire in some persons, and the knowledge and decency which they commend, and properly commend, in others, with the fruits and evidences of spiritual grace? The whole of our instructions must be of a low and comparatively inefficient character, if we do not thoroughly understand the fall and depravity of man. The remedy can never be perceived, if the disease is not. The total ruin of mankind in the first Adam, and their gracious recovery in the Second, have a necessary relation to each other, and lie at the foundation of

true Christianity. We are manifestly in danger, in such a day as this, of courting the approbation of the superficial and worldly, by partial or qualified representations of this subject. To comprehend fully, and explain with becoming fidelity, the total apostacy of man from God, the corruption of his heart, and his impotency to what is good, requires no ordinary effort. It must be the result of unremitted prayer, constant study of the holy Scriptures, elevated views of the nature of spiritual religion, clear perceptions of the evil of sin, and close observation of the history of man in every age. If our attention to these great topics decline, so will our capacity of estimating the true state and character of man. It is only in the pure light of Scripture, accompanied with the grace of the Holy Spirit, that we can fully discover, and adequately feel, the real bearings and fundamental importance of the doctrine of the fall.

2. Connected with this error is a deficiency too observable in many ministers *in unfolding the holy law of God.*—"By the law is the knowledge of sin." "Sin by the commandment," and by that alone, "becomes exceeding sinful." "I through the law," says the Apostle, "am dead to the law, that I might live unto God." It is by the moral law, as the "ministry of condemnation and death," that it pleases God to convince men of the danger and guilt of their state, and their need of repentance and salvation. If this eternal rule of good and evil is not plainly exhibited and enforced in its spirituality, extent, excellency, and sanctions, we cannot expect any considerable effect to follow from our labours. The general spirit of the class of ministers of whom I am now speaking, seems to me to incline them to shrink from the painful but necessary duty of dwelling on this great subject. Other and far inferior rules than that of "loving God with all the heart, and soul, and strength," and our "neighbour as ourselves," are insensibly proposed by them. Other standards of judging of our character and conduct are allowed to intrude. Their sermons are almost exclusively bestowed on subjects which only the truly Christian part of the congregation can rightly understand, and which the great body of it pervert, to confirm the favourite notion of a new or remedial law. In the mean time, plain and bold declarations of God's unerring commands; of their purity, justice, and goodness; of our infinite obligations to obey them; of the covenant of works; of the condescension and goodness of God in making this covenant; of the punishment threatened to every transgressor; of the sin and guilt of man; of the necessity of fleeing from the wrath to come, and embracing the mercy of Jesus Christ; of the distinction between the Law and the Gospel; of the impossibility of uniting the two in point of justification; and of the condemnation which rests upon us till we are saved by faith in the promises of the Gospel, are not sufficiently urged or not adequately explained. The consequence is, that our ministry is far from having that efficacy which we might otherwise have expected. I am not here to be misunderstood as confounding rashness with strength, or intemperance with fervour. The most tender affection, the utmost kindness and compassion of spirit, the most wakeful consideration of circumstances should not merely be apparent in this part of our ministry, but should actually fill and penetrate our hearts. A coarse, inconsiderate manner of uttering the most solemn denunciations with respect to the law of God, counteracts the effect we should endeavour to produce. The union of modesty and affection with plainness and zeal, or, to use the language of the Apostle, the "speaking the truth in love," will most effectually tend, under the blessing of God, to convince the judgment and move the heart,

3. But I pass on to *the nature and necessity of the doctrine of spiritual regeneration and conversion to God;* in the statement of which the low description of divinity on which I am now venturing to animadvert is, I fear, particularly deficient.—A more widely pernicious error cannot, to my mind, be named, than that which confounds with the sacrament of baptism, or seems to confound with it, that universal change of the heart and life, without which our Lord declares a man "cannot enter the kingdom of heaven." I am aware this is stating the case strongly. I shall be told, that if the term *regeneration* is disused on this subject, the thing is retained: and I am ready to admit this to a certain extent. But still I cannot conceal my apprehension, that we are losing ground on this doctrine generally among our young divines; and if we are, most assuredly every other truth will decline with it. The whole nature and importance of true religion, the main distinction between spiritual life and spiritual death; all that forms the support and nourishment of holiness and love to God; whatever relates to the grace and influence of God's Holy Spirit; and the duties of communion with God and mortification of sin; must stand or fall with the doctrine of the New-birth. No better evasion can be desired by the worldly, and vain, and self-righteous, than that which modern divinity seems disposed to concede to them on this question. The fact, I apprehend, in many cases, is, that those who use language which favours the supposition of the identity of baptism and regeneration, have already too much conceded the real point in debate. The doctrine has been accommodated to the emergency. Such low and inadequate opinions of the ruined state of man, and of the necessity of an entire renewal in the spirit of his mind, have been formed, that it has at length appeared an easy concession to allow, that all that is included in the notion of the New-birth is necessarily connected with the administration of the external sacrament. I would be far from affirming that this is universally the case, but so far as my observation has reached, the extent and spirituality of the doctrine of regeneration itself have been imperceptibly lessened in proportion as the position with which I am now contending has been maintained. That God is pleased, in some instances, to connect the gift of regeneration with the due administration of baptism, no one can doubt; any more than he can question the strict propriety of the language of our church on this ground. But to imagine that this universal change of heart has actually taken place in every instance, contrary to the testimony of Scripture and of fact, does in my mind involve a sentiment, not merely erroneous, but one which tends to undermine the whole superstructure of Christian doctrine. Let the young divine examine carefully this important subject: let him highly esteem, as he ought, the sacraments which Christ hath ordained in his church: let the utmost charity be exercised in his judgment of particular cases: let him even form his own opinion, if I must make the concession, as to the frequent use of the mere term which is so much now the subject of controversy: but let him stand firm as to the doctrine itself. Let him dread any approaches to the popish error on this subject. Let him press upon the consciences of his parishioners, the nature and evidences of that inward "birth of the Spirit," that "awakening out of sleep," that "resurrection of the soul from the death of sin," that "translation from the power of darkness to the kingdom of God's dear Son," that "new creation in Christ Jesus," which is a fundamental branch of genuine Christianity, and indispensably necessary to the life and practice of all real religion. We never can ex-

pect a large effusion of God's Spirit on our ministrations, till a strong and definite view is taken of this great truth, and its unspeakable importance is clearly apprehended and honestly enforced. . . .

4. The next point which has occurred to me, as deserving especial notice, is the defect of *not exhibiting sufficiently the doctrine of justification by faith and the glory of the cross of Christ.*—We almost insensibly fail here. We admit in theory, that "Christ crucified" should be the main topic of our ministry, and that the various other subjects which it is our duty to unfold, should be kept in due subordination to it. But do not these minor and dependent subjects too often obscure, in the present day, the fundamental truth which they ought to illustrate and enforce? Is not the salvation of the Cross rather taken for granted and alluded to, than brought forward with that affection and frequency which we ourselves allow that it deserves? The doctrine of righteousness through the obedience of the eternal Son of God, is not soon apprehended by our hearers; and when it is apprehended, is not soon embraced with the heart and expanded into all those important topics, which are involved in the stupendous mystery. The pride and self-righteousness of our hearts are as deplorable as the sensuality and worldliness of them. It is only by long and patient instruction, combined with the illumination of the Holy Spirit, and the gradual conviction of the impossibility of establishing any righteousness of their own, that our hearers are at length induced to receive with simplicity and gratitude the gift of righteousness by faith. The notion that we do not need to be justified absolutely by a gracious act of mercy, independently of our own works or deservings, is ever obtruding itself. We form a wrong conception of the nature of Christianity, as well as of our own desperate ruin; and these views can only be corrected by repeated details of the plan of salvation, of the vicarious sufferings of Jesus Christ, and of the mercy of gratuitous justification as the introduction to every other part of the Christian life and duty. We can scarcely imagine how slow our people are in learning this grand lesson. For the difficulty is not merely on the part of those who are not yet sufficiently contrite, but also on the part of those who are. The really broken spirit is not soon raised to faith and hope in the sacrifice of Christ. It droops and sinks into despondency. The mercy which before it did not appear fully to need, now seems incapable of embracing and relieving its wretchedness. Only the most scriptural and simple displays of the grace of Christ, and these repeated and varied in almost every form, can, under the blessing of the Holy Spirit, lead the mind by faith to real repose and peace.

And, after this point is in some measure attained, what is to be the source of all the instructions which regard the believer's spirit and conduct? What is to nourish the principle of the Christian life? What to animate to duty? What to support under suffering? What to rescue from the world, the flesh, and the devil? What to make the commandments of God delightful? What to be the joy, and strength, and foundation, and stay of the Christian in his whole conduct? Are not the name of our adorable Lord, the grace, the Spirit, the promises, to be made the spring of all these various duties and efforts? The full exhibition, then, of this great subject is a matter of the very first moment. It is not indeed to be the exclusive topic, but it is to be the prominent one. It is not to supersede the many important subjects which are connected with it in the word of God, but it is to give life and efficiency to them all. It is to be "the leaven which is to leaven the whole lump." It is to be the key-stone

which is to hold together and preserve the entire fabric. And this is to be done, not by repeating in a tame and ordinary manner the name of Christ; nor by indulging in certain current, but not very intelligible, modes of expression, much less by descending to low and really exceptionable phrases; but by endeavouring to inculcate high conceptions of the Saviour, ardent love to his name, simple faith in his sacrifice, sacred impressions of his presence, comprehensive views of the testimony of the Scripture with regard to him, and inextinguishable desires after his blessings. I need not say, that the world will not readily endure this full and adequate display of the truth of Christ Jesus: nor is it necessary for me to point out the obvious temptation to which in these days we are exposed, of concealing or limiting some branches of this offensive but astonishing theme. I will only observe, that in proportion to our wise and scriptural discharge of this first duty of our ministry, will be the measure of that blessing of the Holy Spirit on which alone the success of our efforts depends.

5. The doctrine which relates to *the person and influences of the Holy Spirit* is allied with the preceding, and is one in which we are equally in danger of failing.—There is no truth of Revelation which is more exposed than this, to the impiety of a proud philosophical scepticism. All claim to the inspiration of the Holy Ghost, however sober and scriptural, is at once consigned to unmeasured contempt. The consequence is, that many amiable persons, especially if they are young and inexperienced in the ministry, are too naturally led to keep back in some degree the full declarations of the sacred Scriptures on this subject. Thus they "grieve the Holy Spirit of God." Instead of largely and expressly insisting on His personality, Deity, and grace, too many rest contented with low and disproportionate statements. Even where the doctrine of the vicarious sacrifice of Jesus Christ is in a great measure developed, there are many cases where the truths which relate to the influences of the blessed Spirit have by no means their due place. And yet is not the Holy Ghost the author and giver of life? Is he not the source and spring of every thing spiritually good? Can there be one good thought, one holy desire, one right action without him? Who is it that renews and converts the sinner? Who convinces man of his lost estate as a transgressor? Who leads him to true repentance? Who separates him from the world? Who gives him the grace of faith? Who reveals to him the glory and mercy of Christ Jesus, leads him to his cross, and gives him the peace which flows from justification and acceptance through his blood? Who maintains and carries on the divine life which he first bestowed? Who imparts holiness and strength, victory over the world, love to God, and sincerity in our dedication of ourselves to his service? Is not the Eternal Spirit the sole author of all these blessings? Does not the promise of his grace stand in nearly the same relation to us, which the promise of the Messiah did to the fathers? Is not the New Testament "the dispensation of the Spirit?" Are not all our instructions an inert mass, to use the expression of a great divine, except as they are quickened into life by the Holy Ghost? Can a single benefit flow from our ministry, either as to the conversion of the ungodly or the edification of sincere Christians without his present agency? How highly then should we honour him in all our exertions! Let the world who know him not, esteem our zeal to be folly; let them charge us with unintelligible or enthusiastic flights of devotion; let them endeavour to confound our scriptural and temperate declarations with the mischievous reveries of the impostor; let them misinterpret and misrepresent, as

they have ever done, a doctrine which they do not love and cannot appreciate: it is enough for us to know, that "the wisdom of the world is foolishness with God." We must not be content with occasional references merely; we must take care that such a doctrine do not lie hid in obscurity through our fault. We must guard, indeed, against rash and unwarranted positions on this as well as on any other subject: we must carefully trace out the truth into its proper fruits and evidences, but we must never hesitate to speak openly and fully on the person and operations of the Spirit. We must magnify his influences. We must expect his presence. We must ourselves depend, and direct our hearers to depend, upon his inspiration. We must give Him the praise of all the good which he is pleased to produce. There are few points where we need more caution than on this. The doctrine slides insensibly from our recollection. We pray, we preach, we visit, we labour—little effect follows: we are surprised; but surely our astonishment would cease if we called to mind our neglect of that blessed Spirit of life, from whom alone all real efficiency proceeds. If we truly desire a revival amongst our parishioners, we must look for it by returning to the old scriptural truths of the Holy Ghost, by honouring his operations, and imploring more fervently and simply his mercy and power.

6. I have been carried to a greater length than I intended in the above remarks; but may I be permitted to add here, that in the view which I take of the low and deficient tone of religious sentiment which is now under consideration, I have frequently thought there is *want of a distinct acknowledgment of the doctrine of the special grace of God*, in the strict sense of that term, as the origin of salvation to ruined sinners, the only source of every blessing, the spring of repentance, faith, obedience, and everlasting life. The accountableness, indeed, of man; his obligation to the Divine law; the necessity of addressing him as a reasonable creature, and calling him to repent and believe the Gospel; the duty of repentance and faith; the inexcusableness of those who go on in impenitence and unbelief, and the final condemnation of the ungodly arising solely from their own sin and guilt, are truths of the very first magnitude. I need not here repeat the sense I entertain of the danger of any such representations of the impotency of man, or of the grace of God, which appear to weaken their force. But our explication of these primary truths, as well as of all the other parts of religion, must be connected with the clear and full exhibition of the doctrine of the grace of God. This must on no pretext be obscured or concealed. If we are not called on to *reconcile* all the various truths which are commonly supposed to be necessarily involved in this great point, we certainly are called on to *teach* them, so far as they are explicitly revealed in the holy Scriptures.

"By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Even so then at this present time also there is a remnant according to the election of grace; and if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." "Blessed,

be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." "Give diligence to make your calling and election sure."

Such is the language of the unerring oracles of God, and such, in its proportion, should be the language of our discourses. I am fully ready to admit that expositions of some of the deeply mysterious truths connected with the above and similar passages are not essential to the Christian life and experience. That I do more than admit that they ought not to be rashly and excessively inculcated; that I consider such crude and unscriptural effusions as in the last degree pernicious; I have, I trust, sufficiently shewn in my former paper. But I do not stop here; I am ready further to allow that on many occasions—in the conduct, for instance, of a religious periodical miscellany like your own—there may be a propriety in not taking any decided part as to the particular explication of them, from a just consideration of the mischiefs of theological controversy, and from a recollection of the distinguished piety and learning which are ranged on each side of the question. All, therefore, that I would here contend for, is, that the above and similar *passages* as they stand in Holy Writ, ought to have their due place in our course of pastoral instruction; for this plain reason, that they are found to have a place in the inspired records. In the first exposition, indeed, of the truths of Christianity to an uninformed congregation, let the discourses of the Apostles, in the Acts of the Apostles, be our model. But, on the same principle, when a considerable number of truly converted persons are to be gradually carried forward to the full reception of Divine truth, let the doctrine of the same Apostles, in their various Epistles, be the object of our strict imitation. Whatever *place* such passages as I have quoted occupy in the Epistles to the Romans, Corinthians, Ephesians, &c. and for whatever *ends* they are there employed, a similar place should they occupy for similar ends, so far as human infirmity will allow, in our own ministrations. The reason of man is not to be listened to, when it would conceal any part of the revelation of God. No one word of the Holy Spirit can ever be safely disregarded. All Divine declarations are not only true, but right; the very best possible of all statements, the dictate of eternal wisdom, mercy and righteousness. To be silent where God speaks, is as culpable as to speak where God is silent. The disposition, which I fear is common among the class of ministers whose sentiments I am considering, to dread the very mention of terms which abound in the holy Scriptures, is surely more than suspicious. But here I stop. The whole of what I would ask for on this branch of the subject is, a simple adherence to the language of inspiration, and to that alone, independently of all human comments. For with regard to the *minute exposition* of some of these particular truths, (I speak of those which relate to the Divine will), it is not always possible, it is seldom necessary—I may say, it is not even desirable, to attempt it. Even as to the *more general explication* of them, to which we may sometimes be called, the utmost caution is necessary, the utmost fear of

severity as to ourselves, the most entire exercise of Christian charity towards others; for dogmatism and conceit are dangerous beyond conception here. We can scarcely go beyond the language of the Holy Ghost, on such topics with any security.

But surely there is another part of the truths contained in the above and similar passages which stands on a widely different ground. The doctrine of the special favour and grace of God, as the only source of conversion and salvation, is quite exempt from all fair controversy. On this point it is our duty to speak out. We must not, we cannot, I think, conscientiously be indifferent. Whatever our particular views of the texts relating to the secret will of God may be, this fundamental truth, which lies on the very surface of the Scriptures, is to be openly and fully explained to our people. We may suspend our judgment on topics of abstruse and awful contemplation, but we must not suspend it on the great and commanding truth of the distinguishing grace of God*. This can no more be considered by a truly pious minister as a matter of debate, than the doctrine of the fall of man, or of the work of the Holy Ghost, with which it is inseparably connected. I need not say how much it is obscured in our day. I need not say how nearly many seem at times to approach the Semipelagian heresy. I think it very important for young divines to understand the bearings of the different parts of this subject. I am sure we never can expect the blessing of God on our ministry, if the doctrine of his free favour and mercy is weakened or concealed. This great principle, thus separated from disputable tenets, has far more to do with every other part of evangelical truth than might at first sight be imagined. It gives the right tone to the whole. It stamps the real character of our ministry. It tends immediately and necessarily, when scripturally taught, to abase man as a sinner; to glorify God; to excite to penitence and prayer; to display the grace, and enlarge our views of the work and intercession, of our adorable Lord; to promote gratitude, humility, and obedience; to increase our sense of dependance on the Holy Ghost; to awaken hope, and joy, and love in our Christian walk; and to teach us in what strength we are to follow and obey our Saviour. The omission of it, on the contrary, tends, both in itself and in the disposition of mind to which it almost infallibly leads, to a covert but dangerous measure of pride and self-righteousness; to a dislike of strictly scriptural language on various important topics; to a misapprehension of the nature of the Gospel; to a reliance in some degree on our own power and strength; to an undervaluing of the influence of the Holy Spirit, and a general coldness in our love, gratitude, and obedience to God—not to mention that it gives too reasonable an occasion to excessive statements on the part of those who hold, as we conceive, high and disproportionate views of doctrinal truth. But I hasten from a subject on which I need not say I speak with great apprehension, from a knowledge of the misconception to which, from the truths with which it stands connected, I fear it will ever be peculiarly liable, in order to mention,

7. The defect which is, I con

* It is of little consequence for me to repeat here, what I professed in my former paper, my own firm belief in the doctrines of election and predestination to life. My wish is to separate the grand leading truth of Divine grace from the particular sentiments of different individuals on topics which, however conjoined with it in their own view of the subject, I would never represent as placed on the same footing with that essential doctrine of the grace of God which is admitted in common by every truly Christian divine.

ceive, commonly attached to those I have already noticed, of *not insisting sufficiently on the Christian spirit and temper, the life of faith, and the duties of obedience.*—The standard of religious practice is closely connected with the standard of doctrine. The opposite errors of excessively high statements of religious truth, and excessively low, unite, as extremes are frequently found to do, in this respect. They both tend to relax the obligations of duty, and lower the tone of genuine feeling. They both introduce, from opposite quarters, so many allowances and concessions into their code of morals, as to weaken, in many important respects, the force of the Divine law as the rule of conduct, and the efficacy of evangelical principle as the source of obedience. We must ever recollect that the Gospel is a remedy for man; and this remedy loses all its effect except as it is made to bear on his disease. The Christian life is a course of holy faith, spiritual communion with God, tender circumspection, and unreserved devotedness. It delivers from the world; it unites to Christ; it begins in a new and heavenly birth, and leads on to increasing degrees of conformity to God. We are brought back to God by the gift of justifying grace, in order that we may receive the "spirit of adoption, crying, Abba, Father." We are "delivered from the hands of our enemies, that we may serve Him without fear, in holiness and righteousness before him all the days of our life." Sanctification, in all the amplitude of the term, is the invariable concomitant, the necessary effect, and the only satisfactory evidence of justification through the obedience unto death of the Son of God. We cannot, indeed, be too considerate and encouraging in addressing the young or oppressed penitent, and we must always have compassion on those who are overtaken in a fault, and restore them in the spirit of meekness. But we must not, we dare not, decline from the truth of the Gospel. Practical religion is, after all, the main difficulty with such corrupt creatures as we are. We soon forget our highest duties; those of the heart, and spirit, and temper; our walk with God, and our love to man. We forget that religion is not a speculation, a sentiment, a profession, but a new life, the inhabitation of God through the Spirit. This high and ennobling principle is not to be frittered away by distinctions and refinements; it is not to be brought down to the worldly estimate of an enfeebled Christianity; it is not to be compromised or enervated by the tame dictates of a spurious prudence. It teaches us now, if we are true Christians, as it did those in the days of the Apostles, to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." It leads us to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." It bids us to "come out from the world, and be separate, and touch not the unclean thing." It plainly warns us that "the friendship of the world is enmity with God: whosoever, therefore, will be a friend of the world, is the enemy of God." The class of ministers to whom we are now directing our attention, have need of the utmost vigilance on this point. All the efficiency of their instructions must vanish, if they allow their people to make a mistake here; if they permit them to imagine that habits of self-indulgence and indolence, of worldly company and amusements, of ostentation and vanity, of ease and sensuality on the one hand—or of evil tempers and passions, of slander and malice, of party-spirit and caprice, of conceit and obstinacy on the other—are consistent with a state of scriptural religious profession. On the contrary, the maintenance of a high standard of

piety and obedience, notwithstanding the spirit of the times in which we live, is as essential a part of our doctrine, if we would expect the grace and blessing of God's Holy Spirit, if we would adorn the Gospel, or promote the salvation and edification of the church, as any other branch of the great subject which we are destined to unfold.

8. I might here conclude the remarks which I have ventured with unfeigned diffidence to offer, if it did not appear to me that the design of them would be incompletely accomplished, were I not to add that many of the respectable and pious persons whom I have in view seem *not sufficiently to have entered into the magnitude and comprehension of the scheme of Christianity generally, as a revelation of the unutterable love of God in saving sinners by the gift of Jesus Christ.*—Some allusion has been made to this subject under the fourth head; but I here consider it in a far wider view. I then regarded it as a topic, I now resume it as the sum of Christianity. Many, if not all the errors of a low system of religious truth, arise from not having the mind filled and enlarged with this astonishing theme, which is the characteristic and distinguishing glory of the Bible, that "God hath so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." The entire volume of Revelation centres in this point. The doctrine of God in Christ Jesus reconciling the world unto himself, embraces in effect every other. The Old Testament prefigured and foretold this surprising mercy, as the New reveals and expounds it. It is impossible that our ministry should be scriptural or successful, if we lose sight of this grand and controuling subject which inspires the whole revelation of Heaven. A multitude of minor principles, difficult to be understood and felt separately; a detail of systematic tenets, though ever so accurate; the inculcation, however sincere, of dependent and secondary questions; never did, never will convert mankind. It is utterly impracticable to exhibit these aright, to give them their due place, or employ them for their legitimate ends, if the commanding discovery of salvation by the grace of God in an incarnate Saviour be not well understood as the main revelation of Divine Mercy to a ruined world. The ignorance and depravity of our fallen nature operate in general more against the truths of revealed than of natural religion. And it is to be expected that they should most especially oppose the vast plan of redemption in Christ Jesus. It is for this reason that the point I am now insisting on is continually in danger of being lost in the church, and, with it, the simplicity and grandeur of Christianity, the just apprehension of God's leading design in Revelation, the high and comprehensive ends of enlightened instruction. Let this lofty conception of religion once possess the heart by the illumination of the Holy Spirit, and our views of all the particulars of which this great truth consists, or with which it is allied, will assume their just bearing and position, as well as be attended with a new force. We shall direct our efforts to what ought to be their grand aim, the accomplishment of God's purposes of salvation in Christ Jesus. We shall feel the unity and magnitude of our object. A larger measure of the grace of the blessed Spirit will rest on our labours. The previous truths to which I have adverted will break with clearer light and juster harmony upon our view. We shall dwell on them with a new propriety and earnestness, with greater warmth of affection and greater purity of zeal. The low and defective scheme of religion, occupied tamely and inefficiently about li-

mited topics only, will yield to a better state of feeling and a more enlarged apprehension of truth. Our statements will be plain and nervous, addressed to the conscience and heart, in "the demonstration of the Spirit and of power." We shall neither be worldly and temporizing instructors on the one hand, nor angry and prejudiced controversialists on the other, but standing on the broad footing of scriptural truth, filled with its stupendous discoveries in Christ Jesus, and entering into the unspeakable love of God in Him, we shall discharge the ministry of reconciliation with the elevated and holy purpose of "saving our own souls and those that hear us;" of "being pure from the blood of all men;" of "pleasing not men but God, which searcheth the heart;" of "being instant in season, out of season, in delivering our message of mercy;" only solicitous to obtain at last, through the grace of our Saviour, that transporting plaudit, "Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

D. W.

FAMILY SERMONS. No. LXXVII.

Prov. xii. 26.—*The righteous is more excellent than his neighbour.*

MEN without religion will sometimes ask, "Do not all men sin—do not even those whom you admit to be religious, and to be in a safe state, break the commandments of God? And, if so, is not the whole difference between them and ourselves, that our offences are somewhat more numerous than theirs? But can this difference alone be a sufficient ground for excusing the one class and condemning the other—for thinking that the one will be everlastingly happy, and the other everlastingly miserable?"

Now it must unquestionably be admitted, that not only the irreligious, but the righteous, sin against God. Still, whatever may be the resemblance upon this point, it is nevertheless true, that men with and without religion differ in many other most important particulars, and in particulars which fully justify us, upon the principles of the Bible, in concluding the one to be in the path to happiness, and the other in the path to misery.—It will be my humble endeavour, in the following discourse, to shew some of the points in which the sins or offences of the good and of the bad differ; and may God enable us faithfully to apply the subject to ourselves!

1. The first difference between the sins of the religious and the irreligious man is, that the *one does not allow himself in his sins, and the other does.*—The real Christian never says, "I know such an action to be wrong, but yet I will do it—I know such an action to be right, but yet I will neglect to do it." But in the other class of men we shall be often struck with the contrary line of conduct. Charge them with their neglect of God, and of their souls, and they say, perhaps, "We confess it to be wrong." And yet they habitually pursue the same practices, and this without any uneasiness of conscience. Here, then, surely there is a manifest and most important distinction between the two classes of characters. For, consider the case as between man and man. We may conceive the affectionate child surprised into an act of disobedience or unkindness to the parent whom it loves; but we cannot conceive that child, if truly affectionate, setting itself *deliberately* and *knowingly* to wound that parent at the tenderest point—resolutely to disobey his injunctions, or to resist his wishes. And thus in religion. In the one case, an act of disobedience discovers a man in whom, though the flesh is weak, the spirit may be willing—in whom a momentary temptation has

prevailed over the settled purpose and desire of his heart. In the other, we have a man whose settled purpose is to do wrong—in whom this particular act only fulfils the general intention of the mind—in whom the conduct is merely the corrupt index of a corrupt mind. And here let us anxiously ask ourselves to which of these classes do we belong? Is our fixed and habitual purpose, wish, desire, to do the whole will of God? Disregarding the opinions of the world, and the corrupt wishes of our own fallen hearts, do we take up the Bible and say, "By the grace of God, I will endeavour to comply with whatever commandment I find there?" If not, we want this feature in the character of a real Christian; and it is a want, I must venture to say, decisive of our state *here*, and, without a change of heart and conduct, decisive of our condition in eternity. The language of a true Christian must be that of his Master: "I come to do thy will, O God."

2. A second distinction between a real Christian and one who is not a real Christian, is this—the real Christian *does not seek or find his happiness in sin.*—A man who is not really religious, if he wants amusement, or relaxation, or indulgence, seeks for it, generally, either in the society of men without religion, or in practices which the word of God condemns. He sins, and it gives him no pain. He sees others sin around him, and it gives him no pain. He can derive his pleasures from occurrences which must offend the holy eye of God. On the contrary, the real Christian finds no happiness in sin. Temptation may surprise him into a single act of sin, but cannot surprise him into the love of it. His happiness "lies hid with God." His treasure is in heaven. He loves to soar above this world of clouds and tempests into the eternal sunshine of the Divine presence—to let loose his imagination on the glories of the invisible world—upon the perfections of God—upon the unspeakable love of Christ, and the happiness of his true servants in heaven. His pleasure is in prayer, in communion with God, in the possession of that holy calm, that elevating hope, that spirit of thankfulness, and confidence, and love to God and Christ, which are the exclusive fruits of religion. His heart sickens as he contemplates the sins of his fellow-creatures. To derive pleasure from their offences is, in his judgment, no less impossible than to derive it from seeing a fellow-creature nailed to a cross, or racked on a wheel. He, in fact, seeks his happiness in the field of his duties. "O," says he, "how I love thy law! It is my meditation all the day." "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth!" Here, then, we have, I conceive, another most important distinction between these two classes. The state and character of any person may to a great extent be judged by the nature of his pleasures. Does he seek them in trifles? he is a trifling man:—does he seek them in worldly pursuits? he is a worldly man:—does he seek them in vice? he is a vicious man:—does he seek them in God and Christ? he is a Christian. Let us, then, endeavour honestly and conscientiously to bring ourselves to this test. What are our pleasures?—Do we find them in breaking the Sabbath; in neglecting the Saviour; in those occupations which, if grief can enter heaven, must fill with grief and hallowed indignation even its happy spirits, and interrupt their heavenly melody with many a discordant note? Is it to God we draw near, as the Author of our peace and joy—do we refuse to taste of those pleasures in which angels might not in a sense participate? Such, I conceive, is the character of the true servant of God. And the language of one of these holy men best illustrates that

character: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to dwell in his temple."

3. Thirdly, the *habits of a real Christian are holy.*—Men are not to be judged by a few solitary actions of their lives. There is scarcely any life so dark as not to be lighted up by a few brighter actions—as a single star may glimmer through the most cloudy atmosphere; and there is no life so bright, as not to be darkened by many spots—as many small clouds are apt to checquer even the clearest sky. But then we determine the real state of the heavens not by the single star, in the one case, or by the few clouds in the other. We ask, what is the general aspect, the prevalent appearance: does night or day, does shade or sunshine, prevail? Thus also must we proceed in estimating the character of men. We must not judge them by a few solitary acts which the greatness of temptation, on the one hand, or the absence of temptation, on the other, may produce. It is the habitual frame of the mind—it is what we may call the work-day character—it is the general, habitual, prevalent temper, conduct, conversation, in the family, or the parish; in the shop, or the farm; which are the only true tests of our condition. We must no more judge them by single instances than we would call the field foul in which a single thistle was found, or fertile because it produced a single ear of corn. But let us bring the two classes to this standard, and we shall find that in the real Christian the *habits* are holy—in the insincere Christian they are unholy; that the one is habitually right, and accidentally wrong; and the other habitually wrong, and accidentally right. Such, then, is another highly important distinction between these classes; may God enable us to decide to which class we belong! To this end let us examine ourselves; always remembering, however, that, in self-examination we are liable to a double error upon this very point. In looking at our virtues, we are apt to mistake our single acts for our fixed habits; and in looking at our faults, to mistake our fixed habits for single acts. A grain of wheat has fallen among the chaff, and the examiner treasures up that, and produces it as a sort of sample of the whole. But, let us examine and *prove* ourselves more carefully and effectually. Let us not live in that state of self-ignorance in which we shall be compelled to hear our sins first proclaimed by the dreadful trumpet which summons us to judgment or dismisses us to perdition.

4. Fourthly, every act of sin in real Christians is *followed by sincere repentance.*—No feature is more essentially and invariably characteristic of a holy mind, than a feeling of deep penitence for transgression. Job and David were men high in the favour of God; men, as it would seem, of different character, and placed in very different circumstances, yet both appear to have been touched by precisely the same penitential feelings. "I abhor myself," said the "perfect and upright" Job, "and repent in dust and ashes." "My sin," said the "man after God's own heart," "is ever before me." And thus is it with every sincere Christian. His tenderness of conscience is of such rapid growth, as even to outstrip every other religious quality: and though there is every day less to condemn in himself, he seems to discover more. Men find him depressed, perhaps, and, wondering, ask the cause. His wonder and grief are, that others are not distressed as well as himself. When they chance to see him, perhaps he has just convicted himself of some act of disobedience to his God and Benefactor: and, if so,

such tears are holy tears; and they that "sow in these shall reap in joy:" they that "go forth bearing this seed, shall doubtless come again rejoicing, bringing their sheaves with them." And such alone must expect to reap of this heavenly harvest. And here in this point alone, is a sufficiently broad line between the characters of the religious and irreligious, a sufficient distinction as to the hopes of their acceptance with God. Without penitence no fallen creature can enter into heaven: "Except ye repent, ye must perish." Without penitence, we are not the weary and heavy laden to whom the promises of the Gospel are addressed. The dew of Divine mercy slides off, as it were, from the heights of pride and self-sufficiency into the low vallies of humility and self-condemnation.—The promises of God apply to that poor man who does not venture to lift up his eyes to God; who, in one corner of the temple, unseen by any eye, perhaps, but that of God, offers a humble supplication to his God and Saviour—"Jesus, Master, have mercy on me." His penitence and faith are the features by which such a man is known to God—the qualities which prepare him for heaven. Such is the mark stamped on the forehead of apostles and martyrs—the seal by which the faithful are sealed. God himself stamps it upon the soul; and will, at the day of judgment, recognise his own mark, and admit those who bear it to the joy of their Lord.

5. A fifth no less important feature, by which the real Christian is distinguished, is, that he *anxiously seeks the pardon of his sins through Jesus Christ.*—Others may, in a sense, partake with him in his regret for having done wrong. But he alone diligently seeks forgiveness through his Lord and Saviour Jesus Christ. Others too often seem to imagine their sins cancelled immediately upon their bare and cold acknowledgment of them. He, on the contrary, knows that the hatred of sin, and indignation at the sinner, must be deeply lodged in a mind of infinite purity. He cannot believe, therefore, that even a light sin is a matter of little moment; that a mere confession is to wipe it out: and discovering in the Gospel, in the death of the Son of God for the sins of the world, a wonderful and most merciful provision for the rescue of the penitent sinner, he fixes his eyes upon the cross of Christ, and, prostrate at its foot, seeks pardon in the name of the great Intercessor. Other men, by a mischievous delusion, fancy that the storm of Divine anger is calmed as soon as raised; and conjure up, in imagination, around themselves, although impenitent, a sky bright with the rays of Divine favour and love. He sees that sky as it really is, dark with the clouds of eternal wrath, till brightened by the rising of the star of Bethlehem. That star he sees, and follows it to the presence of his Lord. There he seeks peace, and he finds it. And his consolation is this—not that he can save himself, but that "he has an Advocate with the Father, Jesus Christ the righteous."

6. The sixth, and last point of distinction which I shall have time to notice between the real Christian and every other character is, that he alone *seeks diligently from God a power to abstain from sin in future.*—If others even desire the pardon of their past sins, they are careless about future advancement in holiness—about such a change of nature as may prevent the repetition of their offences, and may bring them nearer to the Divine image. They, perhaps, persist in a course of sinning and repenting, through the whole stage of their lives. Heaven is every day mocked by the language of an unmeaning sorrow. No real hatred for the sin is felt—no anxious desire is manifested to present to the holy

eye of God a life of more unsullied holiness—an image reflecting more rays of the character of our heavenly Father.—In the Christian a different feeling prevails. A deep abhorrence of sin mingles with his regret for it. His are tears of hatred as well as grief. He knows that the Holy Spirit is pledged to the assistance of the devout worshipper—that he can renew the heart—that he can dry up with his holy fire the fountain of our crimes—or cherish by his presence the slow growth of a new nature, of our infant resolutions and desires. Low on his bended knees he anxiously seeks this new nature; nor does he love to rise till he feels the present God—till he can go forth fortified with heavenly strength, and "clothed in the whole armour of God."—Here, also, I must be permitted to ask, is this your own state of mind? I ask not merely what is your regret for your past misconduct, but what are your daily advances in religion? What sins do you put away? How far are you diligently seeking the grace of your God, who is able to perceive that you are daily putting off your old nature, and putting on a new and heavenly nature? No man, who is in earnest about heaven, ought to feel satisfied with being that to-day which he was a month before.

Here I close my observations on the substantial distinction between a real Christian and every other character. I think you will agree with me, that it is strongly marked—that the distinction which is to be a broad gulf in eternity, which is to be measured out and defined for ever by the vast interval between heaven and hell, is something more than a mere line or shadowy difference here.

There is but a single observation which I should wish to offer in conclusion. If we carefully observe the several points of distinction which I have noticed, we shall find that they imply in the two classes of characters, in each particular instance, a *different state of heart or mind.* The will of the one does not consent to sin—that of the other does: the taste of the one is not gratified by sin—that of the other is: the one grieves for sin, is anxious for pardon through Christ, and desirous of amendment by the influences of the blessed Spirit—the other is not. Now all these differences imply a different state of mind, of heart, of affections. In other words, the one man has a renewed and sanctified heart—the other has not: the one is spiritually born again, or converted—the other is not: the one is in a state of nature or natural corruption—the other is not. Need I say, then—to whichever of these classes we belong—what is our obvious and imperative duty? Need I tell you where alone our wants can be supplied? If we are without religion, we need an entire change of heart. If religious, we still need more and more of the supply of the Spirit of God, both to sustain us at our present point, and to carry us higher. Let us cast ourselves, then, upon God. Let us be persuaded that the evil is not to be eradicated, nor the good to be maintained or increased, by mere changes or reforms of the outward conduct. Let us seek a new and more sanctified nature; more and more of the influences of the sacred Spirit. In the fable of old, when the artist had made the figure of a man, he could not animate it without stealing fire from heaven. That heavenly fire is offered to us. Many has it already quickened, who were dead *in* trespasses and sins. At the day of judgment the bones of the saints, every where dispersed or loosened *into* dust, shall be collected, arranged, and formed, and animated into man. Let us call upon God, then, now to begin the work on ourselves—to breathe upon the inanimate members of our fallen nature; to bid these dead bones live; to

stamp us with his own sacred image. Let us not be content to grovel here, when we may rise to the excellencies and privileges of angels. Let us not live for this world when a merciful Saviour is calling us to the happiness of heaven. Let us say rather, "I have been guilty and wretched long enough. O God have mercy upon me! Let me live the life of the righteous, and let my last end be like his."

MISCELLANEOUS.

To the Editor of the Christian Observer.

It is impossible that a single individual among the readers of the Christian Observer can be indifferent to any information connected with the subject of the African Slave Trade. The pages of your publication have, from time to time, been devoted to a faithful register of every important document which may tend to expose in its true colours this unprincipled and cruel traffic. I shall, therefore, make no apology for transmitting the following interesting extract, from one of the works of that enlightened philosopher *M. Humboldt*, which has recently been translated into English.

G. C. G.

"If the situation of our house at Cumana was highly favourable for the observation of the stars and meteorological phænomena, it obliged us to be sometimes the witnesses of afflicting scenes in the day. A part of the great square is surrounded with arcades, above which is one of those long wooden galleries which are common in warm countries. This was the place where slaves, brought from the coast of Africa, were sold. Of all the European governments, Denmark was the first, and for a long time the only power, that abolished the trade: *notwithstanding which, the first Negroes we saw exposed for sale had been landed from a Danish slave ship.* What are the duties of humanity, national honour, or the laws of his country, to a man stimulated by the speculations of sordid interest?

"The slaves exposed to sale were young men from fifteen to twenty years of age. Every morning cocoa-nut oil was distributed among them with which they rubbed their bodies to give their skin a black polish. The persons who came to purchase examined the teeth of these slaves, to judge of their age and health; *forcing open their mouths as we do those of horses in a market.* This degrading custom dates from Africa, as is proved by the faithful picture, which, in one of his dramatic pieces*, Cervantes, released from his long captivity among the Moors, has drawn of the sale of the Christian slaves at Algiers. It is distressing to think that, even at this day, there exists European colonists in the West Indies *who mark their slaves with a hot iron, to know them again if they escape.* This is the treatment bestowed on those, who save other men the trouble of sowing, tilling, and reaping, in order to live†.

* *El Trato de Argel. Jorn. II. (Viage al Parnasso*, 1784, p. 316).

† *La Bruyere, Caractères, chap.* xi. (ed. 1765, p. 300.)—I wish to cite at length a passage in which the love of the human species is drawn with force, or rather with noble severity. "We find, under the torrid zone, certain wild animals, male and female, scattered through the country, black, livid, and all over scorched by the sun, bent to the earth which they dig and turn up with invincible perseverance. They have something like an articulate voice; and, when they stand up on their feet, they exhibit a human face, and IN FACT THESE CREATURES ARE MEN!"

"The greater the impression which the first sale of Negroes made on us, the more we congratulated ourselves on living among a people, and on a continent, where this sight is rare, and where the number of slaves is in general inconsiderable. The number in 1800 did not exceed 6000 in the two provinces of Cumana and Barcelona, when at the same period the whole population was estimated at 110,000 inhabitants. The trade in African slaves, which the Spanish laws have never favoured, is almost nothing on coasts where the trade in American slaves was carried on in the sixteenth century with a desolating activity. Macarapan, anciently called Amacarapana, Cumana, Araya, and particularly New Cadiz, built on the islet of Cubagua, might then be considered as commercial establishments to facilitate the trade. Girolamo Benzoni of Milan, who at the age of twenty-two years had gone over to Terra Firma, took part in some expeditions made in 1542 to the coasts of Bordones, Cariaco, and Paria, to carry off the unfortunate natives. He relates with simplicity, and often with a sensibility not common in the historians of that time, the examples of cruelty of which he was a witness. He saw the slaves dragged to New Cadiz, *to be marked on the forehead and on the arms*, and to pay the *quint* to the officers of the crown. From this port the Indians were sent to the island of Hayti, or St. Domingo, after having often changed masters, not by way of sale, but because *the soldiers played for them at dice**."—HUMBOLDT'S *Personal Narrative*, Vol. ii. pp. 245—248.

To the Editor of the Christian Observer.

THERE is obviously much difference of opinion among mankind. And, to a certain extent, it is well to acquiesce in this difference, partly because it leads to no evil consequence—partly because complete agreement cannot be hoped for—and partly because an attempt to correct these varieties of opinion cannot be made without even greater danger to charity than is incurred by leaving things as they are. So that although, wherever men differ, *one* party must almost necessarily be wrong, it is a wise rule of conduct to expect and to allow of these discrepancies upon immaterial points. And, above all, it is our bounden duty not to suffer this or any difference of sentiment to impair our mutual charity and affection. But, then, is there not a point at which this license to differ should cease? Let us listen to the language of Scripture:—"He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life, but the wrath of God abideth on him." Now in this instance, a difference of opinion is evidently of the highest importance. And there may be many other such cases. I have thought, therefore, that it might not be an uninteresting employment to many of your readers to endeavour to ascertain some of the points in which concordance of opinion is essential, and also to discover some of the causes from which discordance of opinion upon important points ordinarily arises. I shall be sincerely happy if the few observations upon these two topics in the paper I send you may serve, in the smallest degree to assist such an inquiry.

What, then, are the points on which unity of opinion is essential?

In the first place, men must agree *in receiving the great leading truths of religion.* For such is the declaration of the Bible. Upon the necessity of repentance, for instance, it says—"Except ye repent, ye must all likewise perish." Upon conversion by the Holy Spirit—"Except ye are converted and become as little children, ye cannot enter into the kingdom of God." Upon the necessity of holi-

* *Benzoni, Hist. del Mondo Nuovo*, 1565, pp. 4, 7, 9.

ness—"Without holiness no man shall see the Lord." Upon faith in Christ—"He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life, but the wrath of God abideth on him." As to all these great truths, therefore—as to the necessity of repentance, of conversion by the Spirit of God, of holiness, of faith in Christ—taking these words in their scriptural meaning, men must "be of one mind." For, not to admit these truths, is to relinquish our hopes of heaven.—Here, therefore, is a point at which all latitudinarianism, all indifference, all, falsely so called, liberality, all cold and careless license of opinion must cease. Where opinions stand upon the authority of man, it may be lawful to differ—but not where God is the instructor, and where the things taught are of the first importance, and are distinctly revealed. An error as to faith, to conversion, to repentance or holiness, generally speaking, is a *crime;* because God must be supposed to teach a truth of vital importance in such a manner as that all responsible creatures may receive it.

Again: men ought to be agreed as to the necessity of possessing those tempers and dispositions which arise out of the fundamental principles of religion. "If any man," say the Scriptures, "have not the Spirit of Christ, he is none of his." "The carnal mind is enmity against God." "They that are Christ's have crucified the flesh with its affections and lusts." "The fruit of the Spirit is love, joy, peace." "To be carnally minded is death; to be spiritually minded is life and peace." And there would obviously be no difficulty in multiplying quotations to prove that there are certain dispositions by which every true servant of God will be marked—as to which they will all be agreed—as to which all must lament their deficiences, and for which all must labour and pray.—Here, again, therefore, no difference of opinion can be allowed. It is not a matter of doubt whether we should or should not be spiritually minded, meek, mild, affectionate, zealous, benevolent, devout. We must not content ourselves, as to these points, with saying, "Such is *his* opinion—and such is *mine*." We must here be of one mind—of the same mind with the great Author of truth—with the God of our salvation.

Again, we must be agreed as to the *general course of practice which flows from the principles of the Gospel.*—The practice of a Christian, though not minutely, is yet strongly and decisively delineated in Scripture. All the great lines are broadly laid down:—"Finally, my brethren," says St. Paul to the Philippians, "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things." Thus also St. Peter—"Be ye all of one mind, having compassion one of another—love as brethren, be pitiful, be courteous—not rendering evil for evil, or railing for railing, but contrariwise blessing."—In this case, then, we must also be agreed. Having determined from the Bible what sin is, we must have no difference of opinion on the duty of avoiding and hating it. There is no difference of sentiment on such points in heaven, and none must be allowed here. Upon whatever subordinate topics Christians may unhappily differ, they must unite in settled, deadly, persevering hate to all that is called sin in the Bible. Candour must not be stretched to applaud or to tolerate vice. All must feel themselves solemnly pledged, as they value God and salvation, to resist in themselves, or to check, by every allowed method, in others, the growth and prevalence of sin—whether in the throne, or in the cot-

tage—in our homes or in our country—in whatever spot of creation crimes may be perpetrated, God may be offended, or souls be lost.

Such, then, I venture to think is a not inaccurate, however imperfect statement of the points in which all men, at least within the pale of Christianity, must be of one mind. Harmony as to all points is indeed most desirable—is a pleasure, a privilege, and a duty—but as to these points, error is criminal, and difference of opinion is, as to one at least of the differing parties, full of danger.

But such being the case, is it not a melancholy fact that so much and such wide difference of opinion should prevail in the world; a difference extending to the most important points. Your readers will excuse me, if I now proceed to point out, what I conceive to be, some of the causes of this discordance.

The first I will name is *carelessness.*—Truths may be strong, may be plain, may be infinitely important; and yet, through carelessness and indifference, men may fail to receive or apprehend them. And I need scarcely say how common such negligence is in the most important concerns. Men who honestly and eagerly give their minds to other pursuits are yet careless of the things of God. They too often slumber over these—or take them for granted when they should "search for them as for hid treasure." It is worthy of observation, that the whole of the instructions of our blessed Saviour are so constructed as to demand and to reward the pious diligence of the student. "Without a *parable*," it is said, "spake he not unto them." He taught them, that is, only by those figures which the careless were likely to mistake, and the diligent and humble were almost sure to apprehend. If, then, we are wanting in a serious desire and endeavour to understand the truth, it is not to be wondered at that we are of discordant opinions. The diligent and the careless are likely to come to opposite conclusions. For God opens the eyes of the one, and closes those of the other. He turns the bright side of the pillar to one, and the dark to the other.

A second cause of difference of opinion is I conceive *vanity* or *presumption.*—It is the will of God, not that his creatures should discover truth by the light of their own reason, but by the Bible, and by the light poured by his Spirit upon the mind of the diligent inquirer. If a man therefore be negligent of prayer and of the Scriptures, it is next to impossible that he should either know the truth, or agree with those who do. And yet how few persons read the Scriptures and pray with the diligence which becomes them! We find in conversing with multitudes upon the most important subjects, that they set up some different rule and standard from the word of God—that they follow the custom of the world, or some of those ordinary maxims which suit their own convenience. We find that prayer is either entirely neglected or carelessly performed—that the moments of retirement and communion with God are rare indeed—that business or self-indulgence are suffered to occupy the time which should be dedicated to God. How then can it be expected that such persons should become acquainted with the truth—how can they be expected to agree with the diligent and devout student. Let us suppose one of the "wise men" (no longer wise) when it pleased God to light up a star to guide them to the infant Saviour, had resolved to discover him by the mere powers of vision, or by the discoveries of philosophy. These would never have conducted him to the stable and the manger. And, therefore, whilst his brethren would have discovered the Lord, he must have failed in the object of his pursuit. And thus shall it be with all those

who "lean upon their own understanding." It is the star of heaven which can alone guide us to God. From a forgetfulness of this truth, the most learned men often fail to discover the simplest truths in religion—"I am wiser than my *teachers*," says David, "because I love thy law." And by the recognition of this truth, the simplest minds have often penetrated into the deepest recesses of religion. They have not foolishly endeavoured to substitute the lamp of science for the Sun of truth—but have heard, and have acted upon the promise, "When He, the Comforter, is come, he shall guide you into all truth."

A third cause of error and difference of opinion is *prejudice*.—By prejudice is meant—belief without evidence or proof. Many, for instance, without judging for themselves, are content to take up the doctrines of their fathers. They do not remember the time when they deliberately and anxiously sought for truth—when they made it their own—when they said, "*Now* we believe, not because of thy saying, for *we have heard him ourselves*, and *know* that he is indeed the Christ, the Saviour of the world." Often should we ask ourselves—"Have we no prejudices which prevent our agreeing with those who agree with the Bible—prejudices of education—prejudices derived from the society or from the age in which we live? Are we seeking the truth with a simple eye, and with an unbiassed heart?"

A fourth cause of discordancy of opinion is, I conceive, *the love of novelty and change*.—Nothing can be more affecting to the lover of union and harmony, than the eagerness with which the multitude desire change and follow what is new. And this, I presume to say, is to a considerable extent the character of our own days. The habit of the day, in many instances at least—and it is a habit not less deplored by many thinking Dissenters than by the ministers of the Establishment—is to follow a variety of teachers—to desire change—to mistake the emotion caused by some new instructor for real progress in religion. And this is too often the case with that part of a congregation upon whom an affectionate and zealous pastor hopes that he may chiefly rely. I mean those who are most interested in religion.

I will detain your readers only to state one other and the principal cause of want of agreement in religion: I mean, *the love of sin*.—A bad life necessarily leads to a corrupt faith. "They love darkness," said our Lord, "because their deeds are evil." Men naturally close their eyes upon principles which condemn their own practice. "Were I a believer," said a noted infidel, "I would live infinitely better than you Christians live." Pascal replies justly to such an objector—"Live better than we Christians live, and you will soon be a believer." To this effect was the declaration of Christ himself—"If any man will do His will, he shall know of the doctrine whether it be of God." He who lives up to the light he has, will obtain a larger effusion of light and grace from above.

Having made these few observations on the subject which I proposed to notice, I cannot persuade myself to conclude, without one or two additional remarks.

If, as I have been endeavouring to shew, it is the object of religion to persuade men to be of one mind, then how unjustly do those deal with religion who consider it as a source of discord and contention! It is true, that there have been wars professedly for a religious object. But such wars have generally been undertaken for a worldly object under a religious pretext. It is true, also, that there is much contention between different sects in religion. But then this, generally speaking, arises not from religion but from a want of religion.

The language of religion is—"Those who take the sword shall perish by the sword;"—and whatever be the side on which we fight, he must be wrong who loses his temper. The character, the genius, the spirit of the Gospel is love, is union with God and with one another. It speaks of God as an universal Father;—of the world as one vast family;—of Christ as having shed his blood to unite this great family—to unite them to God and to one another—to graft them like branches into the same stock—to pen them like sheep in the same fold—to infuse into them that new nature by which they may become one with Him, and one with God.—We can indeed, in this fallen world, but imperfectly judge of the exact character of the Divine dispensations. If we would know what is the final result designed by God—we should lift our eyes to heaven, where the full consequences of the Divine dispensations are seen, where their work is done, their triumphs are celebrated. And in heaven all is union—"no passion touches a discordant string." The principles, objects, tastes, are all the same. In the chorus of the universe no voice is silent, and one song employs them all—"Worthy is the Lamb who was slain." Even the multitude which "no man can number" have no diversity of pursuit, or discordancy of feeling—all cast their crowns before the same throne, worship the same Lord, and rend the concave of heaven with one harmonious shout. Such is religion where its full effects are seen, where its full harvests are reaped, and where man no longer scatters among them the tares of human corruption.

I have, sir, but one more remark to offer. If it be the tendency of the religion of Christ to produce union, then may we who profess this religion endeavour to display a spirit of concord in our own conduct, and to cultivate it in those around us. And let us begin by cultivating a spirit of union in the worship of God. O what a glorious sight would it be to God and angels, if in uttering the same devout words, we all breathed the same spirit, and felt the same love! How would such prayers, like the congregated strength of an army, assail the gate of heaven, and take it by that holy violence and force to which a gracious God opposes no resistance! Nor would such union in religion terminate in itself. It would gradually insinuate itself into the circumstances of our daily life, and produce union upon other points. It would gradually, under the Divine blessing, destroy selfishness, irritability, and suspicion, and make us love our neighbour as ourselves. Soon we might hope to see substituted, for the lean and hollow language of ceremony and politeness, the honest language of warm and affectionate hearts. O then may we endeavour, that in one place at least, the ancient testimony to religion may be repeated, "See how these Christians love one another!" "O may the same mind be in us which was also in Christ Jesus!" who became obedient unto death, even the death of the cross, for a guilty and miserable world. May we be thus ready to suffer for the good of others! May we remember the declaration of the disciple whom Jesus loved, and who best perpetuated his spirit and character to the world! "God is love, and he that dwelleth in love dwelleth in God, and God in him."

C.

To the Editor of the Christian Observer.

YOU were so obliging as to notice a small publication which lately appeared, respecting the Waldenses, in which it was said that they are in distress, and that a Committee would be formed for the purpose of applying any sums of money that might be offered for

their relief. It is due to those benevolent persons who may have intended to contribute to the alleviation of their sufferings, to state, *in the first place*, that in consequence of a private letter from the Vallies to the respectable Minister of a French Protestant Church in London, a collection was made in that church, and amongst the minister's friends, so that about 100*l.* was transmitted to Piedmont;—*in the next place*, that efforts have been made, and will in the proper time and way be continued, with a view to recover a subsidy which the Waldenses have lost;—and, *lastly*, that it is not expedient to receive or transmit sums of money to them until affairs on the Continent present a new aspect, since the Vallies of Piedmont form one of the passages from France into Italy, and may be therefore thrown into a very unsettled condition in consequence of the military operations in those countries.

When the present difficulties are removed, it is hoped that means will be found to preserve their schools from decay, &c. that so the light of Christian truth, which has for so many ages illumined those Vallies, may not be at length extinguished.

S.

To the Editor of the Christian Observer.

THE practice of driving stage-coaches and other such vehicles on the Sabbath-day, which is become so common, not only in the metropolis, but in all parts of the kingdom, is certainly a most daring offence against the laws both of God and man. Of the former, I presume, there can be no dispute; since we are forbidden, in the strongest and plainest terms, not only to work ourselves, but to suffer our *servants*, or our *cattle*, to labour on that sacred day of rest. But concerning the laws of the land, in this matter, some doubts, perhaps, may arise; because the word *coach* or *stage* does not occur in those Acts of Parliament which relate to the due observation of the Lord's-day. However, as they strictly forbid all *carriers, waggonmen*, wain-men, &c. travelling on that day, and enact "in general, that no tradesman, artificer, workman, labourer, or OTHER PERSON, shall do or exercise *any* worldly labour, business, or work of their ORDINARY CALLINGS, on the Lord's-day;" it follows undeniably, that the driving of stages, or the like, though not explicitly, is virtually disallowed and condemned by those laws. At the time when they were made, stage-coaches were not in use, therefore could not be specified; but as other carriages are not suffered to be driven on Sundays, the use of these is by evident implication forbidden. See 3d C. I. and 29th C. II. and by a later Act of 9th Anne, which licenses certain "hackney coachmen and chairmen within the bills of mortality," there is no exemption of *stages*, or other carriages of any sort; which surely would have been mentioned, had any such indulgence been intended. —Would it not be advisable, Mr. Editor, to recommend associations to be formed in all parts of the kingdom, for the discouraging, by every way and means, all those coaches which make it a constant rule to travel on that sacred day? Might not the members of such associations particularly countenance and support those coach-masters, &c. who should discontinue the practice of so profaning the Lord's-day? The very threat of forming such societies might be attended with a good effect. But I only drop this as a hint to be farther improved, should any of your readers or correspondents think the subject deserving notice.

THEOGNIS.

REVIEW OF NEW PUBLICATIONS.

An Essay on the Character and practical Writings of St. Paul: By HANNAH MORE. 2 Vols. pp. 290 and 348. London: Cadell and Davies. 1815.

IT was with peculiar satisfaction we found ourselves called upon, in the discharge of our critical duty, to examine the volumes which we are now to introduce to the notice of our readers. We felt encouraged to expect, from the name of their author, that our task would be grateful to others as well as to ourselves: nor could we approach, without emotions not easily defined, another production from the pen of a writer who has been edifying the public for nearly half a century; and whose debilitated state of health has suggested the painful apprehension, that in reviewing the latest of her works, we might possibly be reviewing her last.

Indeed, we cannot sufficiently admire that unwearied activity which will not allow this distinguished person to accept her discharge from a service in which she has done so much. If to have written much, and well, upon subjects of the highest interest; if to have presented the wisest lessons in the form most attractive to all classes of society, from the throne to the peasant; if to have stocked our shelves with volumes, in which good taste is associated with sound piety, just sentiment with devotional feeling, and classical refinement with didactic sagacity;—if performances like these could have satisfied her ardent mind, she might have quitted the field in the plenitude of her honours; and, in a state of well-earned repose, have awaited her removal from her retirement on earth, to an incorruptible inheritance in heaven.

Such would probably have been the case, had her conduct been influenced by no higher motive than that selfish and secular ambition which doats on human applause, and circumscribes its views by the limited circle of present or posthumous reputation. Warmed by that flame which is kindled at the sanctuary, and which animates its possessor to exertions of pure benevolence, she disdains a compromise with ease or with fame. Never thinking she has done enough for God and her fellow-creatures, while she retains the power of doing more; she seems resolved to fill up the measure of her usefulfulness, and to gild her declining years with the same lustre which surrounds the period of her health and strength.

Such were the impressions under which we took up the volumes before us; and a careful perusal of them has fully convinced us that Mrs. More runs no risk of impairing her reputation by adding to the number of her works. Time has in no degree debilitated her intellect, or clouded her imagination: her eye is not dim, nor is her natural force abated. The present, considered as a whole, is certainly a work of no ordinary merit; and there are portions of it, which, for vigorous thought, apt illustration, and just, yet glowing expression, may challenge comparison with the best and most finished of this author's compositions.

The subject of this "Essay" is judiciously chosen; and though the manner in which it is treated is not wholly original, it is sufficiently so to discriminate it from productions of a similar class, and to invest it with as much of the charm of novelty as may recommend it to general perusal. "The Portrait of St. Paul," as graphically sketch-

ed by the admirable La Flechere, besides being an unfinished performance, exhibits the Apostle systematically as "a model for Christians and pastors;" and the plan of Mr. La Flechere's undertaking was constructed with the express design, "that these two objects might be so closely united, as to fall under the same point of view." (Preface to Portrait.) There was room, therefore, for a work which might so generalize the subject, as to accommodate it to the use of Christians in every walk of life. And such is the object of Mrs. More.

On the importance of such a work, in a variety of views, it is not necessary to insist. In addition to usefulness in forming the Christian character, we cannot but highly estimate its direct tendency to rescue from misconception, and advance into deserved notice and estimation, one of the greatest characters that ever appeared on the stage of human action. To us it appears that no individual, certainly no one among the sacred writers, has been more ingeniously misrepresented, both by those who meant to exalt, and by those whose object it was to depreciate him, than the great Apostle of the Gentiles. Of his enemies some have, almost sacreligiously, attacked himself as though but partially, or not at all inspired; and his writings, as they might have done the effusions of a heated enthusiast, or the deductions of an inconclusive reasoner. Others, without disputing his claims to inspiration, have entertained such confined notions of the purposes for which his Epistles were written, as to deem them merely local and temporary, and therefore of little value. On the other hand, the admirers of this Apostle have not always shewn their judgment, either in their manner of estimating his character or conducting his defence. It has been too much the custom, with many who profess to have learned their religion from the school of this Apostle to exhibit him as exclusively a doctrinist, and to cite and commend him in terms which would encourage the belief, that they considered him rather as the mere promulgator of a creed than a preceptor of the theory and the practice of Christianity. The consequence is (a consequence to which each party has, though with very different motives, contributed), that St. Paul has been defectively appreciated both as a teacher and an example; and his writings and his conduct have been abridged of that influence to which they were entitled in fixing the standard of truth and virtue. The author of these volumes has formed her conception of this distinguished Apostle, not from insulated circumstances in his history, or detached sentences in his Epistles; but from a connected view of the facts which constitute the former, and of the sentiments and feelings which are developed in the latter. She takes the gauge and dimensions of his character, and contemplates him under circumstances which put the highest and the lowest of his great qualities to the trial. In performing this task, she never loses sight of her professed object—the improvement of her reader; and it would be difficult to say, whether she most excels in the beauty of her drawing, or the wisdom of her reflections; in delineating the model, or persuading to the imitation of it.

But it is time we should enter upon a more particular examination of the volumes themselves. As St. Paul was a Christian and an Apostle, and every thing respecting him was to be sought for in the canon of Scripture; some preliminary steps appeared to be necessary, in order to possess the reader with a suitable conviction in favour of that system, on the truth and excellence of which the propriety of what was afterwards to be stated, would in great measure depend. With this

view the first chapter is devoted to the consideration of the defectiveness of Pagan morality, as evincing the necessity of a Divine Revelation. The existence of certain great qualities in the instances of individuals is admitted; but it is very justly contended, that the wisest of the heathens had no standard of a complete character. The following passage will shew the truth and the tendency of this observation:—

"The lives of their great men abound in splendid sayings, as well as heroic virtues, to such a degree, as to exalt our idea of the human intellect, and, in single instances, of the human character. We say, in single instances, for their idea of a perfect character wanted consistency, wanted completeness. It had many constituent parts, but there was no *whole* which comprized them. The moral fractions made up no integral. The virtuous man thought it no derogation from his virtue to be selfish, the conqueror to be revengeful, the philosopher to be arrogant, the injured to be unforgiving: forbearance was cowardice, humility was baseness, meekness was pusillanimity. Not only their justice was stained with cruelty, but the most cruel acts of injustice were the road to a popularity which immortalized the perpetrator. The good man was his own centre. Their virtues wanted to be drawn out of themselves, and this could not be the case. As their goodness did not arise from any knowledge, so it could not spring from any imitation of the Divine perfections. That inspiring principle, the love of God, the vital spark of all religion, was a motive of which they had not so much as heard; and if they had, it was a feeling which it would have been impossible for them to cherish, since some of the best of their deities were as bad as the worst of themselves.

"When the history of their own religion contained little more than the quarrels and the intrigues of these deities, could we expect that the practice of the people would be much better, or more consistent than their belief? If the divinities were at once holy and profligate, shall we wonder if the adoration was at once devout and impure? The worshipper could not commit a crime but he might vindicate it by the example of some deity; he could not gratify a sinful appetite of which his religion did not furnish a justification.

"Besides this, all their scattered documents of virtue could never make up a body of morals. They wanted a connecting tie. The doctrines of one school were at variance with those of another. Even if they could have clubbed their opinions, and picked out the best from each sect, so as to have patched up a code, still the disciples of one sect would not have submitted to the leader of another, the system would have wanted a head, or the head would have wanted authority, and the code would have wanted sanctions.

"And as there was no governing system, so there was no universal rule of morals, for morality was different in different places. In some countries people thought it no more a crime to expose their own children than in others to adopt those of their neighbour. The Persians were not looked upon as the worse moralists for marrying their mothers, nor the Hyrcanians for not marrying at all, nor the Sogdians for murdering their parents, nor the Scythians for eating their dead.

"The best writers seldom made use of arguments drawn from future blessedness to enforce their moral instruction. Excellently as they discoursed on the beauty of virtue, their disquisitions generally seemed to want a motive and an end.—Did not such a state of comfortless ignorance, of spiritual degradation, of moral depravity, emphatically call for a religion which should 'bring life and immortality to light?' Did it not imperatively require that spirit which should 'reprove the world of sin, of righteousness, and of judgment?' Did it not pant for that blood of Christ which cleanseth from all sin."—Vol. i. pp. 6—10.

After some pertinent and striking remarks on the imperfections and inefficiency of their mythological religion, the author draws this pointed and beautiful conclusion:—

"A religion so absurd, which had no basis even in probability, and no attraction but what it borrowed from a preposterous fancy, could not satisfy the deep-thinking philosopher;—a philosophy abstruse and metaphysical was not sufficiently accommodated to general use to suit the people. Lactantius, on the authority of Plato, relates, that

Socrates declared there was no such thing as human wisdom. In short, all were dissatisfied. The wise had a vague desire for a religion which comprehended great objects, and had noble ends in view. The people stood in need of a religion which should bring relief to human wants, and consolation to human miseries. They wanted a simple way, proportioned to their comprehension; a short way, proportioned to their leisure; a living way, which should give light to the conscience and support to the mind; a way founded, not on speculation, but evidence, which should carry conversion to the heart as well as conviction to the understanding. Such a religion God was preparing for them in the Gospel of his Son. Christianity was calculated to supply the exigencies both of the Greeks and of the barbarians; but the former, though they more acknowledged their want, more slowly welcomed the relief; while the latter, though they less felt the one, more readily accepted the other."—Vol. i. pp. 17, 18.

Having in the course of this chapter demonstrated the necessity of a more perfect system of belief and morals; of such a system, in short, as the Gospel reveals; the author adverts, in the next, to the historical writers of the New Testament, and points out, with much acuteness, the fidelity, simplicity, and unstudied consonance, so strikingly manifested in their several narratives. The following observations, which close this chapter, satisfactorily explain the grounds on which St. Paul is selected as a model and recommended as an example:—

"Indeed it seemed necessary, in order to demonstrate that the principles of Christianity are not unattainable, nor its precepts impracticable, that the New Testament should, in some part, present to us a full exemplification of its doctrines and of its spirit; that they should, to produce their practical effect, be embodied in a form purely human,—for the character of the Founder of its religion is deified humanity. Did the Scriptures present no such exhibition, infidelity might have availed itself of the omission, for the purpose of asserting that Christianity was only a bright chimera, a beautiful fiction of the imagination; and Plato's fair idea might have been brought into competition with the doctrines of the Gospel. But in St. Paul is exhibited a portrait which not only illustrates its Divine truth, but establishes its moral efficacy; a portrait entirely free from any distortion in the drawing, from any extravagance in the colouring.

"It is the representation of a man struggling with the sins and infirmities natural to man; yet habitually triumphing over them by that Divine grace which had first rescued him from prejudice, bigotry, and unbelief. It represents him resisting, not only such temptations as are common to men, but surmounting trials to which no other man was ever called; furnishing in his whole practice not only an instructor, but a model; shewing every where in his writings, that the same offers, the same supports, the same victories, are tendered to every suffering child of mortality,—that the waters of eternal life are not restricted to prophets and apostles, but are offered freely to every one that thirsteth,—offered without money and without price."—Vol. i. pp. 45—47.

As the character of St. Paul is chiefly to be traced in the Epistles which bear his name, our Author very properly allots the third chapter to remarks "on the epistolary writers of the New Testament, and particularly St. Paul;" and there is much ingenuity and pathos in the manner in which this subject is introduced.

"Can the reader of taste and feeling, who has followed the much-enduring hero of the Odyssey with growing delight and increasing sympathy, though in a work of fiction, through all his wanderings, peruse with inferior interest the genuine voyages of the Apostle of the Gentiles over nearly the same seas? The fabulous adventurer, once landed, and safe on the shores of his own Ithaca, the reader's mind is satisfied; for the object of his anxiety is at rest. But not so ends the tale of the Christian hero.—Who ever closed St. Luke's narrative of the diversified events of St. Paul's travels; who ever accompanied him with the interest his history demands, from the commencement of his trials at Damascus to his last deliverance from shipwreck, and left him *preaching in his own hired house at Rome*, without feeling as if he had abruptly

lost sight of some one very dear to him, without sorrowing that they should see his face no more, without indulging a wish that the intercourse could have been carried on to the end, though that end were martyrdom.

"Such readers, and perhaps only such, will rejoice to renew their acquaintance with this *very chiefest of the apostles;* not indeed in the communication of subsequent facts, but of important principles; not in the records of the biographer, but in the doctrines of the saint. In fact, to the history of Paul in the Sacred Oracles succeed his Epistles. And these Epistles, as if through design, open with that "to the beloved of God called to be saints" in that very city, the mention of his residence in which concludes the preceding narrative.

"Had the Sacred Cannon closed with the evangelical narrations, had it not been determined in the counsels of Divine Wisdom, that a subsequent portion of inspired Scripture in another form, should have been added to the historical portions, that the Epistles should have conveyed to us the results of the mission and the death of Christ, how immense would have been the disadvantage, and how irreparable the loss! May we presume to add, how much less perfect would have been our view of the scheme of Christianity, had the New Testament been curtailed of this important portion of religious and practical instruction." — Vol. i. pp. 48—50.

In contending for the Epistles against those who represent them as having a tendency to derogate from the authority of the Gospels, our author thus pointedly argues:—

"To degrade any portion of the revealed will of God is no proof of reverence for Him whose will is revealed. But it is preposterous to insinuate, that a regard for the Epistles is calculated to diminish a regard for the Gospels. Where else can we find such believing, such admiring, such adoring views of Him whose life the Gospel records? Where else are we so grounded in that love which passeth knowledge? Where else are we so continually taught to be looking unto Jesus? Where else are we so powerfully reminded that there is no other name under heaven by which we may be saved? We may as well assert, that the existing laws, of which *Magna Charta* is the original, diminish our reverence for this palladium itself; this basis of our political security, as the Gospel is of our moral and spiritual privileges. In both cases the derived benefit sends us back to the well-head from whence it flows.

"He who professes to read the holy Scriptures for his 'instruction,' should recollect, whenever he is disposed to be captious, that they are written also for his correction. If we really believe that Christ speaks to us in the Gospels, we must believe that he speaks to us in the Epistles also. In the one he addresses us in his militant, in the other in his glorified character. In one, the Divine Instructor speaks to us on earth; in the other, from heaven. The internal wisdom, the divinity of the doctrines, the accordance both of doctrine and precept with those delivered by the Saviour himself, the powerful and abiding effects which, for near two thousand years they have produced, and are actually producing, on the hearts and lives of multitudes; the same spirit which inspired the writer still ready to assist the reader; all together forming, to every serious inquirer who reads them with an humble heart and a docile spirit, irrefragable arguments, unimpeachable evidence, that they possess as full a claim to inspiration, and consequently have as forcible demand on his belief and obedience, as any of the less litigated portions of the book of God."—Vol. i. pp. 68—70.

With the fourth chapter commences, what forms the principal subject of the work; and both that and the sixteen following chapters are exclusively devoted to the consideration of "the character and practical writings of St. Paul." In pursuit of the object which our author has in view, she has shewn equal penetration and judgment, without affecting any artificial method. She has selected her topics with a wise discrimination; and handled them with such dexterity, as at once to exhibit the Apostle in the loftiest points of view, and yet never to take him out of that sphere within which the reader considers himself to be placed. It is the happy talent of this author to bring her subject into contact with those for whose use it is de-

signed; and in no case was the exercise of such a talent more needed, than in that which has called forth the present remarks. There is something so elevated, so grand, so preter-human *in* the character of this distinguished Apostle, that it would have appeared, antecedently to the execution, difficult, if not impracticable, to adapt it to general imitation. This task, however, our author has most happily accomplished. She has displayed the qualities of her hero in so soft a colouring, and has, if we may so speak, graduated their exercise along such a scale of duties, that we grow familiar with the character as it is pourtrayed before us, and at once feel ourselves stimulated to imitate qualities exercised in the same circumstances with our own.

Having thus stated what has occurred to us on a general view of this part of the work, we shall now proceed to examine it more in detail.

The first quality of St. Paul, to which our attention is called, is that which gave direction, and purity, and elevation to all the rest, his "faith;" and this is evinced to have been, in his own estimation, as *in* point of fact it is in that of every genuine Christian, "a *practical* principle;" a principle "received into the heart, acknowledged by the understanding, and operating on the practice." After tracing its operation as regulating, subduing, and transforming the mind, our author enforces the truth of what had been advanced in the following just and dignified appeal:—

"Paul is a wonderful instance of the power of this principle. That he should be so entirely carried out of his natural character; that he who, by his persecuting spirit, courted the favour of the intolerant Sanhedrim, should be brought to act in direct opposition to their prejudices, supported by no human protection, sustained alone by the grace of Him whom he had so stoutly opposed; that his confidence in God should rise in proportion to his persecutions from man; that the whole bent of his soul should be set directly contrary to his natural propensities, the whole force of his mind and actions be turned in full opposition to his temper, education, society, and habits; that not only his affections should be diverted into a new channel, but that his judgment and understanding should sail in the newly-directed current; that his bigotry should be transformed into candour, his fierceness into gentleness, his untameable pride into charity, his intolerance into meekness,—can all this be accounted for on any principle inherent in human nature, on any principle uninspired by the spirit of God?

"After this instance,—and, blessed be God, the instance, though superior, is not solitary; the change, though miraculous in this case, is not less certain in others,—shall the doctrine so exemplified continue to be the butt of ridicule? While the scoffing infidel virtually puts the renovation of the human heart nearly on a footing with the Metamorphoses of Ovid, or the transmigrations of Phythagoras, let not the timid Christian be discouraged; let not his faith be shaken, though he may find that the principle to which he has been taught to trust his eternal happiness, is considered as false by him who has not examined into its truth; that the change, of which the sound believer exhibits so convincing an evidence, is derided as absurd by the philosophical sceptic, treated as chimerical by the superficial reasoner, or silently suspected as incredible by the decent moralist."—Vol. i. pp. 90—92.

The "morality" of the Apostle is next considered. And it is affirmed (with how much truth, we need scarcely say), that "as there never was a man who expanded and illustrated so fully the doctrines of grace, so there never was one whose character and compositions exhibit a more consistent and high-toned morality."

Having discriminated with much precision between *Christian* and *worldly* morality, our author thus compendiously and beautifully describes the former as it appears in the writings of this masterly preceptor:—

"We have employed the term *morality* in compliance with common usage; but,

adopted in the worldly sense, it gives but an imperfect idea of the Apostle's meaning. His preceptive passages are encircled with a kind of glory; they are illuminated with a beam from Heaven; they proceed from the Spirit of God, and are produced by faith in Him. There is every where that beautiful intermixture of motive and action, that union of the cause and the effect, the faith and its fruits, that uniform balance of the principle and the produce, which render these Epistles an exhaustless treasury of practical wisdom, as well as an imperishable record of Divine Grace."—Vol. i. p. 117.

The following observations in the next chapter, "on the disinterestedness of St. Paul," are equally just and pertinent:—

"Saint Paul and his associates were the first moral instructors who preached not themselves. Perhaps there is scarcely a more striking proof of the grandeur of his spirit, than his indifference to popularity. This is an elevation of character, which not only no Pagan sage has reached, but which not every Christian teacher has been found to attain."—Vol. i. p. 122.

"Another instance of a human being so entirely devoid of selfishness, one who never took his own ease, or advantage, or safety, or credit into the account, cannot be found. If he considered his own sufferings, he considered them for the sake of his friends. 'Whether we be afflicted, it is for your consolation and salvation.' The only joy he seemed to derive, when he was 'pressed out of measure, above strength,' was, that others might be comforted and encouraged by his sufferings. So also of his consolations; the principal joy which he derived from them was, that others might be animated by them. His anxiety for the proficiency of his converts, in preference to his own safety; his disposition to regard every object in due subjection to the great design of his ministry; his humble vigilant care, while exulting in the hope of an eternal crown, that he might 'not himself be cast away;'—form, in combination with the rest of his conduct, a character which we must allow has not only no superior, but no parallel."—Vol. i. pp. 127, 128.

In the two next chapters, which treat of this Apostle's "prudence towards the Jews," and his "judgment towards the Pagans," there is a rich accumulation of acute remark and eloquent description.

In investigating "the general principle of St. Paul's writings," and in discussing the merits of his "style and genius," (which occupy the ninth and tenth chapters), our author makes a variety of observations, which, while they illustrate the topic to which they are applied, suggest many useful hints for correcting the errors both in judgment and taste which prevail among the different classes of Christians. Our limits oblige us to pass over much which we should be glad to extract; but the following passage, as explaining the *general* character of St. Paul's writings, and exploding the sentiment, to which we before alluded, of their being chiefly local and temporary, is of so much importance, that we cannot forbear exhibiting it at length.

"In regard to Saint Paul's ecclesiastical polity, we are aware that some persons, with a view to lower the general usefulness of his Epistles, object, that in many instances, especially in the second to the Corinthians, the Apostle has limited his instructions to usages which relate only to the peculiar concerns of a particular church or individual person, and that they might have been spared in a work meant for general edification.

"But these are not, as some insist, mere local controversies, obsolete disputes, with which we have no concern. Societies, as well as the individuals of whom they are composed, are much the same in all periods; and though the contentions of the churches which he addressed, might differ something in matter, and much in form and ceremony, from those of modern date; yet the spirit of division, of animosity, of error, of opposition, with which all churches are more or less infected, will have such a common resemblance in all ages, as may make us submit to take a hint or a caution even from topics which may seem foreign to our concerns; and it adds to the value of Saint Paul's expo-

nations, that they may be made in some degree applicable to other cases. His directions are minute, as well as general, so as scarcely to leave any of the incidents of life, or the exigencies of society, totally unprovided for.

"There are, it is obvious, certain things which refer to particular usages of the general church at its first institution, which no longer exist. There are frequent references to the extraordinary gifts of the Spirit, and other circumstances, which though they have now ceased, are of great importance as connected with its history, and assisting in its first formation; and the writer who had neglected to have recorded them would have been blameable, and the Epistles which had not alluded to them, would have been imperfect.

"While the Apostle made adequate provisions, such as the existing case required, or rather permitted, he did not absolutely legislate, as to external things, for any church; wisely leaving Christianity at liberty to incorporate herself with the laws of any country into which she might be introduced; and while the doctrines of the new religion were precise, distinct, and definite, its ecclesiastical character was of that generalized nature which would allow it to mix with any form of national government. This was a likely means both to promote its extension, and to prevent it from imbibing a political temper, or a spirit of interference with the secular concerns of any country.

"The wonder is, that the work is so little local, that it savours so little of Antioch or Jerusalem, of Philippi or Corinth; but that almost all is of such general application: relative circumstances did indeed operate, but they always operated subordinately. The Epistle to the Ephesians is not marked with one local peculiarity. There is not a single deduction to be made from the universal applicableness of this elegant and powerful epitome of the Gospel.

"Saint Paul belongs not particularly to the period in which he lived, but is equally the property of each successive race of beings. Time does not diminish their interest in him. He is as fresh to every century as to his own; and the truths he preaches will be as intimately connected with that age which shall precede the dissolution of the world, as that in which he wrote. The sympathies of the real believer will always be equally awakened by doctrines which will equally apply to their consciences, by principles which will always have a reference to their practice, by promises which will always carry consolation to their hearts. By the Christians of all countries Paul will be considered as a cosmopolite, and by those of all ages as a contemporary. Even when he addresses individuals, his point of view is mankind. He looked to the world as his scene, and to collective man as the actor." Vol. i. pp. 247—252.

"Tenderness of heart," and "heavenly-mindedness," are the next qualities to which our author adverts in the great character which she has undertaken to delineate; and it is but justice to her to say, that she describes them with a sensibility of heart, and an elevation of spirit, worthy of the subject. We could present our readers with many passages of exquisite beauty from each of the chapters in which these qualities are respectively treated, but we shall confine ourselves to a single extract from that on "heavenly-mindedness." We are aware indeed, that in speaking of "heavenly-mindedness," we lay ourselves open to the charge of enthusiasm from some who "profess and call themselves Christians." Such persons must allow themselves to be reminded, that to elevate the soul above the influence of the body was declared by the wisest of the heathens to be the aim and the perfection of philosophy. It was necessary, however, to be better instructed than the wisest of the heathen, to know how to accomplish this desirable end. Heavenly-mindedness expresses what philosophy inculcated, but could not teach; and he is in fact the most consummate philosopher who has learnt from Christianity to have his conversation in heaven. But to return: our author having described the quality under consideration to be "the uniting link between doctrinal and practical piety," and to consist "in an entire consecration

of the affections, a voluntary surrender of the whole man to God," points out its influence on this great Apostle, in a variety of striking particulars. The following passage is among the number:—

"His spirit seems most intimately to identify itself with the church of Ephesus. What an improbable union! The late idolatrous worshippers of Diana, and the late persecutor of the saints of Jesus, have now but one heart and one soul! These recent enemies to Christ, and to each other, now meet in one common point of attraction. With what holy triumph does he dilate on their common faith! that love of God in Christ Jesus which is their common centre and bond of union!

"Still, as we have such frequent occasion to observe, he does not sacrifice practical duty to the indulgence of his rapture. Still he does not allow even these Ephesians to rest satisfied with the grace they have received. It is not enough that they have been favoured with a vocation; they must 'walk worthy of it.' 'The perfecting of the saints' must be carried on: 'they must reach to the measure of the stature of the fulness of Christ.' No such perfection had been attained as would allow them to rest in their present position. Even in this highly favoured church, *progress* is enjoined, pressed, reiterated. No elevation of devout feeling sets him above attention to moral goodness.

"Nothing can be more beautiful than the abrupt apostrophes of praise and gratitude into which, in the midst of sorrow, of exhortation, of reproof, he unexpectedly breaks out. The love of his Redeemer so fills his soul, that it requires an effort to restrain its outward expression. Even when engaged in the transaction of business, and directing the concerns of others, which, by an ordinary mind, would have been pleaded as a valid reason for suspending spiritual ideas, and dismissing spiritual feelings, they yet mix themselves, as it were involuntarily, with his secular cares; there is not only a satisfaction but a joyfulness in these escapes of affection which seem to spring from his soul, in proportion to the depression of his circumstances, to the danger which surrounded, to the deaths which threatened him." Vol. ii. pp. 53—55.

After having exhibited (in chap. xiii.) "a general view of St. Paul's qualifications," and detailed (in chap. xiv.) his masterly exposure of "the love of money;" our author presents us (in chap. xv.) with a luminous estimate of "the genius of Christianity," as it appeared in her favourite Apostle. The mention of Philippi, as connected with St. Paul, awakens in her classical memory the recollection of another distinguished person with whose name and character, although from a very different cause, that city is also associated. The contrast to which these combinations give occasion, is very happily imagined, and executed.

"How little, in the eyes of the sober Christian, does the renowned Roman, who, scarcely half a century before, sacrificed his life to his disappointment, at this very Philippi, appear, in comparison of the man who addressed this Epistle to the same city. Saint Paul was not less brave than Brutus, but his magnanimity was of a higher strain. Paul was exercised in a long series of sufferings, from which the sword of Brutus, directed by any hand but that of Paul himself, would have been a merciful deliverance. Paul, too, was a patriot, and set a proper value on his dignity as a Roman citizen. He too was a champion for freedom; but he fought for that higher species of liberty,

'Unsung by poets, and by senators unprais'd,'

"Was it courage of the best sort, in the Roman enthusiast for freedom, to abandon his country to her evil destiny, at the very moment when she most needed his support? Was it true generosity or patriotism, after having killed his friend, to whom he owed his fortune and his life *,—usurper though he was,—voluntarily to leave *this* adored country a prey to *inferior* usurpers? Though Cæsar had robbed Rome of her liberty, should Brutus rob her of his own guardian virtues? Why not say to the Romans, as Paul did to the Philippians—*Though I desire to depart, nevertheless to*

* "At the battle of Pharsalia."

bide in the flesh is more needful for you? This would have been indeed patriotism, because it would have been disinterested. Was not Paul's the truer heroism? He also was in a *strait between* two events, life and death. He knew, what Brutus, alas! did not know; 'that to die was gain;' but, instead of deserting his cause, by a pusillanimous self-murder, he submitted to live for its interest. The gloomy despair of the Stoic, and the cheerful submission of the Saint, present a lively contrast of the effects of the two religions on two great souls.

"It is a coincidence too remarkable to be passed over in silence, that Paul was directed by '*a vision from heaven*' to go to Philippi;—that Brutus was summoned to the same city by his *evil genius*. The hero obeyed the phantom; the Apostle was 'not disobedient to the heavenly vision;'—to what different ends let the concluding histories of the devoted suicide and the devoted martyr declare!—Will it be too fanciful to add, that the spectre which lured the Roman to his own destruction, and the vision which in the same place invited the Apostle to preach salvation to others, present no unapt emblem of the opposite genius of Paganism and Christianity." Vol. ii. pp. 149—152.

St. Paul's "respect for constituted authorities," furnishes our author with an opportunity of demonstrating the correctness of the Apostle's notions on the origin and uses of civil government, and the close alliance between political obedience (properly understood) and genuine Christianity. Adverting to the experience of the late revolutionary times, Mrs. More very justly observes it to have been not the least considerable among the triumphs of Religion recently witnessed, "that whereas Christianity was originally charged with a design to overturn states and empires, we have seen the crime completely turned over to the accusers; *we* have seen the avowed adversaries of Christ become the strenuous subverters of order, law, and government."

Hitherto we have been engaged in contemplating St. Paul in high and commanding positions: in chap. xvii. we are invited to consider him as contracting his greatness to the dimensions of ordinary life, and condescending with grace to the care of "inferior concerns." Nothing can be more true than the following assertion; yet of whom, may we ask, St. Paul himself excepted, could such an assertion with truth have been made?—

"Amidst all the higher parts of spiritual instruction; amidst all the solidity of deep practical admonition, there is not, perhaps, a single instance in which this author has omitted to inculcate any one of the little morals, any one even of what may be called those minor circumstances, which constitute the decorums and decencies of life. Nor does his zeal for promoting the greatest actions, ever make him unmindful of the grace, the propriety, the manner with which they are to be performed." Vol. ii. pp. 183, 184.

There are many exquisite touches in this part of the portrait, to which, if our limits would have permitted, we could with great pleasure have adverted. But we must satisfy ourselves with recommending to our readers, that portion of the chapter which exhibits St. Paul in his Epistle to Philemon, as under "the heavy load of cares, and sorrows, and persecutions; with the addition of ecclesiastical affairs, the most extensive, and the most complicated,"—"attending minutely to an object so inconsiderable, as the concerns of a poor run-away slave, 'the son of his bonds.'" The commentary on this transaction is exceedingly ingenious, and is followed by some strictures upon the injudicious reports of converted criminals, in which "the baskets of the hawkers are said *this year* to have abounded," on the justice of which we are not able, from our own observation, to pass sentence.

The two succeeding chapters unfold the sentiments of this Apostle "on the resurrection;" and "on prayer, thanksgiving, and religious joy;" and the twentieth

chapter, with which the immediate subject of the work concludes, holds him up as "an example to familiar life."

The two remaining chapters are devoted to the consideration of "the superior advantages of the present period for the attainment of knowledge, religion, and happiness," and "some of the causes which impede general improvement." How highly our author appreciates the advantages of the present period, will appear from the following statement:—

"Had any patriarch, or saint, who was permitted only some rare and transient glimpses of the promised blessing, been allowed, in prophetic vision, to penetrate through the long vista of ages, which lay in remote futurity before him—had he been asked, whether, if his power concurred with his choice, in what age and in what nation he would have wished his lot assigned him—is it not more than probable that he would have replied—IN GREAT BRITAIN, IN THE BEGINNING OF THE NINETEENTH CENTURY!" Vol. ii. p. 300.

This exalted estimate does not, however, prevent our author from discerning the melancholy disproportion between our attainments and our privileges. After animadverting with just severity on different errors both speculative and practical, which operate as impediments to general improvement, Mrs. More returns to St. Paul and his writings; and concludes her Essay with the following energetic and animated passage:—

"Let us close our frequent reference to Saint Paul as a pattern for general imitation, by repeating one question illustrative of those opposite qualities which ought to meet in every Christian. If the most zealous advocate for *spiritual influences* were to select, from all the writers of sacred antiquity, the most distinguished champion of his great cause, on whom would he fix his choice? And if the most strenuous assertor of the duty of *personal activity in moral virtue* were to chuse from all mankind the man who most completely exemplified this character in himself, where must he search? Would not the two antagonists, when they met in the field of controversy, each in defence of his favourite tenet, find that they had fixed on the same man,—Paul the Apostle of the Gentiles? If then we propose him as our model, let us not rest till something of the same combination be formed in ourselves.

"To this end let us diligently study his Epistles, in which the great doctrines of salvation are amply unfolded, and the mode of its attainment completely detailed. In contemplating the works of this great master of the human mind, we more than perceive, we *feel*, their applicableness to all times, places, circumstances, and persons; and this, not only because the Word of Eternal Life is always the same; but because the human heart, which that Word reveals to itself, is still the same also. We behold, as in a mirror, the fidelity, we had almost said the identity, of his representation,—face answering to face. We feel that we are personally interested in every feature he delineates. He lets us into the secrets of our own bosoms. He discloses to us the motives of our own conduct. He touches the true springs of right and wrong, lays bare the moral quality of actions, brings every object to the true point of comparison with each other, and all to the genuine standard of the unerring Gospel. By him we are clearly taught that the same deed done from the desire of pleasing God, or the desire of popular favour, becomes as different in the eye of religion, as any two actions in the eye of men.

"There we shall see also, that Saint Paul evinced the sincerity of his eternal hopes by constantly preparing himself for their fruition. These hopes shaped his conduct, and moulded his spirit to a resemblance of the state he hoped for: and he best proved his belief that there really was such a state, by labouring to acquire the dispositions which might qualify him for its enjoyment. Without this aim, without this effort, without this perseverance, his faith would have been fruitless, his hope delusive, his profession hypocrisy, and his 'preaching vain.'

"Let us image to ourselves the Saviour of the world, holding up professing Christians as a living exemplification of his religion; of that religion which he taught by his doctrines and ratified by his blood. Let us represent him to our

imaginations as referring to the lives of its followers for the truth of his word. Do we not tremble at such a responsibility? Do we not shrink from such a comparison? Are we not alarmed at the bare idea of bringing reproach on his Gospel, or dishonour on his name?

"Christians! why would you wait till you arrive at heaven, before you contribute to the great end of every dispensation,—namely, *that God may be glorified in his saints, and admired in all them that believe*? Even now, something of that assimilation should be taking place, which will be perfected when 'we shall see Him as He is,' and which will never take place if the resemblance begin not here. Beatification is only the finishing of the likeness. Intuition will only complete the transformation." Vol. ii, pp. 344—348.

We have now brought our Review of these volumes to a close; and as we have allowed ourselves considerable latitude both in the way of analysis and quotation, we shall dispatch what remains to be said in a very few words. Of the merits of the work we have spoken strongly; and of its faults, whatever they may be, we freely confess ourselves to have no disposition to speak at all. It is reported to the honour of the law of the land, that it does not concern itself about trifles; and we cannot but think, that it would be to the advantage of the commonwealth of letters, if the law of criticism were to follow, on some occasions at least, so generous and dignified an example. We have considered the present to be one of those cases, in which our duty to the public is better discharged by pointing out the excellencies of the work, which we had undertaken to review, than by minutely striking a balance between its merits and its defects. If it should be thought, that respect for the author has had some influence in inclining us to the course we have pursued, we shall not be over anxious to vindicate ourselves from the charge. The name of Hannah More is certainly associated in our minds with a degree of respect which would not allow us to trifle with her feelings, or tamper with her reputation. We cannot forget how much we are indebted to her for the seasonableness, the variety, and the extent of her numerous literary exertions. Least of all can we overlook our obligations to her, both as Britons and as Christians, for those admirable effusions of patriotism, and piety, and talent, which, under the name of "The Cheap Repository Tracts," circulated so much useful truth among the lower orders of the community, and contributed so essentially, through the blessing of God, to fix the wavering principles of loyalty and religion in the hearts of the people. Our readers will bear with us, if, actuated by these considerations, we never fail, when speaking of Mrs. More, to employ the language of reverence and affection. We wish her to know, that the gratitude of the public bears some proportion to the zeal with which she has laboured in their service; and that she is now regarded among the brightest ornaments of her country, as she will be hereafter remembered among its greatest benefactors.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. EDWARD COOPER, Rector of Hamstall-Ridware and of Yoxall in the County of Stafford; and late Fellow of All-Souls College, Oxford. Vol. III. London: Cadell and Davies. 1815. 12mo. pp. 329.

WE doubt not that most of our readers have participated in the satisfaction which we felt when the volume now before us was announced to the public. Crowded as our shelves already were with publications of this description, we were in no ordinary degree desirous of adding this to their number; not only from having had such complete proof of the excellence and usefulness of Mr. Cooper's sermons, but also because we

concur in the opinion which is, we believe, pretty commonly entertained, that sermons of the class to which these belong, are calculated, even more than others, to promote general good. The value of a compilation of plain, practical discourses, adapted to the understandings and circumstances of the lower orders of society, will be fully appreciated, perhaps, by those only who, feeling a tender solicitude about the eternal interests of their servants and other dependants, are anxious to supply to them, in the best manner possible, those means of spiritual instruction which may not be afforded them in public. That such a deficiency as that here adverted to exists, owing to causes which it is not necessary to specify, and that a proportionable want of familiar sermons has been felt by conscientious individuals, is a well-known fact. It is not, however, that we forget or undervalue the treasures of this kind which we possess. We are indebted to many excellent divines, some of whom are still labouring in the sacred vineyard, others reaping the fruits of their labours, for discourses which cannot be read or heard, if read and heard attentively, without improvement, though possessing different degrees of comparative as well as of positive excellence. We need scarcely mention the names of Walker of Truro, and Milner; and (though, perhaps, they are more especially calculated for the higher orders) of Gisborne and Venn. Still less will our readers need to be reminded that the volume now under review has been preceded by two others from the same author, particularly directed, like the present, to the purposes of domestic and parochial instruction. But this supply, great as it is, by no means meets the demand. And this deficiency we conceive to arise, in part, from the difficulty of providing this supply. The composition of sermons adapted to the lower classes of the community is a work, for the successful performance of which several qualifications of no ordinary kind are requisite. One of primary importance is, that the writer have *clear ideas* on the subject of which he treats. This, indeed, should be common to all who wish to convey instruction to others, whether by speaking or writing. But it is more indispensable in those who undertake to instruct the poor and uninformed; on this account, that hearers of this class are less able to supply, by the exercise of their own understandings, the want of clear conception in the instructor. It is not, by any means, that we entertain degrading notions of the capacities of the lower orders; on the contrary, we think it undeniable that they are endued with understandings which are naturally no less capable of improvement than those of their superiors. It is equally certain, however, that from the circumstances of their situation in life, and particularly from their early habits, their minds become less quick of apprehension, and less capable of distinguishing, comparing, combining, and disposing the ideas which are presented to them than those that are more habituated to those exercises. And it is this which renders a clear and distinct conception, with its natural concomitants, luminous and orderly arrangement, and perspicuity of style, so peculiarly important in one who composes sermons more immediately for the lower classes of society.—To this it is extremely desirable that he should add *warmth of feeling*. Earnest appeals, affectionate admonitions and exhortations, and tender expostulations, have a peculiar efficacy on the minds of the poor and unlearned, and are frequently instrumental in lodging a salutary and abiding impression, when an argumentative and less animated address would fail of exciting attention. We may, perhaps, be

thought to indulge somewhat of a love of fiction, when we state *a vivid imagination* to be, in our opinion, another important qualification in a writer of sermons of the class now under consideration. We do not, of course, mean that he should embellish his discourses with poetical imagery and splendid descriptions; but we apprehend that nothing is of greater use to uneducated minds than apt and forcible illustrations borrowed from familiar subjects: and it will not be denied that a preacher of a ready fancy, and one naturally inclined to seize on every object which presents itself to his mind, will have the advantage, in this respect, over one who is of a less excursive habit.—There is still another particular, which we regard as, if possible, still more requisite in the instructor of the lower classes; and that is, *a familiar acquaintance with their habits of thinking and feeling*: with their common notions, prepossessions, and prejudices; with their modes of judging and reasoning. However incompetent they may be to pursue a long train of thought, or to employ or estimate the aids of artificial reason, they are in general by no means deficient in the use of what is termed *natural logic*. Numbers of them are persons of excellent plain common sense, and the simplicity and honesty of their minds give them no small advantage over many of their more refined and sophisticated superiors. Much good may be expected, through the Divine blessing, from plain, simple appeals to their consciences; from laying open before them the secrets of their minds, and exposing the particular errors in opinion and practice which actually prevail amongst them. The preacher will be much assisted in his attempts to awaken conviction in their hearts, if he can, as it were, make them their own judges, by reminding them of the principles and maxims by which they are governed in the ordinary affairs of life, and thus, by forcible contrasts and familiar comparisons, leading them to pass sentence on themselves in matters of religion. In order to secure these and other similar advantages to his ministry, it is manifest that he must himself be intimately conversant with their peculiar habits of thinking and acting.

In the particulars to which we have here adverted, as constituting, in our opinion, qualifications especially important in the instructor of those who occupy the humbler stations of life, Mr. Cooper appears to us, perhaps with a single exception, we mean the liveliness of imagination, greatly to excel. The plainness and perspicuity of his style, together with the easy flow and natural arrangement of his ideas, shew him to be very clear and distinct in his conceptions of the great subjects of which he treats. His sermons seem to be composed with the freedom and unstudied eloquence with which a man converses on a subject of which he is perfect master. They are, for the most part, animated also with an affectionate earnestness, which discovers much tenderness of disposition. He seems to make the case and situation of his hearers his own; to intercede, as it were, with them in their own behalf; to marshal before them the terrors of God's justice, and display the riches of his grace, with an importunity and wakeful solicitude, like that of a parent yearning over a beloved child in a season of danger. In the delineation of character—in the developement of feelings—in analyzing and laying open the secret workings of the mind, and the hidden springs of action—he displays an energy and spirit which at the same time evince the activity of his own mind, and give such a reality and life to the images which he presents to the minds of others, that they can scarcely fail of discovering intuitively their own re-

semblance in them. Nor let it be thought that these observations are but little applicable to compositions which are, or ought to be, unelaborate and unartifical. Mr. Cooper's sermons, which are what they profess to be, familiar and simple, are nevertheless the productions of a mind capable of considerable efforts; and furnish, in our estimation, a striking testimony to the truth of a sometimes disputed position, that superiority is often most conspicuous in the masterly execution of comparatively easy performances. Of the last qualification which we mentioned as peculiarly desirable in sermons of this class; viz. a familiar acquaintance with the modes of thinking, the feelings, habits, and prejudices of the lower orders, Mr. Cooper's sermons afford the most abundant indications; and this circumstance alone would, in our judgment, confer a high value on them. And when in addition to these characters of excellence, which we have stated as in some measure appropriate to familiar discourses, we remark that they possess, in no less a degree, those other qualities so essential to sermons of every description, a sound and explicit statement of the leading doctrines of the Gospel, connected with an ample exposition of evangelical principles and duties—an impartial exhibition of every part of revealed truth, without any accommodation of Scripture to peculiar religious views—a sober and judicious interpretation of the sacred text according to the analogy of faith—and the faithful and forcible application of subjects to the consciences of the hearers; we assign what we think will be deemed a sufficient reason for the value we attach to the volume before us.—It is time, however, that we lay before our readers a slight sketch of its contents, together with a few extracts which may enable them to form, for themselves, a judgment of its merits.

Of the twenty sermons which compose the volume, the first is entitled "The Gospel Message;" in which the words addressed by the Israelitish deliverer, Ehud, to the king of Moab (Judges iii. 20), are considered as applicable by every minister of the Gospel to each individual in his congregation. In order to explain and justify this application of the passage, Mr. Cooper observes, that the ministers of the Gospel are God's *messengers* in a certain sense, though not in the same sense in which Ehud, the Prophets and Apostles, or the first Christian preachers, were; that they are under the most solemn obligations to be faithful in delivering this message; and, as a natural inference from the two foregoing observations, that if men refuse to attend to the message thus delivered, it is at their own peril. On the ground thus laid down he proceeds to a direct and particular application of his text, having first given a compendious statement of the substance of the Gospel-message, and well remarked that this message, though general in substance, branches into a variety of particulars, and must be distinctly addressed to various classes of men, in order to be profitable to any. It is this personal application of the general truths of Scripture which constitutes one distinguishing excellence of Mr. Cooper's sermons. On the present occasion, he urges the important message with which he is entrusted—1st, on careless and thoughtless persons; 2d, on the ungodly and profane; 3d, on the humble and serious inquirer after Divine truth; 4th, on declining professors of godliness; 5th, on the convinced and self-condemning sinner; and, 6th, on the established Christian: and the suitableness of his addresses to these different characters furnishes, in common with many others of his sermons, an admirable illustration of St. Paul's declaration to Timothy, that "all Scrip-

ture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Second Sermon is from Acts viii. 35, and is entitled "Jesus the great Subject of Christian Preaching." In the opening of this sermon the writer draws an instructive outline of the discourse in which Philip may be supposed to have initiated the Ethiopian eunuch in the fundamental truths of the Christian Religion.

Sermon III. on "The broad and the narrow Way," from Matt. vii. 13, 14, is a peculiarly useful discourse.

Sermon IV. professes to state and illustrate "The real Cause of Men's Rejection of the Gospel," as expressed in the words of Christ, John v. 40, "Ye *will* not come to me, that ye might have life;" or as more fully set forth in the following passage, with which the sermon opens:—

"There is no truth more plainly taught in Scripture than this, that while man's salvation is entirely of God's grace and mercy, his ruin is altogether of himself. If he perish, it will be his own fault, and he will have no one but himself to blame. Wherever the Gospel of Christ comes, it freely invites all to accept the blessings which it brings. Whether men will be the better for the invitation, depends on the reception which they give to it. If they are willing to receive it, and consent to the terms proposed, the blessing will be theirs; but if they refuse and are disobedient, it will be justly withheld from them." p. 47.

We wish that all who speak and write on this important subject, thought and expressed their thoughts with the same faithful adherence to the plain declarations of Holy Writ which Mr. Cooper manifests through the whole of this discourse. Though he has shewn in his two volumes of doctrinal sermons that his sentiments are what Arminians would term Calvinistic, yet he no where departs from the genuine, simple sense of Scripture, in order to support any favourite system of theology. Without perplexing himself or his hearers with any impertinent disquisitions respecting the decrees of God, the freedom or impotency of the will, he is content to state the matter simply as he finds it in the sacred text. He affirms the want of willingness to be the obstacle, the only obstacle, which prevents men from coming to Christ; that is (as he explains this term), from sharing the blessed consequences which are derived by faith from Christ, in this life and that which is to come. He illustrates this position by a reference to several cases, recorded in Scripture, of persons destitute of true religion; and concludes with a brief consideration of the *misery* and *sin* of not coming to Christ.

The Fifth Sermon, on the "Divine Forbearance towards Sinners," furnishes one among many instances of Mr. Cooper's happy accommodation of particular texts to the purposes of general instruction. His text is Hosea xi. 8, 9; in which Jehovah, in gracious condescension to our capacities, represents himself as sustaining a mental conflict between the contending claims of justice and mercy, in respect of his chosen people Israel. In unfolding the primary signification of the passage, Mr. Cooper depicts in a very striking manner, with boldness, yet with reverence, the debate conceived to take place in the Divine mind—the determination of that debate in favour of mercy—and the ground of this determination expressed in the words, "For I am God and not man."

Sermon VI. considers, from Matt. xii. 50, the *description* of Christ's disciples, and the *dignity* conferred on them. On the first of these heads Mr. Cooper very usefully remarks, that there is a plain reason why "doing the will

of God" should be insisted on in Scripture as the distinguishing mark of Christ's true disciples, since it is "the great end of Christianity to bring our wills into a cordial agreement with the will of God;" and because, until this union is effected, we labour under a moral incapacity of enjoying heaven, even supposing we could be admitted into it,—the happiness of that state consisting summarily in a conformity to the mind and will of God. And he further observes that the propriety of thus characterising Christ's disciples is illustrated by considering what is meant by doing God's will; under which term far more is comprehended than any man is able to perform, until he has been made a child of God and a partaker of the Divine nature, through the exercise of that faith in Christ which alone constitutes him one of his true disciples. And in this part of his discourse we cannot but remark how usefully Mr. Cooper exhibits, in their just and natural connection, the fundamental principles and practical effects of the religion of Christ. He reminds his hearers that a primary part of the will of God (the same which is emphatically styled "the *work*" and "the *commandment* of God"), is, that we believe on his Son Jesus Christ; that this belief *implies* a cordial reception of him in the character and for the purposes for which he was sent into the world, and *pre-supposes* a deep conviction of our sinfulness, and an entire renunciation of our own righteousness; and that, as a necessary accompaniment of this faith, we are required also to repent and walk in newness of life. If the excellent example which Mr. Cooper furnishes in this, as indeed he does in almost every other, sermon, were generally imitated, we should not have so much reason to complain of barren systems of unchristianized morality, on the one hand; or of the unmoralized—we had almost said *immoralizing*—exposition of Christian doctrine, on the other.

In Sermon VII. (2 Thess. iii. 13.) on "The Tendency to Weariness in Well-doing," the author considers the principal causes of the tendency in question to be, fickleness; the want of success in our efforts to do good; and the unkind and injurious treatment to which our benevolent endeavours may not unfrequently expose us. With a view to oppose the tendency to weariness resulting from these causes, he advises that we should consider, 1st, The recorded example of Jesus Christ; 2d, His conduct towards *ourselves*; and, 3dly, The express promise given to perseverance in well-doing, which *may* be attended with success even in this life, and *will certainly* be rewarded with a gracious recompense in the life to come.

In Sermon VIII. Mr. Cooper takes occasion, from Isa. li. 7, 8, to "encourage Christians against the Fear of Man"—judging himself authorised, as well by the general tenor and spirit of the New Testament, as by many particular passages of it, to consider the words of his text as addressed by Christ to his people. We are not disposed to question the propriety of this exposition; being entirely of the author's opinion, that "there is no interpreter of the Bible so good as the Bible itself," and particularly that the promises and consolations with which the prophetical Scriptures of the Old Testament abound, can be understood and applied only by a reference to the writings of the Evangelists and Apostles. On this principle, Mr. Cooper views the words, "ye that know righteousness, the people in whose heart is my law," as a strictly evangelical description of true Christians; the former clause being expressive of their inward and experimental acquaintance with the great doctrine

of justification by faith, as revealed and taught in the Gospel—the latter, of their having the image of God stamped upon their souls, and being under the pervading influence of a disposition to delight in his commandments and conform themselves to His will. We cannot help asking ourselves a question, which we wish many writers, or more properly speaking many *preachers*, of sermons would ask themselves, Are the two constituent parts of the true Christian's character, so fully insisted on in their necessary connection and mutual dependance by the author, always held up to view with impartial diligence and fidelity? We must confess ourselves under an apprehension, not wholly unfounded, that there are too many, who, if they do not altogether overlook, either very slightly touch upon, or (what is perhaps most common) wrest from its natural and obvious meaning, the clause "in whose heart is my law," in their delineation of the believer. To all such persons we recommend the attentive perusal of Mr. Cooper's remarks on this part of his subject.

The Ninth Sermon, which is on Jer. viii. 20, "The harvest is *past*, the summer is ended, and we are not saved," affords another specimen of Mr. Cooper's judicious method of drawing general instruction from texts which have a particular and special import.

Sermon X. deduces from Rom. v. 19. a very clear and instructive statement of "the Fall and Recovery of Man." The correspondence between Adam and Christ, considered as the representative respectively of the whole human race and of true believers; the similarity, as to the law of communication, between the effects derived from each to their respective members,—guilt and corruption from the former, pardon and purity from the latter,—together with the pre-eminent advantages resulting from Christ's perfect obedience in regard to the number of *actual* offences remitted to his spiritual seed, and their advancement to a state, not only of innocence, but of favour;—these fundamental articles of Christian faith, and the practical consequences attendant on a due reception of them, are unfolded with great plainness and scriptural simplicity. We consider the sermon an excellent compendium of the Gospel, and well calculated to build up its readers in the faith and practice of genuine Christianity.

The Eleventh Sermon is intitled, "The World and the Christian;" and is intended to point out generally what in the text (1 Pet. iv. 4, 5.) is expressed in particular of the first converts to Christianity, viz. the entire change with respect to the inward principles and the outward conduct, produced in all who become true Christians—the misconception and misrepresentation to which the change exposes them from the people of the world—and the judgment which convicts those who revile and oppose them on account of it. The genuine and natural effect of a cordial adoption of evangelical truths, and the contrariety and incompatibility of the spirit of the world and that of the Gospel, are here unfolded in a manner well adapted to promote self-inquiry in the professed disciples of Christ, and to warn those who calumniate his faithful servants of the guilt they incur by so doing.

The Twelfth Sermon contains an admirable view of "The Nature of Sin, Repentance, and Pardoning Mercy, as illustrated in the Parable of the Prodigal Son." We do not remember to have read a more copious or affecting exposition of this most instructive portion of our Saviour's discourses. In the prodigal's estrangement from his indulgent father, his impatience of salutary restraint, his headlong precipitation of himself into vicious indulgence, and his perseverance, for a time, in his wretched course, notwithstanding the distress, dis-

grace, and ruin which he had brought upon himself, are exhibited the sinner's wilful rebellion against the goodness and authority of God—his love of iniquity—the awful consequences of sin—its hardening and enslaving nature. In the awakened consciousness, the self-accusing reflections, the humble yet fixed resolution of the prodigal, we see displayed the mixed emotions, heart-rending conflicts, and voluntary surrender of the true penitent;—whilst the readiness of God to notice the first relentings of the contrite offender, to "receive him graciously and love him freely," is pourtrayed in the father's compassionate reception of his undeserving child.

In the Thirteenth Sermon, Mr. Cooper takes occasion, from a special caution given by St. Paul to Timothy (1 Tim. v. 22), in the exercise of his ministry to point out and apply generally "the Danger of partaking of other Men's Sins." He justly remarks, that this caution is much more commonly necessary than we are apt to suspect, both on account of the great aggravation which our own sins receive from a participation of those of others, and because of our liability so to partake of them, directly or indirectly, 1st, by actively encouraging others to the commission of sin; 2dly, by purposely opposing their progress in religion, by means of ridicule, misrepresentation or threats; 3dly, by furnishing them with means and opportunities of sinning; 4thly, by exciting them to sin by our own example; and 5thly, by neglecting to use the authority we may possess, in order to prevent them from sinning.

In Sermon XIV. Mr. Cooper deduces from St. Paul's prayer for Onesimus (2 Tim. i. 18), the two following important propositions: 1st, that there is a day coming in which to find mercy of the Lord will be our only consolation and security; and 2dly, that there will be some who in that day will not find mercy of the Lord. Under the former of these heads, having remarked that by the emphatical expression "that day" so often occurring in the New Testament, the day of judgment is appropriately designated, he exposes in a most useful and convincing manner the erroneous notions so commonly entertained respecting Divine mercy; shewing that numbers, while they profess themselves *suppliants for mercy*, are, more properly speaking, *claimants of justice*. Who those are that will not find mercy of the Lord in that day, he determines by shewing, conversely, what is the character of those who will. This cannot better be expressed than in the short summary with which the discourse closes.

"Such then are the persons who shall find mercy of the Lord in that day. If we hope to find it, let us see that we are persons of this character. Let us see that we trust in Jesus Christ alone for mercy: since 'whosoever trusteth in Him shall not be confounded.' Let us see that while through Him we hope for mercy, we flee from sin: since 'the goodness of God should lead us to repentance.' Let us see that we shew mercy to others: since 'blessed are the merciful, for they shall obtain mercy.'" p. 229.

In the Fifteenth Sermon, the work of the Holy Spirit, as a Comforter, is considered, from John xiv. 16. Mr. Cooper first remarks, that the comfort which the Holy Spirit administers partakes of his own nature: as He is Divine, a Spirit, the Spirit of Truth, the Spirit of Holiness—so the consolation He gives is supernatural—spiritual, having its seat in the heart—agreeable to the word of God which is truth itself—and holy in its nature and tendency. He then shews that, in discharging his office, this Divine Agent first removes the false grounds of comfort on which men naturally rest, and then introduces them to solid peace and satisfaction by enabling them to believe in Christ, and thus appropriate to themselves

the blessed hope set before them in the Gospel. The subject is naturally applied to the comforting of such as are under salutary convictions through the awakening influence of the Spirit of God on their hearts.

In the Sixteenth Sermon, the Declaration of Moses to the Israelites, Numb. xxxii. 2. is applied to the purpose of shewing generally the certainty of our sin finding us out—that impenitent offenders will inevitably, though not always speedily, reap the consequences of "their sin."

The Seventeenth Sermon, entitled "The Wedding Garment," contains a scriptural and instructive explanation of Matt. xxii. 11—13. It abounds with judicious observations of the most plain and practical tendency. We entirely agree with Mr. Cooper in thinking the Wedding Garment emblematical of something which distinguishes the true Christian from the nominal professor, something which is not *merely* external, and is discernible by God only, viz. *the state and disposition of the heart*, as renewed by the Holy Spirit. And we think this interpretation less liable to exception and misconstruction than those which understand, by the emblem in question, either faith simply or the imputed righteousness of Christ.

The Eighteenth and Nineteenth Sermons are chiefly addressed to young persons; and evince the author's affectionate solicitude for the spiritual welfare of the lambs of his flock.

In the Twentieth Sermon, the Nature and Effects of a due Reception of God's Word, are illustrated and enforced, from 2 Thess. iii. 1. The necessity of receiving it with readiness and humility of mind, *as His* word—the change it produces when so received, viz. the conversion of the soul to God—and the consequent fruit of habitual and progressive holiness—are amply and usefully insisted on.

In giving the foregoing sketch of the sermons which compose this volume, we have almost wholly abstained from making extracts; partly, from fear of extending this Review beyond its just limits—partly, because we really should have felt it difficult to select from any single sermon one part better suited than another to afford a specimen of its merits. We cannot, however, deny ourselves and our readers the pleasure of subjoining a few quotations, which may serve to point out some of what we consider the distinguishing qualities of Mr. Cooper's discourses.

1. Their tendency to promote *personal religion*.

"'Is the way in which I am walking, the way of the world, the way of the multitude? Am I doing as others do? Am I following their customs, and maxims, and fashions, acting on their principles, and led by their example? Or have I left this way? Am I no longer following the multitude in doing evil? Have I separated myself from them? Once, I was walking as others walk, in the broad way; have I now entered in at the strait gate? Once, I was swimming down the stream with the rest of the world; am I now turned about, and am I trying to swim against it? Am I sensible of the difficulty which I found, in first making this attempt? Am I conscious how much I had to struggle with from within and from without? Did my worldly friends and worldly interests oppose my entrance? Did my own corrupt heart resist my endeavours, and try to keep me back? Do I now find continual difficulty in following this narrow way? Do I perceive it to be a narrow way? and notwithstanding those things, do I really walk in it? Do I take God's word for my rule? Do I humbly strive to obey his commands in all things? Do I live in constant dependence on his promises of help and strength? Relying on these promises, do I resist the motions of sin in my heart, as well as renounce the practice of it in my life? Do I habitually deny myself, my own corrupt desires, and evil inclinations? Do I daily take up my cross and follow Christ? Do I allow myself in nothing, which the Bible and my conscience tell me is wrong? Would I rather suffer injury, or loss,

than commit sin? Is my hope in heaven? Am I looking for happiness *there*, and not *here*? Do I trust in Jesus Christ, to give me this happiness and to prepare me for it?' What says conscience to these questions? Does it say to us, 'Thou knowest nothing, feelest nothing, doest nothing of these things, which belong to the strait gate, and the narrow way? Thou art still in the broad road!' O, listen to the faithful monitor! Remember the broad way is the way of destruction. Stay then no longer in it. Come out, and be separate. Strive to enter in at the strait gate. Strive, and you shall enter. The time past may suffice to have walked in the road of sin and death. Henceforth walk in the way of life, the way of pleasantness and peace. Do you hope that you are already in this way? Pray to the Lord to keep you in it. Strive earnestly to follow it. 'He that endureth unto the end shall be saved: but if any man draw back, my soul (saith the Lord) shall have no pleasure in him.'" pp. 44—46.

"Here then is a still further subject for personal inquiry. *Do we thus* adorn and glorify the Gospel? Do *we* thus shew forth its power and excellence in *our* lives? Do *we* abound in faith, hope, and love, those pure and genuine fruits of true Christianity? If the Apostle were writing *to us* and enforcing the exercise of these Christian graces, could he justly say, as he said to the Thessalonians, '*even as Ye also do*?' Let us endeavour to feel the importance of this inquiry. As Christians, we have not only our own salvation at stake, but the honour of our divine religion. We are required to uphold that honour; and to this end to let it be seen in our own conduct, that the doctrine which we hold is a doctrine according to godliness. We are required to be 'careful in maintaining good works,' to 'let our light shine before men,' to 'hold forth the word of life.' Without such an agreement between our profession and our practice, far from glorifying the Gospel, we shall dishonour and disgrace it, and shall furnish occasion to those who are inclined to speak evil of it.—Besides, if we are Christians indeed, we shall anxiously desire that other persons should become so too. If we have ourselves tasted that the Lord is gracious, it will be one of the first wishes of our hearts to be instrumental in making others partakers of the like precious faith with ourselves. We cannot but desire that the word of the Lord should have free course; that it should run and be glorified; that it should spread from heart to heart, from house to house, from place to place. There are probably some, possibly many individuals among our friends, our acquaintance, and our neighbours, in whose spiritual concerns we feel a lively interest; and for whose conversion and salvation we anxiously long. The Apostle's exhortation in the text shews us, in this case, to what means we must primarily have recourse. We must *pray* for this blessed work. It is God only, who giveth the increase. It is the Spirit only, who can open the heart to receive, to understand, and to love the truth as it is in Jesus. There is no teacher like Him; nor will any one learn to any real purpose, till he is thus taught of God. But in respect to this, as well as to every other gift from above, prayer is the appointed instrument for obtaining it. We must not omit, we must not cease to pray for those whose spiritual good we have at heart. In due time we may hope to reap, if we faint not. But to the efficacy of our prayers for them in secret, let us add also the benefit of our good example in their sight. Let it be our aim by a suitable, a consistent, and an irreproachable conduct to soften their prejudices, and to win them to Jesus Christ. Let them see in us a clear and a bright example of what religion really is; that so their mistakes respecting it may be corrected. Let them see, that it leads those who embrace it to be kind, cheerful, and contented; to be meek, patient, and industrious. Let them see that it enlivens the spirits, amends the tempers, and improves the dispositions; that it makes persons orderly, and submissive, and faithful in discharging the duties of their station, and ready and disposed, so far as their means may extend, to every good work. In short, let them see in our example, that true religion is a reasonable and a happy thing; that while it elevates the affections and purifies the heart, it makes its followers happier and better than all the rest of mankind. Thus shall we glorify the Word of the Lord, and shall be instrumental in spreading the savour of real Christianity." pp. 326—328.

2. The graphical delineation of character and feelings.

"Extreme want, and the prospect of

ing starved to death, at length brought the prodigal to his senses, humbled his pride, and led him to see and to own his guilt and misery. 'He came to himself.' Hitherto he had been acting the part of a fool and a madman. Under the idea of pursuing his pleasures, he had been injuring and destroying himself. This truth he now discovered; and comparing his present, wretched state, with the happiness which he once enjoyed at home; nay, reflecting that the meanest servant in his father's house was plentifully supplied, had bread enough and to spare, while he, the once-favoured happy son, was ready to perish with hunger, he deeply felt and lamented his folly and guilt. The remembrance of his father's kindness touched his heart; while the recollection of his own base ingratitude, filled him with remorse and shame. But in the midst of these distressing thoughts, a ray of hope broke in. The very remembrance of his father's kindness, which pierced him to the soul, yet raised an idea in his mind, that possibly he might yet receive him, and at least might save him from perishing. This idea, once raised, is cherished as his only hope. He says, 'I will arise and go to my father.' 'I will acknowledge my transgressions, I will confess my unworthiness. I cannot dare to ask that he will receive me as his son; but peradventure, he may put me among his hired servants.' And he arose and went. The way was long. He had come into a far country. He was ill provided for the journey, and would be forced to beg his bread on the road. As he drew nearer home, doubts and fears would greatly increase and agitate him. Shame would often be ready to stop him and turn him back. The dread of the ridicule which his present appearance would excite in those, who had known him in his better days, would often cause him to faulter by the way. Above all, the apprehension of his father's just reproaches, the thoughts of his angry countenance, would at times fill him with dismay and terror. But still, if he go not forward, whither *can* he go? If his father, his father once so loving and so kind, will not receive him, who *will* receive him? Can it be possible that such a father should not receive him? These thoughts again revive his spirits: and with trembling steps, and an anxious heart he still pursues his journey." pp. 187—189.

3. The impressiveness with which solemn truths are inculcated.

"'The day here meant is the day so frequently mentioned in Scripture; and in which we are all most deeply concerned. It is described by many different names, as 'the day of judgment,' 'the day of the Lord,' 'the last day,' 'the day of wrath,' 'the day in which God will judge the world.' In fact, it is that great and terrible day, when we shall all stand before the judgment-seat of Christ, to receive the awful sentence, which will for ever assign us to the habitation of unspeakable happiness or misery. It is that day 'in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' It is that day, 'in which the Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God, and obey not the Gospel; and to be glorified in his saints, and admired in all them that believe:'—that day in which he will 'descend from heaven with a shout, with the voice of the arch-angel, and the trump of God,' and 'will sit on the throne of his glory, and before Him shall be gathered all nations:'—that day in the which 'all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation.' A day thus awfully distinguished; a day, on which events thus infinitely momentous are dependant; a day, which will be to every one of us the end of time, and the beginning of eternity, may with reason be justly called *that* day: for it is a day which ought to be deeply fixed on our minds, and ever uppermost in our thoughts. Such is the day here meant; a day, which is fast approaching; which every hour brings nearer; and of which no wit, nor wisdom, nor power of ours can prevent or delay the coming. In that day then what will be our only consolation and security? The text reminds us, 'to find mercy of the Lord.'" pp. 215—217.

4. The forcible use of simple argumentation.

"In the first place, the *perfections of God* absolutely forbid that sin should go unpunished. God is *present* at *all times* and in *every* place. 'He filleth all in all.' Nothing therefore can be hidden

from him. No sin, however secretly committed, or studiously concealed, is unseen by him.—He is also *perfect* in *knowledge*, and knoweth all things. He therefore remembereth all things. Men forget their sins: but they cannot be forgotten by God.—God is also *holy*. He is 'of purer eyes than to behold evil, and cannot look upon iniquity.' As such then He must hate sin. It must be infinitely offensive to Him.—Further, God is most *just*. He loveth righteousness, and executeth judgment. As a righteous Judge then, He cannot but be concerned to punish sin: for not to punish it would be unjust. It would not be to treat sin according to its deserts, which would be injustice. Besides, God is true and faithful to his word. He is *truth* itself, and cannot lie. How is it possible then that he should not punish sin, for he hath declared that he will punish it, that he 'will by no means clear the guilty?'—Put all these things together. God sees sin: He remembers sin: He hates sin: He cannot be just without punishing sin: and He has said that He will punish it. With what certainty do these perfections of the Almighty declare, that a man's sin will surely find him out! Only let us consider, that, to entertain the contrary presumption; to suppose that sin will escape unpunished, is in fact to strike at the root of the Divine character, to deny one at least, if not all of the glorious perfections of the Godhead. To say, that our sin will not find us out is to say, either that God does not see sin; or that He will forget it; or that he does not hate it; or that He is unjust; or that He will not keep his word. And which of these things will a man presume to say? Or which of them, if he did presume to say it, would be true? God, in his very nature must be infinite in all his perfections; and so surely as He is so, so surely, unrepented, unpardoned sin will not go unpunished." pp. 250—252.

We cannot take our leave of Mr. Cooper without requesting him to accept our acknowledgments for the pleasure, and, we trust, instruction, which his volume of sermons has afforded us. He enjoys, we doubt not, in the testimony of his own conscience and in the humble assurance that his labours are graciously accepted and will be finally recompensed by Him to whom they are consecrated, a satisfaction unspeakably superior to that which any tribute, however sincere, from us can yield him. We trust, however, that he will allow us to suggest to him, and will not disregard the suggestion, that he cannot, perhaps, more effectually promote the interests of the Redeemer's kingdom, than by continuing to disseminate, through the medium of sermons, such as those we have now been reviewing, the undisguised and unadulterated truths of our holy religion.

Jephthah: a Poem, (which won the Seatonian Prize for the Year 1814.) By EDWARD SMEDLEY, Jun. London, Murray; and Cambridge, Deighton.

THE first and instinctive idea which the expression *prize-poetry* excites in the mind is, that of distinguished excellence. But most poetic readers have, in so many cases, experienced the fallacy of this idea—their expectations of distinguished excellence in productions of this class have so often been disappointed—they have so frequently laid hold of a prize-poem, and found a prize no where but in the title-page—that the very name of prize-poetry seems now to be regarded rather with prejudice than favour. It is looked upon as another phrase for decent mediocrity and unoffending tameness, and proscribed accordingly by virtue of the authority of Horace. And, as a reason must be given for every thing in this reasoning age, men soon discover that all this is very natural; for true poetic genius is above prizes and prize-poems. It will not condescend to take task-work for hire. It shrinks from the idea of labouring on a set subject for pay. It requires no leading but that of its own enthusiasm, no spur but the desire of fame.

And yet these opinions must seem very dubious to those who

will take the trouble to reflect that some of the most celebrated poems in our language have been written, not for fame, but for bread; that the tragedians whose sublime productions immortalized the theatre of Athens, were regular prize-fighters; and, what is still more remarkable, that the greatest, the most finely moral, and the most boldly fanciful lyrist of antiquity, wrote his noblest compositions as mere tasks, with no better a subject than a horse race; and was as regularly paid for his work, by the piece, as any wonder-maker who scrawls for a country magazine.

The truth is, that though genius cannot be created, it may be excited and directed. Accident, occasion, necessity, example, a prescribed subject, a proposed reward —all and each of these may be the rousers and the feeders of that etherial flame. They do not give it birth, any more than flint gives birth to fire; but they elicit it, and call it into sight and into action. It is indeed the very property of strong powers, that they thus adapt themselves to the given opportunity, and, under the pressure of an external impulse, move with all the ease, grace, spirit, and decision of self-directed and gratuitous exertion. If prize-poems are seldom of great excellence, we should remember that they generally come out of a limited field. The candidates for any one scholastic or academic honour are necessarily but a few,—too few to be sure of containing a good poet amongst their number. And, after all, the great use of the poetic prizes at our public seminaries is not so much to call into existence poetry of rare and extraordinary merit, as to promote among the students the practice of a species of composition which tends to store the mind with rich and elegant ideas, and to give command of language and refinement of style.

There have not been wanting, however, productions which have amply and nobly redeemed the reproach that has been conceived to attach to academic prize-poetry. Some of these we have formerly pointed out to the notice of our readers, and, if our criticisms are by this time forgotten, it is not so with the works that excited them. Had our critical labours commenced a few years earlier, other subjects of similar praise would have come within our view; nor, on the whole, can it be doubted that, if the *elite* of English prize-poems were collected together into a single work, the collection would be highly interesting, and of positive and great, though certainly various, excellence.

The poem now before us might, we think, not unjustly claim admission into such a collection. The Seatonian prize has not often been adjudged to so good a composition. The writer discovers fancy, feeling, considerable conception of character, and great command of poetic language. Without venturing on any flagrant departure from the simple history of Scripture, he has filled up the short outline of the account of Jephthah with genius and dexterity, and has given his portrait, although necessarily but the copy of a copy, much of the spirit and freedom of an original.

Some few objections, with which we shall take the liberty of qualifying this praise, will fall from us in the progress of our remarks. Mean time, we may offer one general observation, leaving our readers to reflect whether it implies more of censure or of commendation,—that the muse of Mr. Smedley is, in her generic character, considerably *Byronian*. We here mean to speak of her literary, not her moral, character. The great success and unquestionable merit of Lord Byron could not fail to make him the founder of a school; and though, before the recent publication of the Hebrew Melodies,

we might not exactly have expected to find a writer on scriptural subjects among the number of his disciples; yet there could be no doubt that some of the noble poet's most striking peculiarities of manner were very capable of being transferred into sacred ground. We are far from denying Mr. Smedley the praise of originality; but there is something in the general air and cast of his writing which certainly bespeaks him the delighted reader, though not the servile imitator, of Lord Byron; and proofs of this fact will cursorily appear in the sequel.

The opening lines, though here and there a little wordy, are very beautiful, and can scarcely fail to attract the attention of the most unpoetic reader:—

"From the dim east no vermeil tint was flung,
Though thrice the bird of dawn his carol sung;
Though Light already on Amana's hill
Pois'd her fleet pinion, all was darkness still.
For there no herald star with doubtful blaze
Pours shadow'd brightness from his dewy rays;
Nor, as with us, soft-stealing on the sight,
The gradual landscape mellows into light;
Till Morn, all kerchief'd in her virgin gray,
Glows with meek smile, and blushes into Day.
But Morning there with hurried footsteps leads
To the dark goal her fiery-harness'd steeds;
Springs with one bound above the astonish'd sky,
Pours forth her rushing wheels, and waves her torch on high,
Lo! ere the tongue can speak, on Hermon's brow,
Where all was darkness, all is glory now:
Swift, as when first he rose, the trackless Sun
Burst from the deep, and morn and noon was one:
Fiercely he glanc'd with broad and level beam
On the green bank of Jaboth's mountain stream;
And shook his ocean-dropping tresses wide
On redden'd Shenim's balm-distilling side." pp. 1, 2.

Mr. Smedley, in his notes, very candidly remarks, that the sun-rise here described is, perhaps, rather that of the tropics than of Palestine, where, however, the transition from utter darkness to light is much more rapid than in our own climate. The passage will probably remind the reader of the simile in Mr. Walter Scott's Rokeby, where Bertram, anticipating his tragically glorious end, finely compares it to the abrupt and fiery setting of a tropical sun.

"No pale gradations quench his ray;
No cooling dews his wrath allay;
With disk like battle-target red,
He rushes to his burning bed,
Dyes the wide wave with bloody light,
Then sinks at once,—and all is night."
Cant. 6.

Day having thus broke, the multitudes of Mispeh pour into the streets; for this was the morning on which Jephthah, victorious over the Ammonites, was about to make his triumphal entry. The action of the poem could not have commenced better; and the scene of the populace crowded and wedged together in delighted expectancy of the procession of their deliverer, is described with great vivacity.

"Where the wide roofs their level course expand
In terrac'd row the expectant gazers stand:
O'er every porch and lattic'd arch below
Rich silken webs and blazon'd ensigns flow:
Here odorous woods their crackling fragrance blend,
There from the censers perfum'd clouds ascend;
And scatter'd o'er the flowery-broider'd streets
The rose and lotus breathe their mingled sweets.
Aloft on minaret, and tower, and keep,

The climbing rabble mount some giddy steep;
Each broken arch, o'erhanging and alone,
Where the quick foot scarce brush'd the loosen'd stone;
Each ledge on which the rapid hand might twine
Some weed, and catch a momentary line;
Each height which Danger scarce would dare to brave
To the bold throng its venturous eyrie gave.
The pines high quivering o'er the peopled gate
Droop'd their choak'd boughs with unaccustom'd weight;
From every limb the living clusters hung,
And crown'd their giddy spires, or from their branches clung.
Thence far beneath the wonder-stricken eye
Might one vast sea of waving heads descry;
While the low hum which upward rose might seem
The uncertain murmur of some fancied stream.
For there by nimble-footed youth was led
Grey Age slow-faultering in his palsied tread;
There in the midmost press, the mother bore
Her infant charge, and held it up before;
And as a second prattler by her ran,
Bade him remember this, when grown a man.
There Sickness ceas'd to languish, Grief was free,
And those came forth to smile, who could not see." pp. 3, 4.

After our readers have contemplated this lively sketch, it may, perhaps, amuse them to see a delineation of a similar scene from another hand. We certainly pay our present author no ill compliment in selecting this parallel from an artist whom we so highly esteem as Mr. Southey. Possibly the passage we are about to quote never came under Mr. Smedley's eye. The resemblance between the two is certainly not greater than must almost necessarily have been occasioned by the similarity of their subjects.

"What spectacle invites
The growing multitude,
That torrent-like they roll along?
Boys and grey-headed age; the mother comes,
Leading her child, who, at arm's length
Outstripping her, looks back
And bids her hasten more.
Why does the city pour her thousands forth?
What glorious pageantry
Makes her streets desolate?.....
On the house-tops and in the windows rang'd
Face above face, they wait
The coming spectacle;
The trees are cluster'd; and, below, the dust
Through the throng'd populace
Can find no way to rise.
He comes! the Sultan! hark the swelling horn,
The trumpet's spreading blair,
The timbrel tinkling as its silver bells
Twinkle aloft, and the shrill cymbal's sound,
Whose broad brass flashes in the morning sun
Accordant light and music! Closing all,
The heavy gong is heard,
That falls like thunder on the dizzy ear.
On either hand the thick-wedg'd crowd
Fall from the royal path.
Recumbent in the palanquin he casts
On the wide tumult of the waving throng
A proud and idle eye."
Thalaba, Book IX.

Apart from the throng that crowded the streets, one damsel awaited in her paternal palace the arrival of the conqueror. It was by inadvertence, probably, that Mr. Smedley called this maiden *solitary*, since he afterwards describes her as surrounded by a bevy of attendant nymphs, whom she marshals in a festal dance. But she expected the moment of joyful congratulation with far deeper feelings than the gay and gazing multitude:—

"Think ye on her the morn unwish'd for smil'd
Which told a father's glory to his child!"
p. 5.

The introduction of this fair person gives the author an opportunity of trying his powers in one of the highest and most interesting departments of poetic portraiture—the delineation of character. The description is long, and is moreover broken by some reflections which are delivered obscurely, and do not seem conceived or executed in the happiest taste. We will not, therefore, transcribe the passage at length; but the extracts which we shall give may convey to the reader an adequate idea of the whole.

"His child—her father:—in those holy ties
Were center'd all her bosom's sympathies;
Unus'd to kindle at a softer flame,
She knew none sweeter than a father's name;
Untaught a keener, warmer glow to prove,
She sought none dearer than a father's love." p. 5.

"That eye so rapt, it almost seems to share
Part of the heaven which it sues in pray'r;
Those lips where silence eloquently dwells,
And all the bosom's fullness mutely tells;
The mingled look of fervor, and of calm,
The knee meek-bending, and the clasped palm;
Such is the scene which when the heart o'erflows
The cherish'd privacy of rapture knows;
Such are the cares which in her hour of joy,
That Maiden's solitary thoughts employ.
Brief was her orison, and when her pray'r
To heaven arose not, still her thoughts were there:
So pure her spirit that it seem'd to hold
No gross communion with it's fleshly mould,
But spotless, chaste, and undefil'd within,
Breath'd all it's first immortal origin;
Bright as when heaven's own image gave it birth,
And earthly sent without one stain of earth." pp. 6, 7.

"Though bright the charms which youth may round her throw,
Another tint will heighten all their glow;
The master touch which Nature's hand must give
To wake her inmost soul, and bid the statue live.
As yet her eye where wonder prompts or chance,
Scatters abroad its ever-changing glance;
Knows not with drooping lid to quench its blaze,
Nor shrinks as conscious, from another's gaze.
As yet a smile which innocence might wear,
Plays on her lip, and dwells delighted there;
Asks not for homage, spreads no curious wile,
Nor marks with heighten'd wreathe an answering smile.
Yet lurks a spirit in that eye which seems
Though yet unwaken'd, powerful in its dreams;
And beams a lustre on her cheek which shows
How rich that cheek will be when once it glows.
Thus on the stem the budding fruits may cling,
Ere shed the blossom'd fragrance of their spring;
And as they mingle on the cluster'd tree,
Give promise fair what summer soon shall be." pp. 7, 8.

It will at once be perceived from these lines, that the author is by no means a mere hunter of common-places. He is not content with giving us an insipid representation, copied at the hundredth hand from his predecessors, or leisurely put together out of the "Elegant Extracts in Verse." Nor has he satisfied himself with a lifeless drawing of negative qualities, a colourless exhibition that leaves no trace on the mind. He has really attempted the description of a human being, and of one cast in the fairest mould of nature. Probably, also, the reader will agree with us that the execution of the idea is good, and, in some parts, extremely happy. But he will also agree with us in considering neither the idea nor the execution as altogether original. In effect, the

daughter of Jephthah seems to us modelled on the better heroines of Lord Byron. It is impossible to contemplate her without thinking of Zuleika and Medora, and even of some traces in the lady of the Giaour.

This resemblance may be thought matter of praise; but, from us, we confess that the praise would not be unmixed. Zuleika, indeed, is extremely captivating; and the daughter of Jephthah has some very delightful features; but, after all, one cannot suppress the idea that nothing but the respective untimely deaths of these interesting ladies prevented each of them from becoming a Medora—a character of much more questionable merit. Perhaps it is a purely fanciful idea; but we deceive ourselves if the whole cast of the female character suggested in the poems of the noble writer to whom we have alluded, is not of an *Oriental* kind. His is a heroine in the Turkish style, though with a refinement stolen from the West. She is beautiful, playful, fond, languishing, constant, and (if young) pure as the light; a being formed to love and to obey. She is a child; and, therefore, while really a child, like the Bride of Abydos, delightful; but we miss something beyond; we miss that ennobling delicacy, that shrinking self-respect, that dignified and principled purity, which constitute the highest and the most interesting charm "of beauty's powerful glance." We miss the qualities that become the chosen companion of a rational and immortal being. The poetic heroine of the writer in question has no soul, except for love—almighty love. She is, after all, a "gem of Giamschid," an exquisite play-thing.

The concluding lines of the passage we have quoted from Mr. Smedley are entirely formed on a similar idea of the female character, and (with some others which we have not been anxious to include in our extract) seem to us very exceptionable. The great merit of several of them (for we could point out couplets that are really of the highest merit) does not compensate for the radical deficiency of the sentiment. As yet, the young lady described was smiling and light of heart; but, it seems, the days of love and coquetry are at hand; and then adieu to smiles and light-heartedness, which must now be exchanged for a higher and brighter order of beauty. Is it not the best thing we can suppose of such a sentiment, that it is absolute and unmixed nonsense?

From the portrait of Jephthah's daughter we pass to that of the hero himself; and here also we shall find the general feature of the Byronian school; but with a proper softening, and with a better excuse than before. What is recorded in the sacred pages of the person described, very well agrees with the fuller and more minute description of Mr. Smedley. He has by no means violated the outline in filling it up; nor has he at all changed the essential and predominant character as it came to his hands. He has given it great prominence and expression, however; and we cannot therefore but think highly of the skill with which, availing himself of a few dispersed hints, he has produced a portrait so energetic, yet so little different from his authority. Jephthah was reproached for his birth, and was driven by his brethren into a strange land; where certain "vain men," supposed by the commentators to be roving Arabs, were gathered to him, and went out with him. He was also, in scriptural language, "a mighty man of valour." From these slight notices, taken in connection with the briefly-told history of his return, his victory, and his vow, the author has developed a full and a tragically-interesting picture. We cannot give the entire passage; but shall extract what may convey a just

notion of it, without mangling the effect of the whole on those who may hereafter read the poem itself.

"Loud swells to heaven the exulting rabble's throat,
Where Gilead's twin and victor banners float;
And louder still the shouts of triumph rose,
When Jephthah rein'd his steed before the pageant's close.
"Not long the stranger's shrinking gaze could brook
The mingled pride and fierceness of his look;
His fiery eye, whose restless beams betray
The power, but not the majesty, of sway;
His lip, which ever smil'd in bitter mirth
At lineage high, and ancestry, and birth.
He, self-exalted, isolate, alone,
And lord of glories which were all his own,
His will his charter, his right hand the claim
Which gave him station, honour, place, and fame,
The blazon'd roll of vaunted sires despis'd,
And laugh'd, and pointed to the sword he priz'd.
"Yet the dim trace of sadness stamp'd his brow,
And shadow'd sorrows scarce remembered now:
Somewhat of shame it told, but more of wrong
Felt to the inmost core, and suffer'd long;
Of foil'd ambition, and of baffled pride
Which champ'd the foaming bit it fain would hide.
A breast which injury had mail'd in steel,
A heart so deeply wrung it dar'd not feel." pp. 11, 12.

The author proceeds to describe his hero ruling a band of outlaws on the borders of Arabia; and then paints the effect produced on his rugged mind, by one solitary sentiment of tenderness and fond inquietude, parental attachment to an only and an interesting daughter. This single feeling softened his stern nature, gave an interest to his apparently dark destinies, and whispered, that there was something for which he yet might live.

"Then would he shrink convuls'd, and haply weep
Tears such as Valour's rugged cheeks may steep:
The few big drops which only fall from high
When the pent thunder chafes the unwilling sky.
"The wish'd-for season comes; with humbled brow
Manasseh's elders at his footstool bow;
Hail him their judge, their captain, and their lord,
And sue his aid, and barter for his sword.
There too with suppliant knee his brothers throng'd,
And crouch'd before him, as they once had wrong'd:
Proffer'd his goodly heritage, and gave
Such low obeisance as befits a slave.
High beat his bosom then—the bitter smile
Which rose to spurn their flattery, and revile;
The glance of scorn his eye already flung,
The taunt which almost quiver'd on his tongue—
Where are they now?——Revenge is lost in shade;
Ambition's mighty debt is more than paid.
On his curl'd lip the unfinished mockery died,
And struggling Nature sank subdued by Pride.
He wish'd not that their searching eye should know
How deadly once his heart had felt their blow:
He scorn'd that they, whom danger forc'd to bring
Balm to his wounds, should boast they gave the sting." pp. 13, 14.

Perhaps this spirited passage may be thought to exhibit one slight exception to the general concurrence of Mr. Smedley's narration with the scriptural account. In the original, "Jephthah said unto the children of Gilead, Did not ye hate me and expel me out of my father's house? and why are ye come unto me now when ye are in distress?" These words, however, do not necessarily imply the taunt and the mockery which Mr. Smedley tells us the illustrious exile suppressed.

The meeting of Jepthah with his daughter, the poet has well described; and the confusion and despair of the chief, when, with thoughts full of the dignity to which he was about to raise the object of all his affections, he suddenly encounters her, and his vow at the same moment flashes on his mind. After this, a difficult task remained—the description of the fatal sacrifice. Mr. Smedley conceived it to be clear, that, "for all poetical purposes, it was far more sublime to consider, that Jephthah offered his daughter as a living victim on the altar, than that he devoted her to perpetual virginity." The scriptural account being doubtful, it was perhaps very competent to the poet to adopt the supposition he preferred; but we are not sure, that the grounds of our author's preference are as indisputable as he seems to imagine. Waving, however, all discussion on this point, it seems surprising that he should not have acted a little more effectually on his own idea. After dwelling on the horror of Jephthah at the sight of his daughter, he pauses abruptly, overleaps all the rest of her history, and makes a sudden descent of about three thousand years. A *modern pilgrim* is introduced, travelling through the Holy Land, under the conduct of a "turban'd guide," who shews the Christian the tomb of Jephthah, shortly alludes to the tragical story connected with that name, hints at the ghosts that are in the habit of haunting the spot, and utters a Mohammedan prayer for the safety of himself and his charge. The general idea given of the sepulchral scenery that surrounds the travellers is happy, and the delineation is forcible and picturesque; but it will not supply what is wanting. We remember no other instance in which a poem, not deliberately professing itself a fragment, ventured on leaving so much to the imagination.

Perhaps our author could not satisfy himself in his attempts to describe the subject, and, after what he conceived to be repeated failures, at last fairly resolved on evading a difficulty which he could not surmount. But, if the omission was deliberate, he surely must have forgotten that the imagination of a reader is stimulated, not by absolute concealment, but by half-disclosures; by partial discoveries, and mysterious intimations. On any other principle, all descriptive poetry would soon be reduced to a blank. In one of his notes, Mr. Smedley alludes to the celebrated painting of the Sacrifice of Iphigenia. That memorable instance of skilful concealment might have afforded an useful lesson. The painter, Timanthes, gave an air of grief to all the countenances in his piece, but in different degrees, according to the respective intimacy of the characters with the family of Agamemnon. At length, he came to Menelaus, the uncle of the unhappy victim, and exhausted on him all his utmost power of graphic expression. The art could do no more;—he threw a veil over the face of the agonized father. The experiment was hazardous, but, by the concurring testimony of all antiquity, succeeded completely. Its success, however, evidently proceeded as much from what the artist disclosed as from what he concealed. Leading the imagination, stage by stage, from one degree of mournful expression to another, he at last left it but one step to make for itself. He *prompted* it, therefore (if we may so speak), though he would not and could not tell it all. If Timanthes had covered all his faces, or if he had introduced but one figure—that of the afflicted Agamemnon—and, in despair of adequately representing the sorrows of a father who had been compelled to be the executioner of his child, had enveloped the hero's countenance with a deep veil—can any thing be conceived more ludicrous? Nothing, surely, but the

practical wit of Hogarth, who exhibited a piece of canvas daubed with red paint as a historical picture of Pharaoh and his army, drowned in the Red Sea.

It is permitted to the lightest actor to make his exit at the last act gravely; and, perhaps, in taking our leave of this subject, we may be allowed to speak a little more than we have yet done in the character of the Christian Observer. We do not ask, what is the moral of this poem? A poem need not have any single moral. A sacred poem, however, should at least have a general and decided moral effect: it should be *redolent* of great truths, either insinuated or expressed. The Seatonian prize was, indeed, evidently instituted as an incentive to the production of *religious* poetry. The restriction must, of course, not be construed with an exclusive rigidness. We do not expect a Seatonian poem to be a sermon, though it certainly might be a much worse thing. But we may fairly expect that it shall generally tend to excite moral reflection, and religious feeling; and we cannot be of opinion, that the author before us has, in this respect, sufficiently availed himself of the capabilities of his subject. There was room for a grave passing observation or two, to say the least, on the remarkable history which he was versifying: and something might have here and there appeared, that shewed him to be on sacred ground; some decided tokens might have been borne away of the favoured soil in which he was treading; some memorial of those "happy walks and shades, fit haunt of gods;" some blossoms culled from among those flowers,

> "That never will in other climate grow."

The delightful composition of Mr. Heber on Palestine is a model in this point; and, should Mr. Smedley (as we hope) again enter the lists of Seatonian warfare, he will, we trust, lend himself a little more to the example of that truly sacred poem. Should these remarks chance to meet his eye, he will not, we are persuaded, understand them in an unfriendly sense. It is the real merit of his publication, which has induced us to bestow on it not only praise but blame. We find it so good, that we wish it perfect.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for Publication: Robinson's Theological, Biblical, and Ecclesiastical Dictionary, on the Plan of Calmet's, but derived chiefly from Protestant Divines;—Annals of the Reign of George III. by Dr. Aiken;—A History of England (which is said to be in a considerable state of forwardness), by Sir James Mackintosh;—An enlarged edition of Hutton's Mathematical Dictionary;—Hints addressed to the Patrons and Directors of Schools, by Miss Hamilton;—The White Doe of Rylston, a Poem, by Mr. Wordsworth;—The Lives of E. and J. Philipps, Nephews and Pupils of Milton, by Mr. Godwin;—The Speeches of the Rt. Hon. C. J. Fox, from 1768 to 1806, with Memoirs &c. in 6 vols. octavo;—Select Beauties of British Poetry, with Lives of the Poets, by T. Campbell, Esq. Author of "The Pleasures of Hope," &c.;—History of the Kingdom of Cabul, by the Hon. Mr. Elphinstone;—The Travels of Ali Bey, 2 vols. quarto, 100 plates;—An Introduction to Entomology, by Rev. W. Kirby B. A. F. R. S. and W. Spence, Esq. F. L. S.;—An Introduction to the Study of Conchology, by Sam. Brooks, Esq. F. L. S.;—Periodical Work on British Fossils, by Mr. Donovan;—Part I. of Flora Londinensis, by George Graves, F. L. S.;—Part. I. Naval Re-

cords, by Lieut. W. J. Pocoke, with engravings from original designs by N. Pocoke, Esq.;—Observations, &c. on Books and Men, by the late Rev. Joseph Spence, with Notes by Malone and Beloe;—Censura Literaria, or Titles, &c. of old scarce Books, by Sir Egerton Brydges, K.J.;—Exercises on Latin Prosody, by Valpy;—A new edition of Kett's Elements of useful Knowledge;—A new edition of Pinkard on the West Indies;—Scripture Biography, by Claude Fleury;—Memoirs of Oliver Cromwell and his Children, supposed to be written by himself;—Some Account of the late Rev. Thomas Robinson, by the Rev. E. T. Vaughan;—Elements of Chemical Science, by J. Murray;—Travels through Russia, Poland, &c. in the Tract of Bonaparte's Campaigns, with coloured engravings, by M. R. Johnston;—Reports on the Pestilential Fever in Spain, in 1810, by Sir J. Fellows;—A translation of Bichart's Anatomy;—An Answer to the Question "Why are you become a Christian?" by Christopher Leo.

The following attempt to account for the formation of bogs, such as those which abound in Ireland, is curious. Professor Davy is of opinion, that in many places where forests had grown undisturbed, the trees on the outside of the woods grew stronger than the rest, from their exposure to the air and sun; and that when mankind attempted to establish themselves near these forests, they cut down the large trees on their borders, which opened the internal part, where the trees were weak and slender, to the influence of the wind, which, as is commonly to be seen in such circumstances, had immediate power to sweep down the whole of the internal part of the forest. The large timber obstructed the passage of vegetable recrement, and of earth falling toward the rivers; the weak timber in the internal part of the forest, after it had fallen, soon decayed, and became the food of future vegetation.

The following fact is well worthy the attention of philosophers:—In 1755, a pond in the town of Luton in Bedfordshire, in which there had been but little water for some weeks, suddenly filled, and a copious sediment was thrown up from the bottom at the precise time of the earthquake at Lisbon, the water continuing to overflow for some hours, and then all remaining quiet as usual. Last September, the same pond in Luton began to overflow suddenly, which created alarm in the minds of the inhabitants, who apprehended that this circumstance was the indication of some earthquake on the Continent. This was afterwards known to have been the case.

Mr. Abraham Stern, of Dublin, has presented an arithmetical machine, which has engaged his labours during many years, and on which he performed several experiments in the presence of many spectators. The machine calculates, without assistance, whatever is desired in the four rules of arithmetic, in whole numbers and in fractions, in a more rapid manner than they can be done on paper: it requires no further knowledge than merely that of the value of figures. When this machine is prepared for operation, it proceeds as directed without further interference, and announces the result by the sound of a bell.

A new translation of the Books of Moses is announced for publication at Freyberg, which appears to intend the combination of particulars dependant on the art of criticism, and requiring much skill in that art, with corresponding information and learning. It is proposed, as, 1. being more exact than any hitherto published; 2. as arranged according to the primitive order of the books; 3. cleared from apocryphal additions; 4. accompanied by remarks; 5. illustrated by additional matters, from subsequent revelations, &c. The Five Books of Moses divide into two historical books, and three books of laws:—

1. A book containing the history of the times anterior to Moses.
2. A book containing the history of his own time.
3. The code of moral laws.
4. ——— of religious laws.
5. ——— of civil laws.

Each of these books will be accompanied by proper documents. The whole will form nearly 3 vols. 8vo.

M. Desgenettes, the celebrated French Physician who accompanied the unfortunate army which penetrated into Russia, thus describes some of the phænomena which occurred among the troops, who were exposed to the intense cold, which was fatal to so many thousands, during the retreat from Moscow. The effects alluded to were perfectly new to M. Desgenettes, and will doubtless be equally so to our medical readers. "I have heard of men," says this

acute observer, "who were marching with every appearance of muscular energy, and with the most decided and soldier-like pace, suddenly complain that a thick veil was covering their eyes: those organs at first, for an instant, haggard, soon became immoveable: all the muscular apparatus of the neck, and more particularly the sterno-cloido-mastoidean muscles became rigid, and gradually rivetted the head on the right or left shoulder: this rigidity next extended to the trunk; the lower extremities tottered, and the unhappy victim fell upon the snow, exhibiting, to complete the frightful picture, all the symptoms of catalepsy or epilepsy."

In the Wernerian Natural History Society at Edinburgh, has been read, a paper by Mr. Scoresby, containing a plan for visiting the North Pole, by means of traineaux.

The Urtica Whitlowi, a new species of plant, as a substitute for hemp and flax, has been lately exhibited to a great number of the Members of the House of Commons. It was brought from Canada by Mr. Whitlow. It promises to be of considerable value.

The subject of the Seatonian Poem, this year, at Cambridge, is "Jonah."

A very interesting Memoir of Count Rumford, was read by Cuvier to the French Institute, Jan. 9, 1815, and which, for the encouragement of those who need stimulating to perseverance in well-doing, we should be glad to see widely circulated in this kingdom.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached before the University of Oxford, by Richard Lawrence, L. L. D. Regius Professor of Hebrew. 2s.

Sermons chiefly on Devotional Subjects, by Rev. Archibald Bonar. 8vo. 10s. 6d.

Letters to the Right Rev. Bishop of London, by Thomas Belsham. 3s. 6d.

The Book of Psalms, translated from the Hebrew, with Notes by Samuel Horsely, L. L. D. late Lord Bishop of St. Asaph.

An Account of the Abolition of Female Infanticide, by the Rev. John Cormack, A. M. Minister of Stow. 10s. 6d.

A Sermon, being a Sequel to one preached at Oxford, 1790, by the Bishop of St. David's. 1s.

Discourses on the Evidences of the Jewish and Christian Revelation, by Sir H. Moncrieff Welwood. 12s.

Sermon on the Death of the Rev. Noah Hill, by J. Hooper, A. M. 1s. 6d.

A Memorial on behalf of the native Irish, with a View to their Improvement through the Medium of their own Language, by C. Anderson, Edin. 2s. 6d.

Sermons on the most important Doctrines of the Gospel, by the Rev. J. Thornton, 1 vol. 8vo. 4s.

MISCELLANEOUS.

Journal of a Mission to the Interior of Africa, in the Year 1805, by Mungo Park, &c.—to which is prefixed a Life of Mr. Park, 4to. 1l. 11s. 6d.

A Selection of Hebrew Melodies, by Braham—the Poetry, by Lord Byron, No. 1. 21s.

A Geological Essay, by J. Kidd, Professor of Chemistry in the University of Oxford, 8vo. 9s.

The Cambridge University Calendar, 12mo. 5s. 6d.

Letters from an Officer in the North of Scotland, to his Friend in England, referred to in Waverly, 2 vols. 8vo. 15s.

A Grammar of the English Language, by the Rev. J. Sutcliffe. 12mo. 3s. 6d.

Eutropius, with English Notes and Questions for the Use of Schools; and also a Series of Exercies, designed as a Guide to Parsing: by the Rev. C. Bradley.

The New General Atlas, on a Scale similar to that of D'Anville's. No. 9. 8s.

England at the Beginning of the nineteenth Century; by M. de Levis, Peer and Duke of France. Vol. I. 12s.

A practical Guide to the Duties of an Overseer, by William Soone. 8vo. 5s. 6d.

A Sketch of the New Anatomy of Gale and Spurzheim, by Thomas Forster, F. L. S. 5s.

RELIGIOUS INTELLIGENCE.

ANNIVERSARIES OF RELIGIOUS SOCIETIES IN THE METROPOLIS.

It would be very difficult indeed, to convey any adequate conception of the degree of religious feeling and benevolence, which have displayed themselves in the anniversaries of the various religious societies, which have been celebrated since we last addressed our-

selves to our readers. Nor would it be possible, in our limited space, to give at the present moment, though we hope to do it by degrees, any such account of these meetings as could be at all commensurate, either to the dignity of the subject, or to the desire of our readers. The British and Foreign Bible Society—the Church Missionary Society—the London Society for the Conversion of the Jews—the Homily Society—all celebrated their anniversaries in the first week of May: various Sermons also were preached for these institutions; and in every instance, as far as we had an opportunity of judging, the ardour and the spirit of the various assemblies were such as to afford the strongest reason for gratitude and joy. Indeed we are disposed to think, that the friends of religion had never before such obvious cause for mutual congratulation, and for thankfulness to the Great Author of all good, as on the present occasion. For, in the first place, each of these societies seemed materially to have gained ground: and, secondly, the meetings were distinguished by a peculiar solemnity and spirituality of character. Scarcely the slightest mixture of levity disturbed those deep-toned feelings of gratitude and devotion, which such meetings are calculated to awaken. And wherever the string of controversy was touched, it was with the tenderness of men who rather pitied their opponents than hated them. Our sincere conviction is, that opposition would, in very few instances, survive the attendance upon these anniversaries, and that those who "came to scoff would stay to pray."

For the present, we shall not attempt to enter into details upon these points. We will only call upon our readers to unite with us in devout thanks to God, for having lighted up this holy flame upon our own shores, and in supplication, that it may soon light the skies and warm the atmosphere of other countries. There is at the present awful moment a sort of melancholy consolation in remembering the particular period in which these various societies began to exist. All came into being during the late war. They sprang, as it were, full armed out of the head of "the Thunderer." Thus nursed and cradled amidst scenes of contest, we seem to have ground for hoping, that under the Divine blessing, the new war with which we are threatened, may not materially injure their growth and prosperity.

It is one of the few mitigations of the horrors of war, that it has a tendency, under God, to produce that seriousness and tenderness of mind which are the parents of all great and manly qualities. The most prosperous are rarely the most benevolent. As it was a poor widow who cast her last mite into the treasury, so nations which are bleeding under the visitations of war often stoop the most readily to bind up the wounds of others. We will freely confess, that even during the short interval of peace, we had begun to discover in some small degree, in the aspect of the nation, the consequences of the removal of that sort of pressure which had so long assisted to keep down the levity of the public mind. It may now perhaps be the design of Providence not to intrust us with peace, till we are better qualified for enjoying it. At all events, it is our duty and interest to endeavour to deprive war of a part of its evil, by striving to render it an instrument of moral good.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Eleventh Annual Meeting of this Society was held at Freemasons' Hall, on Wednesday, the 3d of May. At twelve o'clock, his Lordship, the President, took the chair, and, with the occasional assistance of the Rev. William Dealtry, read to the Meeting the principal parts of the Report; it being found necessary, from the great extension of the Society's exertions during the year, to reserve many of the details for the press.

It appeared from the Report, that the issue of copies of the Scriptures from March 31, 1814, to March 31, 1815, had been

126,156 Bibles | 123,776 Testaments; making a total issued from the commencement of the Institution to that period, of

516,479 Bibles | 718,778 Testaments: in all, 1,235,257 copies, exclusive of a very considerable number circulated at the charge of the Society abroad.

The receipts of the year have been,

Annual Subscriptions	L.3272	10	6
Donations and Life do.	2429	9	11
Congregational Collections.....	1403	7	8
Forward	7108	3	1

		Brought forward		L.7,108	8	1
Legacies				1,312	18	0
Dividends, &c.				1,703	10	0
Contributions from Aux. Societies				61,848	11	9
Sale of Bibles and Testaments, the greater part of which were purchased by Bible Associations	27,560	6	5			
Sale of Reports, &c.	361	1	3			
				27,921	7	8
		Total		99,894	15	6
The expenditure of the year				81,021	12	5
Obligations of the Society, including orders given for Bibles and Testaments, about				38,000	0	0

The Report having been read, his Lordship, after stating that the Lord Bishop of Salisbury would have attended, but for urgent business, and the Lord Bishop of Cloyne but for sickness, addressed the Meeting with his accustomed judgment and piety,—asserting, in strong terms, the elevation of the Society above all interference with the politics of the world, and its proposal to all the friends of man, to unite in one common effort of mercy. "Wherever," said his Lordship, "the British and Foreign Bible Society moves, it confers and it receives blessings. It is holy in its object: it is pure in its means: and it is charitable in its ends:—for its object is, the glory of God; its means, the Bible; and its end, the temporal and eternal welfare of all mankind."

The Dean of Wells (now Bishop of Gloucester), in moving the adoption of the Report, took an able survey of the great efforts and the future prospects of the Society; and especially congratulated the Meeting that Britain had communicated to restored Holland the blessing of a sacred zeal for diffusing the Scriptures—a country from which she herself had received the restorer of her civil and religious liberties. He feelingly adverted to the President's early and long connection with the East, and the delight with which his Lordship must have read that portion of the Report which stated the successful operations of the Society in India—a country deeply indebted to his Lordship for much of what it now enjoys.

Edward Stackhouse, Esq. one of the Vice-Presidents of the Cornwall Auxiliary Society, having, in a few expressive words, seconded the motion of the Dean of Wells, the Report was unanimously adopted.

The Rev. Mr. Kierulf, Minister of the Danish Church in London, gratefully expressed the thanks of his country for the benefits conferred on it by the Society. He stated, that nearly all the people in Denmark can read; and that a Bible Society was wanted to furnish them with the Scriptures, for the establishment of which they were indebted to the example and encouragement of the British and Foreign Bible Society.

His Royal Highness the Duke of Kent while he thought himself called on to listen rather to those clergymen who had uttered such pious sentiments as he had just heard from the Rev. Dean, did not think it derogatory to one who had the honour to be a soldier to say, that the knowledge and use of the Bible is the best support of a soldier in the field. The soldier who mounts the breach with the almost certainty of meeting death, or those wounds which may lead to death, will do his duty with courage, when he feels that he is obeying that book which commands the steady and faithful discharge of every duty, and which opens to the Christian immortality beyond the grave.

Sir Thomas Dyke Acland, Bart. in a very pleasing manner seconded the Royal Duke's motion of thanks to the noble President of the Society.

Robert H. Inglis, Esq. in moving thanks to the Vice-Presidents, paid a most feeling tribute to the memory of the late Treasurer of the Society, Henry Thornton, Esq. He urged the extension of Bible Associations, by the consideration, that if but one person in thirty could be induced to contribute his weekly penny, a sum of 100,000*l* would be secured annually to the Society.

The Rev. Dr. Collyer, in seconding thanks to the Vice-Presidents, repelled the insinuation that the Members of the Society had entered into a conspiracy against the Establishment and the State:—a "conspiracy, at the head of which," said he, "I find their Royal Highnesses the Dukes of York, of Kent, of Cumberland, of Sussex, and of Cambridge;—a conspiracy, in which I see combined the Right Rev. Prelates of Norwich, of St. David's, and many others;—a conspiracy in which I see the liberator of Africa, and the pacificator of America;—a conspiracy, in which the Opposition and the Ministry are agreed;—a conspiracy never to be overthrown by that mode of attack

which is employed against this Institution.'

The Bishop of Norwich, in proposing thanks to the Royal Dukes for their continued patronage, paid a warm tribute of respect to his Royal Highness the Duke of Kent in particular, for his support of many charitable Institutions, and especially of the Bible Society. His Lordship observed; "If we did not but too well know that Prejudice has neither eye nor ear, it would be difficult to conceive how this Institution could find an enemy in this country. Yet we have found an enemy: who, by aid of distorted facts, ill supported by inconclusive reasoning, has succeeded in raising suspicion, in some quarters, against the Society. I am happy to say, that a Reverend Friend near me has within these few days published an answer, which, if it do not make a convert of every man in the kingdom, will at least secure us from the attacks of ignorance, prejudice, or malevolence."

Rev. Mr. Hawtrey, in seconding the Bishop, gratefully acknowledged his obligations to his Royal Highness the Duke of Kent, when serving under him at Gibraltar; and feelingly expressed his delight in now beholding him, not only the protector of the widow and the orphan, but the patron of the outcasts of Israel, and the friend of the Bible. Whom in the army himself, he had been led to the knowledge of a Saviour by the means of the Bible alone, and he could not but heartily congratulate the Society on its successful labours.

Robert Grant, Esq. traced, in a most forcible and eloquent manner, the importance which the objects of the Society derived from a comparison with the fleeting and changing scenes of the world; and paid a highly affecting tribute to the memory of departed friends of the Society—of Professor Jowett—of the Rev. Thomas Charles—of the Rev. Dr. Buchanan—of the Rev. Dr. Brunnmark—of the Rev. David Brown—of the Rev. Henry Martyn—and of Henry Thornton, Esq. "And as the march of a victorious army," said he, "may be traced by the graves of its heroes, so may the swift progress of the Bible Society be marked by the tombs of these its friends which rise, some of them, in far distant regions of the earth, and which connect this Institution with the remotest regions."

The Rev. Dr. Thorpe, as the representative of the Hibernian Bible Society, communicated much important information respecting the progress of that Institution. Before the establishment of the Society, the Scriptures could be purchased only in a few principal towns of Ireland, at a high price: now the Society has opened depositories for their sale in more than a hundred towns. Dr. Thorpe stated many interesting facts, in proof of the increasing demand for the Scriptures throughout Ireland, and even among the Roman Catholics themselves.

Mr. Wilberforce, in moving thanks to the Treasurer, Mr. John Thornton, bore also a most affecting testimony to his lamented predecessor. His long friendship revived recollections which almost overwhelmed him. He eloquently traced the delight of such meetings as contrasted with those jarring and tumultuous meetings which he had often to attend.

The Right Hon. Lord Headley having seconded Mr. Wilberforce,

Mr. John Thornton, in acknowledging the thanks of the Meeting, expressed himself persuaded that the Society would rejoice to hear that the word of God, which, in the minor as well as the greater concerns of life, had been the guide of his honoured relative, was his support in the hour of death, and is now the consolation of his widow and family.

Thanks to the Secretaries being moved by John Thornton, Esq.; the Rev. Peter Roe, Minister of St. Mary's, Kilkenny, in seconding the motion, assured the Meeting that a great moral improvement had taken place within a short period in Ireland, chiefly by the circulation of the Scriptures; and stated some affecting proofs of the influence of superstition over the minds of multitudes.

The Rev. C.F.A. Steinkopff expressed his gratitude to the Society for the kind notice taken of his labours; but more especially his unfeigned thankfulness to Him, who had deemed him worthy to be employed in so noble a work.

The Rev. Joseph Hughes earnestly wished that his claims were but equal to the expression of the thanks of the Meeting. If he could in any manner assist the deliberations of the Committee, or promote by journeying in summer, or in winter, the objects of the Society, he trusted he should ever remain their willing servant.

The Rev. John Owen apologized for the Secretaries occupying but a short portion of the important time of the Meeting; and expressed thanks to the Right Rev. the Bishops who had condescended to watch over the deliberations of this great Religious Assembly. He thanked in particular the Lord Bishop of St. David's, for his Lordship's patronage and protection of the Society. He would himself persevere in his labours, because he considered that he was doing right, and because he was convinced that he was doing good to the never-dying souls of his fellowmen.

Baron Anker, from Norway, could not, even upon a superficial view of the proceedings of the Society, but feel for it great veneration. Very little had yet been done for Norway; as, however, he was returning thither, he offered his services to promote its object in that country.

The Bishop of Norwich moved thanks to the Presbyteries in Scotland. Every one who prefers his own views of the Bible must nevertheless rejoice at the blessed effects that have resulted from the union promoted by this Society.

The Rev. Hugh Pearson seconded the motion.

The Rev. William Dealtry, in moving thanks to the Auxiliaries, noticed the increase of 8000l. in the contributions of those Societies, during the past year, and also the reduction in the number of Bibles and Testaments drawn in return from the depository of the Parent Institution, as shewing that a larger portion of their funds was left disposeable for foreign purposes.

Lord Gambier seconded the motion.

Thanks to the President being moved by Baron Anker, were seconded by Rev. John Owen, who read a letter from the Chancellor of the Exchequer, stating, that, notwithstanding previous arrangements, business had unavoidably prevented his attendance at the present Meeting.

Thus ended the Eleventh Anniversary Meeting of the British and Foreign Bible Society: a Meeting inferior to none that preceded it in general interest, notwithstanding the abridged form in which the Report was necessarily presented; and when the same shall appear at full length, that interest will doubtless be greatly augmented, from the immense scope of the Society's operations in every quarter of the globe during the past year; affording additional evidence of the necessity and importance of such an Institution, whose sole object is to benefit mankind by diffusing throughout the habitable globe those sacred Scriptures "which were given by inspiration of God, and are profitable for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.'

CHURCH MISSIONARY SOCIETY.

The Fifteenth Anniversary of this Society was held on Tuesday, May 2d. The Rev. E. T. Vaughan of Leicester, preached before the Society, in the morning, at Blackfriar's Church, from 1 John v. 11, 12. and argued, very ably, that *the reception of Christ is essential to salvation*; thence urging the lost condition of the Heathen, and the duty of attempting to enlighten them by the Gospel.—The collection amounted to 219l. 4s.

At two o'clock, the Annual Meeting was held at Freemasons' Hall, the Right Hon. Lord Gambier, President, in the Chair. This great room was completely filled by a most respectable assembly of the members and friends of the Society.

It appeared from the Report, that the income of the Society had advanced from 11,000l. which was the produce of the 14th year, to 16,000l.; and that the exertions of the Committee were keeping due pace with the augmentation of the funds.

The Dean of Wells; Mr. Wilberforce; Mr. Stephen; the Rev. Dr. Thorpe, of Dublin; the Rev. Messrs. Simpson and Cowan, of Bristol; the Rev. Mr. Simeon, of Cambridge; the Rev. Mr. Beachcroft, of Blunham; the Rev. Daniel Wilson; the Rev. Basil Woodd; Mr. Lewis Way; and Mr. John Thornton, took a share in the business of the day.

Mr. Wilberforce was more than usually elevating and impressive; and Mr. Stephen most powerful and energetic. The spirit of all the speakers appeared to be truly Christian, and to diffuse itself over the whole assembly.

The magnitude of the Society's concerns in Western Africa, and the still greater efforts which it is about to make on that coast, seeming to require more regularity and commodiousness of intercourse than has hitherto been attained, a separate fund has been proposed for the establishment and maintenance of

such intercourse. This fund was opened at Bristol, which, with its accustomed munificence, has already contributed to it nearly *nine hundred pounds*, to which various sums have been added.

We defer any details of the plan until it has been more matured.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Sixth Anniversary of the London Society for promoting Christianity amongst the Jews was held at the Freemasons' Tavern, on Friday the 5th of May. Two excellent sermons to recommend the cause had been previously preached; the one on Thursday evening, at St. Lawrence Jewry, by the Rev. J. W. Cunningham, M. A. Vicar of Harrow; the other on Friday morning, at St. Ann's, Soho, by the Rev. W. Dealtry, M. A. Rector of Clapham.

In the unavoidable absence of his Royal Highness the Duke of Kent, Patron of the Society, the chair was taken, at two o'clock, by Sir Thomas Baring, Bart., President.

The business of the day having been opened by the Chairman, the Report was read, stating many facts of a satisfactory kind, both as to the past proceedings and the future prospects of the Society. It communicated the gratifying information, that means had been afforded to liberate the Society from the whole pressure of its debt, and that there is every prospect of increased patronage and support in future. It gave a pleasing account of the Jews that had been baptized, of the Jewish children which had been admitted to the schools during the last year, together with the progress making in the publication of the Hebrew Testament, with many other interesting particulars, for which we refer to the Report itself.

Thomas Babington, Esq. M. P. moved, that the Report should be received, and printed under the direction of the Committee. He said, that he was fully convinced of the necessity of a distinct society for promoting this great cause. We had a Bible Society, which was employed in circulating the word of God in every quarter of the globe; and surely we could not forget, that the Jews were the first subject of that Bible. We had Missionary Societies which were sending Preachers of the Word to all the world; and we must remember, that the Jews were the first Missionaries, and it was more than probable they were intended to be the last, since their dispersion into every nation of the earth seemed peculiarly to fit them for that service when they should be converted to the faith of the Gospel. He could not, therefore, but look on this Society, as the crown of that Corinthian pillar which was now raising to support the temple of God.

The Rev. Dr. Collyer said he was happy to have an opportunity of expressing the affectionate regard which he had always felt, and still did feel towards this noble Institution. He had been much gratified by the excellent Report which had been read. Whatever prejudices had existed, or might exist against this cause, he was satisfied there would at last be but one opinion. He hailed the dawn of the day, when the oppressions of the Jewish nation would cease. We should all feel and pray for a people, who had, as it were, drank the very dregs of the cup of bitterness; and in whose place we ourselves were now standing. Their final restoration was as certainly disclosed in God's word as ever their degradation had been, and it should come to pass. He said he had never stood in that place, without considering himself as surrounded by his brethren; and that he did not feel less so now, though, in consequence of the late change, he saw himself encircled by ministers and members of the Established Church. When the good of the object required it, he had with readiness resigned his office of Secretary; but his heart would never cease to breathe a fervent prayer for the success of the cause itself.

The Hon. and very Rev. the Dean of Wells moved the thanks of the meeting to his Royal Highness the Duke of Kent, for his continued patronage and support. He said he felt happy in the thought that we had a patron so distinguished for his zeal in promoting every benevolent cause.—As to the objections which had been urged against the object of this institution, there was not one which would stand the test of examination. It was said by some, This is not the time! But in what time, he would ask, are we forbidden to attempt to bring men to the knowledge of the true God and of Jesus Christ whom he hath sent. Let an impartial man look at the signs of the present day, and he would be inclined to think it was the time. All the wisest writers upon the

subject have considered the conversion of the Jews as ultimately connected with the propagation of the Gospel throughout the World. Others have said, The heart of the Jews is so hard, it is in vain to attempt it. There was not one, however, who knew his own heart that would urge this. What was the conduct of St. Paul? He knew that the Jews had crucified Jesus Christ, and yet he could say his heart's desire and prayer was that Israel might be saved. This should be the feeling of all Christians; but as Members of the Church of England, we were especially bound to cherish it, since we had a prayer in our devotional services for the conversion of all unbelievers, among whom the Jews were placed first.

Mr. Wilberforce said, he rejoiced to see the zeal displayed in behalf of this Institution. It would be strange indeed if we could allow the objection of the hard-heartedness of the Jew to check our attempts. Was there any heart that Almighty Power could not mollify? Besides, let us ask ourselves, have they only been hard-hearted. No, surely: Christians had to reproach themselves with their want of tenderness towards the Jews. They had not shewn towards them that decisive mark of true Christianity, brotherly love. We might fairly anticipate a blessing on our present labours. The very desire to do good was an omen of success. Besides, we served a gracious Master who would say it was well that it was even in our hearts to perform this work of mercy. We witnessed a growing sense of the importance of the cause, and much had been already done. Was it not a great thing to give to the Jews the Gospel of Christ in pure Hebrew? Was it not a disgrace to the Christian Church that nearly 2000 years should have elapsed without this having been accomplished. The events connected with the change in the institution, though apparently not pleasing, yet might afford matter of joy. The testimony of Dr. Collyer had given him high satisfaction. It was delightful to behold the true principle of union displayed in the moment of separation. It was the peculiar honour of this country that it had so many excellent institutions for promoting religious knowledge among the nations; and it was the peculiar glory of this Institution, that it was as it were the key-stone of the arch which he trusted was erecting to the glory of God.

The Rev. Charles Simeon expressed himself highly pleased with what he had heard. He was abundantly gratified when he considered the spirit in which the late change had been effected. He hoped that it would have a tendency to improve all of them in that Christian love which was the crown of Christianity. The circumstances of the Society had made the change indispensible. When that was known, he trusted all would be satisfied.

The Rev. Mr. Cowan, of Bristol, rejoiced in the happy consequences which were likely to result from the late change that had been effected in the constitution of the Society.

The Rev. Mr. Dealtry said this was the first annual meeting of the Institution which he had attended. He had always wished well to the cause; but had conscientious scruples respecting the constitution of the Society until the late change had taken place.

The Hon. and Rev. G. Noel said he trusted that the last and worst captivity of the Jews was drawing to a close; and we might soon ask them, without offence, to take their harps from the willows, where they had so long been suspended, and sing us one of the songs of Zion.

Lewis Way, Esq. congratulated the Society on their possession of so excellent a President as Sir Thomas Baring. With such a pilot at the helm, we might hope for a prosperous voyage. He moved a vote of thanks for the appropriate sermons which had been preached. It was impossible to have a more convincing view of the subject presented to them than these sermons afforded. He proceeded to state the reasons why he believed the conversion of the Jews would precede that of the Gentile World. And he observed that it was very pleasing, in the absence of direct episcopal sanction, to think that the Society had so strong a testimony to the importance and propriety of its institution from an eminent Prelate now no more, Bishop Horsley. His translation of the Psalms had been just published: the whole of which bears a striking testimony to the cause of the Institution.

The Rev. Mr. Courtenay declared he had had strong prejudices against the Society, but they were removed by what he had heard in the Report, and by the arguments which had followed it. He would immediately become a subscriber

The Rev. Daniel Wilson also declared himself much impressed with the importance of the cause, and expressed his willingness to support it, under a conviction that the Society would proceed in its course with zeal and unostentatious energy. The spectacle of the Jewish children then present was a sufficient proof of the good that had been done and was doing.

Mr. Frey said, he would tell all objectors, that 142 Jewish children had received or were receiving Christian instruction in the schools of the Society. Besides this, 51 adult Jews had been admitted into the Church of Christ by the rite of Baptism; and if asked, Were they true converts? he could refer to that sign which God himself gave of the conversion of St. Paul—"Behold, he prayeth." There were some of these Jews preparing themselves for the ministry.

The Rev. Mr. Grimshaw said, he hailed the appearance of the children and the adults whom the Society had already been the means of influencing; and he trusted they would be followed by a long train.

The Hon. Mr. Vernon, and the Rev. Messrs. Beachcroft, Woodd, and Hawtrey also addressed the Meeting.

Thanks were then voted to the Chairman, for his able conduct in regulating the business of the day.

PRAYER-BOOK AND HOMILY SOCIETY.

On Thursday last, the 4th of May, the Third Annual General Meeting of this Society was held (after a very appropriate Sermon, preached at Christ Church, Newgate-street, by the Rev. John Sargent, M. A. Rector of Graffham,) at the Albion Tavern, in Aldersgate-street. The Right Hon. Lord Gambier, one of the Vice-Presidents of the Society, took the Chair, supported by the Right Hon. Lord Calthorpe, William Wilberforce, Esq. M. P. Thomas Babington, Esq. M. P., and a numerous body of Clergy and Gentry. The Report of the Committee stated, that 9,331 Prayer-books, 975 Psalters, and 55,500 copies of the Homilies of the Church of England, printed as tracts, had been issued from the Society's Depository, which has lately been removed to No. 134, Salisbury-square, during the last year. The statement of this Society's efforts to supply the inhabitants of New South Wales, and the prisoners on board the hulks, and in Newgate, with the excellent Formularies of our National Church, very highly gratified the Meeting.

It is much to be regretted, that the usefulness of such a Society should be materially impeded by the want of funds. Its *sole* object is to distribute the Formularies of the Church of England.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Another month has passed, without any hostile blow having actually been struck between the allies and France, and without any formal declaration of war. The dreadful note of military preparation has, nevertheless, continued to sound on all sides. The allies are mustering their armies along the French frontier, from Ostend to St. Sebastian's. The Duke of Wellington commands the right wing of this immense force, consisting of English, Hanoverians, and Dutch, and extending from the sea to the Meuse: Marshal Blucher commands along the line which extends from the Meuse to the Moselle: the Russians, under Barclay de Tolly; and the Austrians, under Prince Swartzenburgh, are to occupy the space from the Moselle to the Swiss frontier. The contingents of Bavaria, Wurtemberg, Baden, Hesse, and Denmark, will unite themselves to such parts of this combined mass, amounting in all to more than a million of men, as may most require their support. Besides this, the Swiss Cantons have declared their adherence to the cause of Europe, and their troops will doubtless form a part of the general army. The forces of the king of Sardinia, united with an Austro-Italian army, will operate a diversion on the side of Piedmont; and should the Neapolitan war end, as there is now a prospect of its speedily ending, with the expulsion of Murat and the consequent liberation of the large Austrian force employed against him, a serious impression may be made on France from that weakest part of its frontier. It is further said, that a considerable

Spanish army has been organized and placed under the command of Castanos, in order to penetrate through Roussillon; while Marshal Beresford, with a Portuguese force, will again advance in the direction of Bayonne And with respect to those parts of France which are washed by the ocean, the British Navy will probably be employed in subjecting them to a rigorous blockade.

The delay which has occurred in the declaration of hostilities has doubtless arisen from the desire of the allies to complete, if possible, this mighty investment before offensive measures are commenced. They have probably also been influenced by a hope that the power of Bonaparte might be weakened, rather than increased, by the delay; and this hope appears to have been justified by the event. The French have at least had time to reflect on the prudence of putting to hazard all that is dear to them, for the sake of the Napoleon Dynasty. In consequence of this, the acclamations of joy with which Bonaparte was received by the great mass of the population, as well as by the soldiery, of France, appear in many cases, and especially among persons of property, to have given way to alarm, and dissatisfaction. Whatever preference may have existed for the more peaceful and legitimate sway of the Bourbons, has also had time to develope itself; and, encouraged by the prompt advance and imposing attitude of the allies, considerable risings in their favour are said to have taken place in several parts of France, and particularly in its western and northern provinces, where it has proved less difficult to supply the necessary arms and ammunition from England.

To meet the formidable dangers which surround him, Bonaparte appears disposed to combine with the stupendous military means which are at his command, all the enginery of the reign of terror. The old jacobinical spirit is called forth and encouraged, in the expectation, doubtless, that with the full control of the army, he can make it subservient to his own purposes. Decrees of the utmost severity are issued against the adherents of the Bourbons, even against all who shall wear the white cockade or hoist the white flag, or displace the tricoloured flag; and commissioners are sent forth, as in the time of the National Convention, with very large discretionary powers, into the provinces, in utter contempt of his new constitutional act, in order to effect such changes in their administration as circumstances may require, and to adopt measures of coercion against persons unfriendly to the existing Government. The very steps, however, which Bonaparte has taken with a view to his own security, and particularly that of inviting deliberative confederations of the lowest of the Parisian populace, the inhabitants and labourers of the Fauxbourg St. Antoine and St. Marceau, seem to have struck terror into the breasts of those who recollect the scenes which France witnessed in the early years of the Revolution. And fettered as is the press in that country, several of the newspapers have not failed to sound the alarm on this occasion.

As far as we have the means of judging of the state of the public mind in France, we should conceive, that it has recently undergone a very material change. The great body of the French people, we believe, were desirous of the return of Bonaparte: they were alarmed with apprehensions (purposely excited by the partizans of Bonaparte), respecting the security of the property they had purchased at the national sales. They were disgusted with the revival of the mummeries of Popery, and fearful lest the priesthood should regain its ancient ascendency and its ancient revenues. They were galled by the recollection of their national losses, and particularly the loss of Belgium; and they were impatient of what they conceived to be the influence of England in the councils of the king. They had a certain undefined expectation, that the return of Bonaparte would obviate all these evils, and they did not calculate its remoter consequences. They felt a kind of exultation in undoing all that the allies had done; the disgrace of the capture of Paris seemed already effaced by the expulsion of the Bourbons; and they stretched their limits in imagination once more to the banks of the Rhine and the Po. But in the minds of those who have any stake, however small, in the country, these feelings have been borne down by the actual circumstances of danger in which they are placed. They cannot conceal from themselves the probability that France will be overrun by strangers, that their fields will be laid waste, their cities pillaged, and Paris itself, the pride of Frenchmen, levelled with the dust. The alarm, especially in the

capital, and in the provinces to the east and north of it, is very great. Money, even for the ordinary transactions of life, can with difficulty be obtained; it is sought, in order to be concealed. The value of landed property has suddenly fallen to less than a half of what it was a few months ago—and shipping cannot be sold at any price. These effects they probably had not thought of, until they were compelled to experience them; and the re-action produced by them appears to be considerable. And when to these grounds of dissatisfaction and alarm, are added the fresh burdens of a pecuniary kind, which they must sustain; the immense drains which must be made on the population, with a view to military service; and all the accumulated evils of such a conflict as that of which their country is about to become the theatre, we shall have no difficulty in accounting for a considerable change in the public sentiment. In short, the French love themselves and their own interests better than they love Bonaparte. They know full well, that it is against him personally that the hostility of the allies is directed, and that they have only to separate their cause from his, in order to secure their immunity from the threatened and impending dangers. It is scarcely possible, that in the present circumstances of France, these considerations should not operate powerfully in generating a lukewarmness in the cause of Bonaparte, even among those attached to him, especially in the provinces which are likely first to become the seat of war. If the ultimate success of the allies appear to them probable, then they must feel, that in proportion to the pertinacity of their resistance, is likely to be the extent of their suffering. There is at the same time nothing of the enthusiastic feeling of the revolutionary period, to inspirit their efforts and to counteract these seasonable alarms and sober calculations. They must be sensible, that they are fighting not for personal freedom, or national independence; not for their own interest, or those of their children, but for the firm establishment of a military despotism in their own country, for the perpetuation of war with the rest of Europe, and for the personal aggrandizement of Bonaparte.

That these considerations will be sufficiently operative to induce the French Nation generally to separate their fortunes from those of Bonaparte, and thus to avert the impending conflict, we do not believe. The army in fact governs France; and the army burns for an opportunity of avenging past disgrace, as well as of acquiring fresh glory and fresh pillage, and will doubtles drag the nation along with it. War, therefore, seems inevitable. Indeed, we may regard ourselves as already at war; and if no blow has yet been struck, it is only because neither party is fully prepared to strike. Reasoning according to human probabilities, the success of the allies seem scarcely to be doubted. At the same time the uncertainties of war are proverbial; and so many striking instances of providential interference have recently occurred, baffling all the calculations of the wise, and bringing to nought the wisdom of the prudent, that when we consider the prospect before us, we are far from being confident in our expectations of a speedy termination of the conflict. We are now fully convinced, that the allies have abundant and just cause of war against Bonaparte; and that a short and feverish truce ending in a war, attended with incalculably greater disadvantages, was all that could fairly be hoped for from listening to the pacific overtures of Bonaparte. We are also clearly bound by our engagements to our allies, as well as by a view to our own safety, to prevent the re-establishment of Bonaparte on the throne of France. Still, however just may be our ground of war; however expedient and even necessary it may be, in the present instance, to prefer its hazards to those of peace; we cannot disconnect from our calculations of probable success, the consideration that we appear, among other objects indeed of the highest interest to the world at large, to be fighting for the restoration of the papal power, and the maintenance of papal darkness—for the revival of the order of Jesuits—for the establishment of the Inquisition—for the renewal of the French Slave Trade. Is it necessary, we again ask, that we should go forward to the fight, loaded with these impediments to success? Can nothing be done by Great Britain to deliver at least herself from the guilt of upholding institutions which we can have no doubt are offensive to the Almighty, and which will probably ere long be swept away, involving those who support them in the ruin? Surely we may, as respects France, secure some prospective stipulations in favour of Africa, and in favour also of the Protestant Churches, in case the Bourbons

should be restored. In short, let our Government do all that can be done to provide for the grand interests of humanity, morality, and religion, at this awful crisis; and they will have this farther security for success, that they will unite in their favour the wishes, the hopes, and the fervent unwearied prayers of all good men throughout the world. It cannot be supposed, for example, that those who have felt deeply for the miseries of Africa, and have laboured strenuously for her rescue, if they should believe that the restoration of Louis would be the means of restoring the slave trade, should as anxiously desire that event as they would if all their apprehensions on this head were obviated by an express stipulation.

By way of increasing his means of defence, Bonaparte has made a selection from the national guard, to serve for garrisons to the fortified towns. He has also formed the crews of the ships of war into corps of canponiers, and landed their guns for battering trains. The offers of voluntary service of horses, or of money, made to the king during the month of March he has ordered to be carred into effect without delay; the men and horses to be marched to the depôts, the money to be paid into the treasury.

Bonaparte has published a Decree, intended, doubtless, in common with his Decree abolishing the Slave Trade, to have its effect on public opinion in this country, for establishing schools throughout France, on the system of Bell and Lancaster. We shall rejoice in the effect, in whatever motive the Decree may have originated.

As for the vaunted liberty which is given to the press in France, it consists, as far as we can perceive, only in this, that nine censors have been substituted for thirty; and that the mixture of Jacobin Councils in the Cabinet of Bonaparte, encouraged, for a few days, some political discussions; which, however, have evidently been repressed. The French newspapers are filled, as they used to be under Bonaparte's former reign, with the most unblushing fabrications, and mendacious statements, which remain uncontradicted in France, although exposed in every other country of Europe.

Murat has experienced a succession of disasters. After being forced to retreat towards Naples, his route was intercepted. In an attempt to force his way through the opposing lines, he was severely beaten, and obliged to retrograde. Strong hopes are entertained that his power will be speedily and effectually extinguished. He had previously applied to the Austrian commander for an armistice, but was refused.

The only intelligence which has recently been received of the proceedings of the king of Spain respects a visit which he paid to the house of the holy Inquisition, when he doubtless minutely inspected all its dungeons and instruments of torture.

GREAT BRITAIN.

The great question of peace or war with Bonaparte has been amply discussed in both houses of parliament; and the expediency of the latter alternative has been decided by large majorities—in the house of lords of 156 to 44; and in the house of commons of 331 to 92. In the upper house, lord Grenville and his friends; and in the lower house, Mr. Grattan, Mr. Plunkett, Mr. Elliott, and many other members who have usually voted with the opposition party, took part with government, leaving in the minority few besides the former adherents of Mr. Fox and those who are now allied with Sir F. Burdett. The exposition which has been made in the course of these discussions, of the fraudful practices of Bonaparte, and the total destitution of principle which marked his conduct, has added to the impression on the public mind of his utter faithlessness, and of the impossibility of binding him by any of the ordinary bonds to which nations have trusted for their security.—This country has agreed to maintain at least 150,000 men in the field, and to pay five millions to the other powers as a subsidy. Austria, Russia, and Prussia have each bound themselves to maintain respectively at least an equal number of men; and this exclusive of garrisons, and of the forces which the other allied states may furnish.

Bills have been brought into Parliament for enrolling the Militia and accepting the voluntary offers of service of the Local Militia, should they be required for domestic purposes. The property tax has been revived.

A Bill has passed the House of Commons for punishing as a felony the advance of capital for the carrying on of a foreign slave trade. And for the more effectual prevention of this crime, it is even rendered highly penal to advance money on the credit of land, houses, or Negroes, in colonies where the slave trade is still permitted.

We are happy to observe that houses appropriated solely to purposes of public worship or instruction are exempted from all parochial rates.

ERRATUM.—Present No. p. 269, l. 17 from top, for *which*, read *as*.

*** *For Answers to Correspondents, see 2d page of the Blue Cover.*

THE

CHRISTIAN OBSERVER.

No. 162.] JUNE, 1815. [No. 6. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

THE LIFE OF PASCAL.

BLAISE PASCAL was born at Clermont, in Auvergne, 19th June, 1623. Stephen Pascal, his father, a man eminent for his virtues and talents, was First President in the Court of Aids. He married Antoinette Begon, by whom he had *four children*;—a son, born in 1619, who died in his infancy; Blaise, the subject of the present memoir; and two daughters, Gilberte, born in 1620, who was married to M. Perier, and Jacqueline, born in 1625, who took the veil in the convent of Port Royal in the Fields. The family of Pascal had been persons of great consideration in their province. One of his ancestors was ennobled by Louis the Eleventh, about the year 1478; and since that period they had filled many high and important situations in Auvergne, in which they had acquitted themselves with ability and honour. To these hereditary advantages Stephen Pascal added the science of a lawyer, and an extensive knowledge in various departments of learning: he was also an able mathematician and natural philosopher, according to the state of the sciences at that period. The simplicity of his manners, and the gentleness of his nature, endeared him to all his connexions, and proved a source of uninterrupted peace and happiness to his family. He had the calamity of losing the wife whom he tenderly loved, in 1626; and from this period he determined to devote the remainder of his life to the education of his three children. In order to execute this design more conveniently, he resigned his office in the year 1631, and removed with his family to Paris. Blaise Pascal gave several indications of an uncommon capacity at a very early period of life. As soon as he was able to speak intelligibly, his remarks were generally pertinent and entertaining; but the strength of his infant understanding was chiefly displayed by the questions which he proposed concerning the properties of those objects which had principally attracted his notice. The hopes which this early unfolding of his understanding excited were not subsequently falsified; for his reasoning powers increased rapidly with his age, and he invariably exhibited a fund of intelligence much beyond his years. Stephen Pascal had observed with increasing pleasure the extraordinary marks of genius which were manifested in his infant son; and as this was an only son, whose tender years were deprived of the advantages of maternal attention, his solicitude was so great that he determined to undertake the sole care of his education. Being now settled in Paris, and freed from the interruptions incident to a public situation, he devoted his time and attention to the instruction of his son, and had the satisfaction of meeting with all that success which a sensible and affectionate parent could hope for in cultivating the talents of so promising a child.

To see a man in the prime of life, resigning a lucrative employment, withdrawing from the intrusions of frivolous visitors, and appropriating his time and talents to

the education of his son, is a phenomenon but rarely presented to us. All parents, indeed, have not the abilities of Stephen Pascal; nor will external circumstances allow every master of a family to retire from the duties of public business; but his paternal solicitude may be imitated by all. How much the welfare and happiness of the individual, and the comfort and advantage of that circle of society in which he is destined to move, are connected with the first lines drawn upon the mental tablet, and the primary impulse given to his intellectual powers, are subjects worthy the most serious consideration of all those to whom the education of youth is entrusted.

We are not acquainted with the particular methods that were pursued in the education of young Pascal. His sister, however, has informed us, that her father made it a principal maxim in this employment, so to proportion the task to the child's capacity, that he should always feel himself superior to it. In conformity with this rule, Blaise Pascal did not enter upon the study of the Latin language until he was twelve years of age. The adolescency of young Pascal was not, however, frittered away in idleness, nor childish diversions. His father (as Madame Perier informs us) instructed him, during that period, in such sorts of entertaining literature as suited his years and capacity. He gave him a general view of the nature and signification of languages; taught him by what methods they were reduced to grammatical rules; and then pointed out such exceptions to these general rules as were most worthy of notice. This mode of education (says she) illuminated his understanding, and enabled him at a very early period to comprehend *the reason of the rules of grammar.* Being furnished with this preliminary knowledge, when he afterwards learnt the rules themselves, he readily discovered the purport of his studies, and therefore bent the force of his genius to those objects that were most important in their application. This intelligent father likewise taught his two daughters the Latin language, and instructed them in several parts of polite literature, that they might be thus accustomed, at an early period, to the exercise of their powers of reflection; a habit highly conducive to the happiness of life, and not less important to women than to men.

There are some circumstances in this account which may present difficulties to a reflecting reader. Stephen Pascal was cautious not to present objects of too great magnitude to the tender mind of his son: he judged the study of the Latin language to be too perplexing and difficult, until he had nearly attained the age of twelve years: yet how was the interval between childhood and puberty employed? In teaching him abstract science! He conversed with him on the subject of universal grammar, a study at once subtile and metaphysical! And this was executed with such success, that Blaise Pascal knew the reasons of the rules before he was acquainted with the rules themselves! Madame Perier was probably not aware, that while she was indulging the partiality of the sister, she might perhaps lessen the authenticity of the historian.

About this period, Stephen Pascal frequently conversed with his son on such parts of natural philosophy as were best calculated to entertain him and secure his attention. These were subjects which his youthful mind embraced with great delight; nor did he rest satisfied with the bare recital of an experiment, but always required a reason for every phenomenon that was presented to him, which was a demand that could not always be complied with; since the causes of many physical phenomena elude the best directed efforts of the human understanding. Stephen Pascal gave to his son,

however, the best solutions which the philosophy of that day afforded; but as these were often little better than obscure theories, or subtle evasions, they afforded him no satisfaction. Young Pascal was distinguished by an ardent love of truth, and he possessed a clearness of intellect which obscurity could rarely embarrass, or sophistry elude. When the replies that were given him produced neither conviction nor illumination, he commonly applied the powers of his own mind to the subject, and persisted in the investigation until he had acquired a more satisfactory solution of the difficulty. He was of a very inquisitive turn from his childhood; and the following incident will clearly evince the attention he paid to every object that was new or singular. Being one day at dinner, when a person in company accidentally struck an earthen plate with his knife, he remarked that it yielded a sound which vibrated for some time on his ears; but that this immediately ceased upon placing his hand on the plate. Being anxious to know the reason of this phenomenon, he commenced a course of experiments upon sounds, and conducted this investigation with so much success, that he composed a treatise on phonics, at twelve years of age, which was remarkable for its ingenuity and correctness of reasoning.

His genius for geometry began to disclose itself at about twelve years of age; but as the discovery of his propensity to this sublime and difficult study was attended with some singular circumstances, a particular account of them may prove acceptable and interesting.

Stephen Pascal was an able mathematician, and he maintained an intimacy with some of the most ingenious men who were versed in that science. He never permitted his son, however, to hear their conversations, nor to peruse any books that treated on mathematical subjects. His father purposed to make him conversant with classical learning, before he initiated him in the study of a science so suited to the construction of his son's mind, and which might probably absorb the whole of his attention. Blaise Pascal solicited his father frequently to teach him the mathematics—a request which was as often peremptorily refused. This refusal, however, was always accompanied with a promise, that as soon as he was master of the Latin and Greek languages, his wishes should be complied with.

Although young Pascal was very desirous of learning the mathematics, yet it does not appear that he had a distinct conception of the objects with which they are conversant. Being one day very importunate with his father to inform him what the mathematics were, and of what they treated, his father only gave him this general answer: "Geometry is a science which teaches the method of making exact figures, and of finding out the proportions they bear to each other." With this concise reply, he forbade him to speak, or to think any more upon the subject. But the penetrating and inquisitive mind of this youth, impatient of the constraint imposed upon him, pursued with ardour the dawn of light which this vague and general definition had communicated to him. His thoughts were always directed towards this object, even at the hours allotted to recreation; and being accustomed to amuse himself alone in a large room, he began to draw figures with a piece of charcoal upon the floor; endeavouring, for example, to form a perfect circle, a triangle with equal sides and equal angles, &c. When he had discovered the method of doing this, he endeavoured to find out the proportions which figures bear to each other. His reasonings were conducted by definitions and axioms which he had himself invented; and by slow degrees he at length found out, that the three

angles of every triangle could be measured by a semicircle; or, in other words, were equal to two right angles, which forms the 32d proposition of the First Book of Euclid. The vigilance of his father, however, had been so great, that when young Pascal had attained to this knowledge, he was actually unacquainted with the common names of the figures he had drawn, calling a circle a round, a line a bar, and the other figures by appellations as little technical. One day while he was thus employed, Stephen Pascal came into the room, unobserved by his son, who was wholly intent upon the subject of his investigation, and he stood for a considerable time without being discovered. It is difficult to conceive, which of them was the more surprised; the son to see his father, who had strictly forbidden him to apply himself to this study, or the father to see his son surrounded by so many geometrical figures. But the astonishment of Stephen Pascal was very considerably increased, when, on inquiring what he was employed upon, the child replied, that he was endeavouring to solve a particular problem, which happened to be the 32d proposition of the First Book of Euclid. The father then asked him, how he came to think of that? "Because," said he, "I found out such and such things before." The question being repeated, he went gradually backwards, through his investigation, using the terms *bars* and *rounds*, until he came to the definitions and axioms he had formed.

The strength and sublimity of genius discovered by Blaise Pascal upon this occasion affected his father greatly. He very prudently concealed his surprise, and went immediately to the house of M. Le Pailleur, who was his intimate friend: but, when he entered the room, he stood motionless for some minutes, and then burst into tears. M. Le Pailleur was alarmed by his behaviour, and earnestly requested to be informed of the cause of his distress. "My tears do not indicate affliction," said M. Pascal: "they are the effects of joy. You know, sir," continued he, "the great care which I took to conceal all knowledge of geometry from my son, lest it should interfere with his other studies; yet, notwithstanding all my care, see what he has done!" He then explained to him how he had found his son employed; adding, "He has performed that which, in one sense, would justify me in saying, he has invented the mathematics." M. Le Pailleur, on hearing how young Pascal had been employed, was not less astonished than his father: he immediately advised him no longer to restrain a mind endowed with such extraordinary powers, but to provide him with proper books upon the subject.

Stephen Pascal, in compliance with the advice of his friend, gave Euclid's Elements to his son, to read at his hours of recreation. He comprehended them readily, without any assistance, and his progress in this science was so rapid that he was quickly qualified to become a member of a society which was composed of the best philosophers and mathematicians in Paris*. It was customary at this meeting for the members to present papers of their own composition, and also to examine such as were sent by their correspondents in foreign countries. Blaise Pascal conducted himself upon these occasions with uncommon ability:

* Stephen Pascal, who, as we have observed, was both an able mathematician and natural philosopher, was connected intimately with Father Mersenne, Roberval, Carcavi, Le Pailleur, &c. These learned men met from time to time at each other's houses, to discuss various subjects of natural science. From this little society the Royal Academy of Sciences originated, which was established by royal authority in 1666.

he displayed great acuteness in his remarks, and often pointed out errors in dissertations that had escaped the observation of the other members; which induced the gentlemen to pay great deference to his opinion in these sciences. He still continued to study the Latin language, according to the directions of his father, and only applied himself to geometry at his leisure hours: but as this science presented him with that exhibition of truth which he had pursued so ardently, his progress was uncommonly rapid and successful; so that, at the age of sixteen years, he composed a treatise on conic sections, which was considered as displaying an effort of mind so extraordinary, that impartial judges declared nothing superior to it in strength of reasoning had appeared since the days of Archimedes. But if the work itself was so admirable, the indifference to fame that Blaise Pascal discovered was not less worthy of attention. He was contented with the approbation of his friends, and suffered it to sink into oblivion.

In the year 1641, Stephen Pascal was appointed Intendant of Rouen; and he fulfilled the duties of this important office with a capacity and disinterestedness which procured him the approbation, both of the province and of the court. In the same year, he married his daughter, Gilberte, to M. Perier, who at that time held a public appointment in Normandy.

A vigorous and uninterrupted application to geometrical pursuits, at so early a period of life, had a very unfavourable effect upon the health of young Pascal. It appears, however, that this circumstance caused no interruption to his studies; since, at nineteen years of age, he contrived that admirable arithmetical machine which has been regarded as one of the most extraordinary inventions that was ever made public. By this instrument numerical calculations of every kind can be performed with the greatest certainty, even by those who are unacquainted with any one rule in arithmetic. It was two years before he brought it to a state of perfection, which is not to be ascribed, solely, to the difficulty he found in arranging and combining the several parts of the machinery, but to the unskilfulness of the workmen he was obliged to employ. Many attempts were afterwards made, to render this invention more commodious for common uses; and the celebrated Leibnitz, who gave much of his time to this investigation*, at length succeeded in perfecting a machine, more simple and more easy of application than that of Pascal. It is to be regretted, however, that all these inventions have been found, not only too bulky and too expensive, but likewise so easily put out of order, that they can never be adapted to general utility.

Soon after this period, natural philosophy presented to his curious, active, and inquiring mind, one of the most extraordinary phænomena in nature; and we are principally indebted to him for a correct explanation of it. He was about the age of twenty-three years, when he became acquainted with the Torricellian experiment, by which it was proved, that the cause of the ascent of water in fountains and pumps, and of mercury in the barometer, was the weight of the superincumbent atmosphere, and not nature's abhorrence of a vacuum. M. Pascal regarded this as an admirable theory; but not thinking that it had been sufficiently verified, he instituted a series of experiments, in order to establish the truth of this

* This was probably about the year 1672, when he accompanied the son of his patron, the Baron de Boinebourg, to Paris. He communicated his views upon this subject to the celebrated Colbert, and to the Royal Academy of Sciences; but it is not certain that the mechanical part of this invention was ever completed.

noble discovery. The various ingenious experiments which he contrived, and which were several times repeated with complete success, confirmed him entirely in the opinion of Torricelli, and conducted him to several important and useful consequences. He published a detail of these experiments in a little work, which was printed in 1647; it was entitled, "New Experiments in Relation to a Vacuum;" and he reduced this work afterwards into the form of two small tracts, which were only printed a year after his death, in 1663; the one on the Equilibrium of Liquids, and the other on the Weight of the Atmosphere.

We may remark, in the progress of this discovery, a signal example of the slow and successive advances of human knowledge. Galileo first proved that the air was heavy: Torricelli conjectured, that the suspension of water in pumps, and of mercury in the tube of the barometer, was to be ascribed to this cause; and Pascal completely demonstrated the truth of this conjecture.

M. Pascal left many other mathematical writings behind him, several of which according to all appearance are lost; but such as could be found have been collected and published in 1779, by M. Bossut, in the first complete edition of the works of Pascal.

The early period of life at which the sublime genius of Pascal unfolded itself, and the uncommon progress which he made in mathematical science, together with the discoveries which he announced in natural philosophy, have appeared to some too extraordinary to be credible. Certain persons, of some eminence in the literary world, have indeed denied, as fabulous and impossible, what has been related concerning his discovery of the mathematics; while others, in admitting the sincerity of the relation, have affected to perceive nothing extraordinary in it. But an unprejudiced inquirer may be soon convinced, that the fact is supported by the most indubitable testimonies; and if the ability and integrity of those who have transmitted the particular facts be admitted, no reasonable person can refuse to acknowledge, that such an effort of genius, in a boy twelve years of age, much surpasses the capacity of children in general. It has been likewise insinuated, that in composing his treatise on conic sections he was greatly assisted by his father, or that he was indebted to Desargues for the greater part of it, who had previously published a work on the same subject. But these opinions, although first suggested by M. Des Cartes, and afterwards propagated by Father Mersenne, are not founded on any satisfactory evidence. The transcendent talents of Pascal required no aid from plagiarism and falsehood, to extend their reputation; and the purity of the moral character of Stephen Pascal will not allow us to suppose for a moment, that he could be a partner and abettor in so dishonourable a transaction. M. Des Cartes was desirous of appropriating to himself the merit of being the first inventor of those experiments, which were made by Pascal to determine the weight of the air, and to discard the old opinion of Nature's horror of a vacuum*. But whatever suggestions Pascal may have received from Des Cartes, it is certain, that this philosopher had never made any experiments on the subject; nor indeed was it conformable to his usual method to engage in the la-

* The following judicious remarks of M. Pascal seem worthy of being preserved:—"I conceive that we ought not to depart lightly from the maxims which have been transmitted to us by the sages of antiquity: but if they should be controverted by indubitable and invincible proofs of their invalidity, it would evince an extreme weakness of understanding to make the least scruple of abandoning them."

bour of making experiments, in his elaborate attempts to improve the state of natural philosophy. He was a profound and subtile theorist, a refined and elaborate constructer of systems, who undertook to explain the several phænomena of the mundane system, by the sublime excursions of his own bold and productive imagination, instead of proceeding in the way of actual experiment, and correct observation of the order and method of nature in the execution of her various operations. The consequence of this dereliction of the only true mode of ascertaining the laws, and detecting the properties of material beings, and substituting excogitation in the place of learned experience, is an almost total neglect of his laborious speculations, and an utter disregard of his assumptions and authority.

The many uncommon circumstances which distinguished the early period of the life of M. Pascal have given occasion to much discussion, and to some incredulity: but whoever will take an ample survey of the history of man will observe, that similar appearances in the lives of extraordinary men have not been very unfrequent. That which may appear improbable is not always untrue, and where we possess competent evidence of the reality of a narration, that narrow scepticism, which has no better foundation than prepossesion, or prejudice, or conceit, is unworthy of attention, as it tends to invalidate all historical evidence. The great Lord Bacon, that ornament of English philosophy, not only understood but criticised the writings of Aristotle, at fifteen years of age; and conceived, at this early period, the bold and comprehensive design of emancipating true learning from the fetters of the Aristolian logic. Father Maignan became an able mathematician, at the age of eighteen years, without any instructor, and was the rival and the envy of the celebrated Kircher. Something little less extraordinary is recorded of our Sir Isaac Newton. Philip Melancthon was an elegant poet at twelve years of age; and his knowledge of ancient literature and of polite learning induced the learned Reuchlinus to change his name from Schwartzerdt into that of Melancthon. Picus of Mirandula was a prodigy of learning, even in his infancy; and the celebrated Bishop Usher and the learned Hugo Grotius were not less eminent for their early attainments in literature. M. Fontenelle composed a Latin poem at thirteen years of age, on the immaculate conception, which gained a public prize at Rouen. Clairaut was only fifteen years old when he published a treatise on quadratures, that obtained the praise of the French Academy, and astonished while it instructed the mathematical world. The celebrated M. Petit, the elder, was seen at seven years of age to ascend the professional chair, and deliver lectures on anatomy to a crowded assembly; where the accuracy of his knowledge and the perspicuity of his demonstrations constrained his auditors to forget the childhood of their preceptor. To enlarge the present list of early pregnancy of wit and youthful fertility of intellect, would be as easy as it is superfluous. Even nearer our own times many splendid instances of early maturity of genius could be adduced, of which it may be sufficient merely to advert to the youthful productions of Cowley and Pope; the vast acquirements of Henderson, while yet a mere boy, in almost every department of literature; and the first emanations of the mighty mind of Samuel Johnson.

In exhibiting before the reader the early developement of superior talents in young Pascal, and the uncommon attainments at which he had arrived before the period of complete manhood, the design is less to excite wonder and to gratify curiosity, than to stimulate the youthful mind to the pursuit of

excellence. That Pascal was endowed with an original and transcendent genius, and possessed a mental constitution greatly surpassing that of the bulk of mankind, presents no argument favourable to intellectual cowardice and heartless despondency in those who are desirous of making literary acquisitions. The mind of Pascal was, indeed, vigorous and acute; yet he was not the less active, diligent, and patiently laborious, in scientific investigations, and the pursuits of literature. Without these qualifications, his most splendid talents would have been rather dazzling than luminous; more fitted to create admiration than to command respect; better calculated to excite elation in himself, and envy in others, than to enrich the world by their abundant fertility. Nothing is more common, in apologies for the neglect of study, and excuses for a shameful defect of useful knowledge, than pretences founded upon the parsimony of nature in the distribution of suitable talents. When the ignorant and torpid are roused to exertion, by adducing the shining examples recorded in former times, or exhibited in the present day, they disguise their supineness under the plea of incapacity, and their tasteless indifference under that of incompetence. Nothing is so easy to indolence, and a reluctance to intellectual exercises, whether arising from this or from still more culpable depravity, as to shelter themselves under the pretence of the inutility of labour, and the fruitlessness of individual exertion. To the attainment of true excellence, patient and steady and persevering efforts are indispensably required; but the seductions of sloth will magnify the arduous task which diligence certainly accomplishes, and intellectual pusillanimity will represent the achievements of successful energy as unprofitable or unnecessary. It is not assumed, that every mind is competent to make the same rapid progress in mathematical learning, as Pascal or Newton; to enrich their minds with the various stores of literature, like Picus of Mirandula or Hugo Grotius; or to equal Milton or Pope in sublimity of thought, in majesty of diction, in splendour of imagery, [illegible] harmony of numbers. But the measure of intelligence, which will be adequate to preserve from [illegible]cant stupidity and oppressive [illegible]ness; that which will qualify [illegible] rational society, and animate [illegible] social circle with instructive [illegible]vations and agreeable conve[illegible] within the compass of all, w[illegible] not the victims of sloth or [illegible]cility, or who have not sacr[illegible] the pure gratification of intellection on the gross and sordid altar of corporeal indulgences.

(To be continued.)

To the Editor of the Christian Observer.

THE enclosed paper, on a most important and interesting subject, I lately found in an old MS. in my possession, written about the year 1766. Should you think it worthy of insertion in your pages, it is at your service.

I am, &c.

Φιλος.

"What are we to understand by the witness of the Spirit, mentioned in Rom. viii. 16.?

"*Ans.* This witness is often referred to, and especially by those who contend for, and profess to have an assurance of, faith; and this too with great propriety, if the text be well understood; for without this witness of the Spirit, I apprehend, none can know that they are the sons of God. But the witness being infallible, his testimony may safely be depended upon, and to whomsoever he bears witness, if the witness of God, which is greater than that of men, is fully received and firmly believed, there will, there must, be an assurance of this endearing relation. Yet I am con-

fident, that what many call the witness of the Spirit, is very far from being that which the Apostle here designs. Therefore, in answer to this question, I would observe,

"1. That by this witness, we are not to understand that work of the Spirit which he works in the hearts of all the children of God.—The *work* of the Spirit and the *witness* of the Spirit are not the same thing; though the former takes place in the same person to whom the latter is given, as they are not indeed to be separated. The one cannot be where the other is not; and both the one and the other may be, where neither are properly regarded, and where, therefore, the comfort arising from them is not enjoyed; yet they ought nevertheless to be carefully distinguished.

"2. Nor does this intend those inward illuminations, or those enlarging and comforting influences of the Spirit, which true Christians often enjoy: the *comforting* and the *witnessing* of the Spirit are not the same.—He is not, indeed, a Comforter in any to whom he bears not his witness: but he doth not act always as a Comforter in those who are children of God, though he always bears witness to them. Some seem to speak of the witness of the Spirit, as if it was some transient act upon the mind; and the reason is, because they take *that* to be the witness which is no such thing; namely, those peculiar influences which create joy and comfort; and because they sometimes have these and at other times they have them not, therefore they think it is but at some seasons that the Spirit bears his witness. But this witness is quite distinct from those joys; and therefore a child of God, at the very same time he wants such comforts, may have the witness of the Spirit, that he has God for his Father.

"3. Much less do I think that this witness of the Spirit intends any voice, or any impulse, or testimony in the heart, which, without any regard to the work of Divine grace in our souls, assures us, that we are the children of God.—So long as there is (and there ever will be) a consistency between what the Spirit of God has said in *his word* and what he does in the soul, it is impossible that he should bear such a witness to any man as can satisfy him that he is an heir of salvation, without an eye to the work of sanctification within him. While the holy Scripture testifies, that he who loves not, knows not God; that he who hates his brother abides in death, &c.; I can give credit to no voice, or testimony within, which would persuade me that I have passed from death unto life, which does not also assure me that I love God, &c. I say, I can credit no such voice, without disregarding the testimony of the Spirit in the sacred word. How is it possible, that any man can believe the truth of both; *the word of God*, which affirms that I am not a child of his, if I do not sustain a certain character,—and the pretended *witness within*, which assures me, I am a child of God, though I do not bear the character specified in his word?

"4. I am equally far from thinking that the suggestion of any promise of Scripture to the mind is this witness of the Spirit.—I have no doubt but the Spirit of God often brings the Scripture to the remembrance of his children for their comfort and support, as well as for their reproof, correction, &c. but that is not here intended. And besides, Satan, we are sure, can suggest Scripture as well as other things to the mind, when it suits his designs so to do. I apprehend, therefore, we ought to pay no regard to such suggestions of Scripture without examining into their suitableness to our case, the nature of the impressions they make, and the effects which follow.

"5. By the witness here spoken

of, I apprehend, is intended the testimony of the Spirit in the word of grace, in which he plainly and fully declares, that all such, and only such, as are described in the preceding verses of this chapter, are the children of God.—I know no voice, witness, or testimony of the Spirit, but what we have in the sacred volume. It is there he gives his evidence in this important affair; and declares who are and who are not the children of God. And whoever looks for, or boasts of, any other witness of the Spirit than that which has been given in the Gospel Revelation, it is from an enthusiastical imagination. Those whom the Holy Ghost declares in the word of God to be the sons of God, are so; and whom he there points out as not bearing this relation to God, let them pretend to what inward witness they will, shall not be owned and treated by him as children. Now this witness is given in favour of all who have experienced the sanctifying work of the Spirit in their hearts. What he says unto one real believer he says unto all: 'That they are the sons of God.' And although all true Christians have not the same assurance, yet they have the same ground and foundation for assurance; that is, the work and witness of the Spirit of God. And indeed, they either must have this foundation or none at all;—for, take away the testimony of the Spirit in the word of truth, and the work of Divine grace in the heart, or even separate these, and you take away all the ground that any have, not only for their assurance, but for any degree of faith and hope. The reason why some true Christians have the assurance of hope or faith, and some have not; or, in other words, why some of them fully believe that they are the sons of God, and others are harassed with doubts and fears on this point; is not because some have the witness of the Spirit, and others have not (as is generally imagined), but because the former more clearly discern, and more fully receive the witness than the latter do. Their doubts concerning their relation to God do not arise because there is no witness to them that this relation subsists, or from any darkness or deficiency in the evidence the Spirit gives; for then such doubts would be reasonable and justifiable: but their doubts arise from the darkness and confusion of their minds, by reason of which they do not clearly see, and properly receive, the witness or evidence of their acceptance given by the Spirit of God. Nor, indeed, can they, until he, by his illuminating influences, chase away their darkness and confusion; so that they can clearly see, and firmly believe what the Spirit has wrought in them by his grace, and what he says to them in his word; and this constitutes their assurance. I am verily persuaded, that the reason why some real Christians speak so confusedly of the witness of the Spirit, is, because they take that illumination, whereby they come to see and receive his witness, for the witness itself; and so conclude that the Spirit did not witness before, because they did not perceive it till now. But to call this illumination the witness, is as improper as it would be to affirm that the wisdom of a judge or jury in a Court, whereby they discern or receive the full and clear evidence there given, is that evidence itself. And on the other hand, to say that, while the mind of a Christian is confused and full of fear, in reference to his being a child of God, therefore the Spirit doth not yet bear witness that he is so, is just as reasonable as if we should affirm, that because in a court, where full and clear evidence has been given, some, through the darkness of their understandings, do not perceive its force, or do not believe it, therefore no such evidence was produced."

FAMILY SERMONS. No. LXXVIII.

Rom. xiii. 10. *Love is the fulfilling of the law.*

TRUE religion is founded on the purest and liveliest, the most pleasing and most powerful, affection of the mind. Its leading principle is love: "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength: thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The whole system of our duties depends upon them. The feeling which they imply needs only to be brought to act in the various relations of men to God and to each other, in order to produce, in every possible case, that entire obedience which the Divine law requires. It is true, indeed, that our heavenly Father brings the force of many feelings to bear upon our best interests, and prompts us to seek his favour and to do his will by a great variety of motives.—On some he works by disappointment and suffering. Finding none of the comfort or enjoyment they expected in earthly things, they are led to seek their chief happiness in him.—Others are influenced by their fears. "The terrors of the Lord persuade them." They cannot proceed in a course of sin, without apprehensions which spoil their pleasure. The dread of threatened vengeance allows them no peace in such a state.—Others approach God rather with the hope of reward; not that "pure" and "blessed" hope which dwells only in the bosom of the believer, but something of a more selfish and less enlightened kind, built on a persuasion of the power of God to bless, and a natural desire to be interested in his blessings, to be prospered in their designs and supported under their troubles, to be blest in their basket and in their store, in their friends and families, with length of days and honour, with a hope in death and happiness beyond it. It is thus that many begin to feel after their God, who are led at length to find him. And such feelings, though not those of a mind already regenerate, are neither to be wholly condemned, nor discouraged. The word of God gives encouragement to all who are truly turning to him, whatever may have been the motive which first influenced them. If a heart be but broken in penitence, it signifies little how the first impressions were produced; or, if a habit of grateful obedience be formed, what considerations first led to it. If the fruit be good, the tree has been made good. A divine principle has been grafted, and the bearing is of grace, though the original stock were nature. Nevertheless, it is still true, that the genuine principle of Christ's religion is *Love*, and those who have not felt this are only as yet in the avenues of that holy temple, in which those who enter serve him with gratitude and delight. A Christian is one who has obtained the hope of salvation through Christ, and loves God as the Author of it. His understanding being enlightened to see what is good, and his heart renewed to love it, he loves God as the Pattern and the Source of all goodness. He is inspired with the love of God, by the direct agency of the Spirit of God. And although, in our present state, other motives may not be excluded; though our corruptions may be kept in check by sorrows and fears; though disappointments may be ordered to wean us from the world, and affliction to quicken our abhorrence of sin, yet as we grow in grace the principle of love will prevail in our hearts. We shall abstain from sin, and persevere in duty, more from gratitude and less from selfish feelings. Every other sentiment will be mixed with that of sweet affection. Our fear will be less a dread of punishment, and more a fear to offend. Our hope will warm our hearts more towards the God of hope. The faith of the Gospel works by

love: it moves the soul by this engine. The more we believe the Gospel, and the more we appropriate the blessings which it reveals, the more will it warm our bosom; the more will it kindle our desire to serve God and our delight in his service.

"Love is the fulfilling of the Law." St. Paul speaks here of the love of the brethren, and of the law as it concerns them only. But it is true in a larger sense, as applied to all prohibitions and duties relating either to God or man. It can therefore be neither unsafe nor improper to take that sense. In this light, then, it will now be viewed as an universal principle of obedience.

1. There is no other principle so *comprehensive* as this.—It reaches to every action, and to every disposition of the heart. Fear acts chiefly as a restraint. It has checked many in a career of wickedness, and brought a few perhaps to the scrupulous observance of some precepts. In all things which are thought necessary to avert vengeance, it has often a strong influence, and its effect may even seem greater for a time than that which better principles produce. But it never yet brought a man with his whole heart into the service of Christ; nor does it lead to any thing from which we think we may with safety be excused. It neither sets the affections on things above, nor kindles any zeal in the cause of the Redeemer. We may be living under the strongest influence of fear without one feeling of thankfulness, or one note of praise. The dread of God's anger will not make us cheerfully submissive to his will, nor cherish the gentler graces which he requires from us to mankind.

Look also at the hope of reward as a principle of duty. Though in the regenerate mind, when joined with a strong sense of the value of the reward, with lively faith in the promise which secures it, and a heart athirst for its enjoyment, this hope is a noble and powerful motive: yet in other cases it partakes of that weakness we so generally feel, from the influence of things present. Its effect is lessened by distrust and distance, and by that want of love to the object, and of eager desire to possess it, on which the influence of what is future chiefly depends. Without the love of God, therefore, the impression of present things will prevail. Hope will be cherished at as small a cost as possible. The decencies of life, and the formalities of religion, and a few of the more obvious duties of charity, will be all which this motive will produce.—The great defect of these principles is, that they never reach beyond ourselves. And though our best interests do indeed fall in with our Christian duties, yet without the love of God we cannot feel this, and therefore lower interests will sway us. In short, when the love of God is wanting, our obedience must be defective.

Now the principle of love has no such deficiency. There is no part of Christian duty which it does not embrace. If we love God, we shall do what he requires because it is his commandment. The consideration which weighs with us extends to every thing enjoined in his name. It is the will of him whom we love and have so much reason to love; in whom we live and move;—of him who loved us when rebels to his authority, and even then redeemed us by the sacrifice of his Son; who sends his Spirit to touch our hearts lest we should refuse this salvation; who receives the penitent as his children, assures them of his favour, lends a gracious ear to their supplications, bears with their infirmities, again and again forgives their sins, supports them in temptation by his grace, and in trouble by the manifestations of his love, cheers them through life with the hope of glory, and will certainly bring them to himself in heaven.

Under the influence of these feelings, our desire will be to please him; our only question, what does he require. All that he forbids is sin, and we hate it as the enemy of our Friend. Does it shew itself in us? We shall grieve for it as a calamity, and use means to root it out as an offence. Does it flourish in the world? We shall oppose it where in all its shapes, and under every disguise. Whatever he commands will be our choice as well as our duty. Is it labour? We refuse it not. Is it to use our time, our talents, our wealth, our influence in his service? We willingly comply. Is it the sacrifice of natural feeling? We do not hesitate. Is it actual suffering for his sake? We shall not decline even *that*. No exception can be taken. Our principle embraces all. As long as love is the motive, obedience must be the aim.

But it deserves especially to be noticed, that love has its greatest power where other principles have least; for instance, in the higher kinds of spiritual duty. What other feeling of the heart can detach it from worldly things and bear it up in holy contemplation to the Father of our spirits above? What else can create that thirst for him, that longing for the light of his countenance, which no earthly joy can satisfy? Fear averts the eye from God. The mere expectation of reward may produce occasional prayer: but love alone can make us delight to converse with him, to hear him speak to us in his word and providence, and to catch the softest whispers of his Spirit. This alone excites earnest desires of his presence, and is grieved by the "hiding of his countenance." This lives in a sense of his favour, enjoys nothing like him, and desires nothing so much as to be united to him for ever. Nor are these feelings peculiar to the advanced stages of the Christian life. They exist in a measure from the beginning. The love of God is shewn by delight in his word, by communion with him in his ordinances, by holy affections in prayer, by the enjoyment of his visitations, by the sense of loss and desertion when he withdraws, even more decidedly than by a change of outward conduct. The difference between Christians and other men is greater, much greater, in retirement than in the world. Devotion is the first and strongest effect of love to God. It is, therefore, in the purer air of the sanctuary, under the influence of quickening grace, in the reviving presence of God who has loved, and the Redeemer who has bought us with his blood, that the sacred flame burns brightest; while it grows dim in the atmosphere of the world, and seems sometimes to have expired amidst the damps of passion and temptation which come upon us in our common duties.

If we trace this principle of love, as it respects *man*, we shall find it equally comprehensive. I say *this* principle; for there is no true love of man unconnected with the love of God, nor any which does not originate there. The feeling which takes the name of benevolence is too fickle in its nature, too narrow in its range, too easily checked and extinguished, to fulfil, in any due degree, the duties with which God charges us towards each other. To do this we must love each other for his sake, after his pattern, and by extending to them the love we bear to himself. Then it becomes Christian charity, and is equal to every precept. It worketh no ill to our neighbour; it thinketh none. It suffereth long and is kind. In no case doth it behave itself unseemly. It loves our enemies, blesses those who curse, and prays for them that abuse and persecute. It forgives even as we have been forgiven. It gives as has been given to us. In a word, it tends to make us perfect as our Father which is in heaven is perfect. It furnishes unto all good works. It is a principle broad enough for

the whole range of our duty; and, to be improving in every grace of the Gospel, we need only be growing perfect in love.

2. This principle is more *direct*, as well as more comprehensive than any other.—Motives of interest for performing our duty are generally indirect. The duty is not the chief object of the mind, but only secondary. We aim at it only for the sake of something else. Of course, we shall be more apt to hesitate about it, than if it were our single aim. Now love is direct and decisive in its movements. Consider how the love of sin acts. It leads men into crimes, and keeps them in a course of sin, against reason, conscience, and interest, against all considerations of prudence or peril; not because these arguments are weak, but because the sinner acts directly by the impulse of feeling, rather than slowly on calculation. In the same way, suppose the love of God the reigning affection of the heart, and we shall be led as directly to obedience as the wicked to their crimes. There will then be little need to strengthen our resolution by calculating the advantage of a godly life; to be setting future pains against present pleasures, and recompence hereafter against self-denial here. Duty will have become choice; obedience will be inclination. The temptations of the world may be strong to flesh and sense; but with those who have a prevailing love of God they can have little power. And hence comes that enviable calm, that unruffled peace of mind, which eminent Christians are sometimes seen to enjoy. "Great peace have they that love thy law, and nothing shall offend them." Temptations at which they once stumbled have lost much of their power. Their faith, working by this love, is overcoming the world, and they have even now an earnest of the victory. The temper of their soul accords with the Divine commandments. There may be still the stirrings of the carnal mind, and the allurements of the world may still surround them, but these will become less and less able to disturb their peace.

This subject will admit of a familiar illustration.—Look at the metropolis of a great kingdom, and observe how very different a sphere it is to men of different dispositions and pursuits. Each follows his own object, and keeps clear of all that might prevent his attaining it. He may look round upon other things, and give them some share of his attention, but without much hindrance to his own affairs. Just so would it be with Christians who should love God supremely. They would have one ruling desire in their bosoms, which would direct them, amidst every variety of solicitation, to one great point. A thousand things are forced upon their notice, which, without the prevailing love of God, they might be apt enough to follow; but being engrossed by their own object, they would have neither leisure nor desire for other things. The world to them would be a field for their Master's service, in which they would look for occasions of glorifying God, of checking sin, of promoting holiness, of expressing their love to him by offices of kindness to his friends and servants, of recommending his Gospel in the world, of being a pattern in whatever is excellent; in a word, of letting their light so shine before men, that men seeing their good works, may glorify their Father who is in heaven. Here then we see the value of love as a principle of duty. It does its work directly and effectually too.

3. Love is also a *generous* principle.—It grudges nothing. It gives an enlargement of heart, an active cheerfulness, a devoted zeal in duty, which can proceed from no other. It does not shape its obedience by the strict letter of the law. It does not look upon the commands of God as an irksome

service, which cannot conveniently be declined. Far from being disposed, were that permitted, to do for him, it keeps the claims of ...d in Christ, and the nothingness ...l the return we can make for ...s mercies, continually and strongly in view. The reflections it exeites ...e of this kind: "Can I exert ...yself too much against the sins ...h which my Lord was crucified? ...n I resign too much for him, ...o resigned his life for me? Can ...labour too constantly, or suffer ...o severely, for his sake by whose ...bours and sufferings I myself am ...ved? Can I be too like Christ? ...n I honour him more than he ...serves, or pay him more than I ...ve? How small, at least, will be the proportion between his benefits and my returns?" And it is clear that such feelings will tend to animate us in his service. While they are very strong, nothing will seem too much to be done; nothing too painful to be endured; nothing unimportant which he has commanded; nothing great which he calls us to resign. Why is meditation on a suffering Saviour so necessary to the Christian, in a course of active life? Why are we sent so frequently to that object, to prepare for any pressing difficulty, any heavy loss, any severe conflict, any fiery trial which may lie before us in the world? Or why is it that those believers who have stood firmest and suffered least in his cause, have derived their chief support and strength from such contemplations? It is precisely because they excite these sentiments, and inspire these feelings; kindling that zeal which accomplishes every duty, and overcomes every difficulty, and making us diligent and active, willing to spend and be spent in the service of Christ.

4. But love is, moreover, a *delightful* principle.—It is pleasant to exert ourselves for an earthly friend, still more for a benefactor whom we love. If to these claims we add those of natural affection, if it be one near and dear for whom our exertions are made, still stronger and warmer feelings are gratified; and we increase our pleasure as we multiply these bonds of love. From the lips of a beloved object the argument "for my sake," has often a charm which cannot be resisted. Now the relation of God and Christ to the believer, and their claims upon him are represented by some of the dearest connections of life, and by every title of obligation known among men. If God is a friend, a benefactor, a parent, Christ is the elder brother, the espoused and husband of his church. "But what relation of men among themselves can express that of God to ransomed sinners, to those objects for whom Christ died, to the rebels whom he has restored to favour and treats as his children, to the souls which he sanctifies by his grace, which he cheers by the visitations of his love, which he is preparing for happiness and glory?" Those, therefore, who have themselves experienced all this, will be capable of a love for him and a delight in him with which no mortal affection can be compared. For what is the fondest hope, the dearest comfort of a Christian? Is it not that his sins are pardoned, and his heart sanctified? Is it not his free access to the Throne of Grace; the peace of God, which passeth understanding; his fellowship with the saints; his blessed hope of heaven? How delightful thus to abide in the love of God; drawing strength and life from the very bosom of consolation! How blest to feel that influence on earth by which the angels are inspired, and from the light of his countenance to kindle fresh zeal and alacrity for his service!

If love, then, as a principle of duty, be thus *direct*, thus *comprehensive*, thus *generous* in its nature, and *delightful* in its operation, we may understand why it is "the first and great commandment," and how it is "the fulfilling

of the law." But let us add a reflection or two on the subject.

1. Love, it has been said, is the true principle of a Christian.—What humiliation should we not feel, to think how little it has been ours! Among those who were first called Christians, we see it in full activity, constraining them to live no longer to themselves, but to him who died for them and rose again; we see it animating, supporting, comforting, exalting them; inspiring zeal to confess Christ; constancy to suffer for his sake, and charity like his own to pray for their murderers. Their love was stronger than death. Its effects astonished their enemies, and afford an interesting lesson to us, whose principles are too weak even for the ordinary calls of our profession. And in our own days we may observe the same love producing similar effects. There are those, even now, who can resign the world—nay, can go forth with their lives in their hand, to make known their Saviour's name among the heathen, and raise living temples to his honour where the seat of Satan has stood. With all in every age whose praise is in the churches of God, the same sentiment has prevailed. They have lived, indeed, looking for the blessed hope and the glorious appearing of their Saviour: but why? Because then they will see him whom their soul loveth. Their crown of glory itself would not content them, if they might not cast it with adoring gratitude at his feet. The chief joy they expect is the presence of their Saviour. Is it, then, *our* desire to be like them? Let us trim our lamps of holy love. Let that flame be kept brightly burning. "We love him," says St. John, "because he first loved us." Let us think, then, on his love;—let us strive to comprehend more and more of that love of Christ which passeth knowledge, that we may be filled with all the fulness of God; that his love and grace may fill our souls. Then should we abide and walk in love: we should be rich in its influence and strong in its power.

2. What has the believer, even in point of present happiness, when he does not cherish this affection?—Are we indeed regenerate by the Holy Spirit? We must wish to perceive symptoms of spiritual life. We must attempt to pray. We cannot be happy without trying to excite the sentiments and affections peculiar to the Christian. We must struggle against sin. We must use efforts to overcome the world, to stem that tide of evil which continually threatens to bear us away. And when the heart faints in these duties, when our efforts are languid, and our success small, and we seem to be rather going backward in religion, there is often much and deep distress, which, though we may never speak of it, is sufficient to embitter our life. In such a case, let us review our principles. Perhaps we have left our first love, and therefore can neither do our first works nor find any satisfaction in God. Perhaps the motive from which we act is no longer a sentiment of grateful affection to the Saviour, but an anxiety not to lose our hopes. We feel something of the value of redemption; but we have nearly lost sight of the Redeemer. Would we be happy, we must renew our love. Love is the happiness of the believer. Let us go to Calvary, and behold Him who bought us with his blood. The view would excite our love to him, and our attachment to his service, as well as a desire for its recompence. We should be happy in prayer, because it is communion with him;—in severer duties, as his injunctions; and even in sufferings, for his sake. Such a motive we shall find delightful as well as powerful. There will be pleasure and success in our exertions. Or if by surprise and the violence of temptation we should fall, the object of our love is also our Advocate with the Father, and the pro-

pitiation for our sins. For his intercession we may always apply with confidence. And then those comforts and that communion of the Spirit, which are always connected with the love of Christ, shall give us joy and peace in believing. May the Lord then direct our hearts into the love of God, and enable us to prove that we love him by fulfilling his laws, and by presenting ourselves a living sacrifice, holy and acceptable, through Jesus Christ. Amen.

To the Editor of the Christian Observer.

In the course of the last summer, you were pleased to insert a paper which I addressed to you, in vindication of Mr. Penn's publication of that year. His work had been controverted by another correspondent of yours upon the subject of the Scythian Genealogy; and, as it struck me, unreasonably. My paper was replied to by that correspondent, but in a mode which it was thought called for no further observations of mine at least—his answer amounting merely to this intimation, That Josephus was not to be believed, when he affirmed the Scythians to have been the descendants of Magog; but that *he* (the Inquirer) was, when he affirmed the contrary.

Will you allow me again to trouble you, very shortly, in justification of Mr. Penn's works on Prophecy? and which I trust you will be the rather disposed to do, as you have admitted, from several correspondents, declarations against that gentleman's expositions of Scripture. The principal variation between Mr. Penn and most other commentators arises from the doctrine of the Millennium: for, as to the period of the Christian dispensation, in which we are now living, he will be found not materially to differ from the chief of those learned and most deserving persons who, of late years, have thrown so much light upon the prophecies. He is particularly reconcileable with Mr. Hatley Frere, in this important point, That the last struggles of the great adversary's power will be limited to the duration of one individual life. Now with respect to that mysterious passage in the Apocalypse, from which alone the doctrine of a Millennium is derived (after much deliberation, and with every wish for conviction, if I can be proved to be wrong), I am almost entirely of Mr. Penn's opinion, that the commonly received notion of it is utterly erroneous. However, many wise and excellent persons undoubtedly interpret it thus:—For a period (they say) of a thousand years; or a thousand years, every day passing for a year; or for a very long time indefinitely, pure Christianity is to prevail throughout all the world: That the world is consequently to enjoy a comparative state of blessedness; to which state are to be applied all (or most) of the magnificent descriptions in Isaiah: That, nevertheless, this life is still to be, in some degree, a course of trial; so much so, that at the expiration of the Millennium, the Church of our Saviour is to be violently opposed, and even menaced with destruction by some confederacy formed through the influence of Satan, and predicted under the names of Gog and Magog. All this notion is rejected by Mr. Penn, without hesitation; and we may suppose (though he is not diffuse upon the subject) that writer adducing some such reasons as the following in support of his opinion:—The only passages in Scripture, from whence the idea of a Millennium can arise, are met with in Rev. xx. from verse 1 to 11; in which there is not one syllable about a state of blessedness on earth. Neither can a single verse in Isaiah be so tortured as to make it uphold the millennian system. Sublime and most exquisite

descriptions of our Lord's kingdom in glory there undoubtedly are in chapters xi., xxxv., xlix., lx., &c. &c.: all of which relate (as I humbly conceive) to the period when "the kingdoms of this world become the kingdoms of our Lord, and of his Christ; and he shall reign for *ever* and *ever!*" when "the fashion of this earth shall pass away, and every thing be made anew." Then, as to Gog and Magog, it is expressly said in Rev. xv., that St. John saw seven angels "ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας." Now if the evils of the vials are the last, there can be no more plagues upon the earth when they are accomplished, after either the lapse of a thousand years or any other length of time. It is, therefore, probable, that the Gog of St. John must be the same with the Gog of Ezekiel; and that his commotions either have taken place already, or will do so during the pouring out of the sixth or seventh vials; the only two, according to all the commentators, which remain to be exhausted. Mr. Penn says, that the prophecy was fulfilled in Napoleon's Russian expedition. Now, though I admire extremely his work upon Ezekiel, and think it has been decried without justice, or even consideration, one may still doubt the accuracy of his interpretation, for this reason:— In the application of the name of "Gog" to Bonaparte, Mr. Penn has shewn ingenuity; but (in my judgment) has, *as yet*, apparently failed. Moreover, according to the prophet, Gog himself ought to have been involved in the destruction of his army. Perhaps it may hereafter be discovered that the Russian armament was but a type of a more portentous confederacy, directed expressly against the visible designs of God, and conducted by the same leader, to whom at *that period* the prophetical appellation shall be confessedly applicable, and who will be cut off in the height of his prosperity and presumption.

The admirable intent of both Mr. Penn's works on prophecy is to prepare men's minds for that great and terrible day, which, if the signs of the times (distinctly foretold by our Lord) may be trusted to, is not far from us. To my surprise, I have heard a sermon preached by a gentleman of zeal, powers, and reputation, objecting to this doctrine as *dangerous*. How so? Wherein can consist the danger of a Christian's expecting the coming of his Saviour from day to day? of its occupying all his thoughts? of its influencing (which it may certainly do, without deranging them) his whole business, life, and conversation? Surely he is not likely to become the worse member of society for it, or to be the less prepared for the event of his own death.

I cannot, however, in candour, conclude without acknowledging the merit of a short paper in one of your late Numbers, upon this very subject; and which, there is ground for thinking, has made a considerable impression. I allude to the observations upon Luke xxi. 32.; for, as it strikes me, the words, "ἡ γενεὰ αὕτη" may surely be rendered "*that same* generation." The discovery is simple, but momentous; and will much better explain that often-contested passage, than Bishop Horsley's notion of, "till all be fulfilled," meaning "till all *are in a course* of fulfilment," or "*begin* to be fulfilled."

Upon the whole, sir, every expositor of the present day seems to agree that we live in the last times; that we are either near to what is called the Millennium, or to such a change as it hath not entered into the heart of man to conceive. The former doctrine is generally preferred; because the day of judgment, like the sun, cannot be looked at steadily. But

there are also reasons for the latter, which many Christians will not be disposed to pass over. Let us "watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

M. J. A.

MISCELLANEOUS.

To the Editor of the Christian Observer.

HAVING read the letters of "T," "A Friend to the Old Society," and "X," on the safeguards of the Society for promoting Christian Knowledge, it appeared to me that the readiest way of determining the question would be to examine the publications of the Society, in order to see whether they have fallen into any of the errors T. and X. consider them liable to. If they have *not*, it seems fair to conclude, that T.'s objection ought not to deter him any longer from becoming one of its members. If they *have*, T. will, of course, continue to withhold his support.

I leave it to those who have leisure for the task, to examine all the publications of the Society, to discover whether or not they have run into any errors. In the mean time, I enclose you an extract from the Encyclopædia Britannica, (under the article "Clarke, Dr. Samuel,") which seems very much to strengthen the remark made by T. on the *liability* of the Society to error.

"In 1718, Dr. Clarke made an alteration in the forms of Doxology in the singing Psalms, which produced no small noise and disturbance, and occasioned some pamphlets to be written. The alteration was this:—

"To God through Christ, his only Son,
"Immortal glory be, &c."

And,

"To God, through Christ, his Son, our Lord,
"All glory be therefore, &c."

"A considerable number of these select Psalms and Hymns having been dispersed by the Society for promoting Christian Knowledge, before the alteration of the doxologies was taken notice of, he was charged with the design of imposing on the Society; whereas, in truth, the edition of them had been prepared by him for the use of his own parish only, before the Society had thoughts of purchasing any of the copies; and as the usual forms of doxology are not established by any legal authority, ecclesiastical or civil, in this he had not offended."—*Encyc. Brit. Fourth Edit. Vol. VI. p.* 180.

I am, Sir, &c.

Q.

To the Editor of the Christian Observer.

WHEN I first solicited the insertion of a letter into your publication, my only aim was that of endeavouring to satisfy the scruples of your correspondent T. on a question which appeared to me capable of a very easy solution: and I shall be truly glad, if any of my remarks have served to remove from T.'s mind, the only doubt which seemed to remain with him, with respect to rendering his subscription and co-operation to the designs of the Society for promoting Christian Knowledge.

Since the appearance of my letter in your pages, however, a correspondent who signs himself X. has made some remarks in your Number for February, on my statements; and therefore I have to request of you to insert the follow-

ing, by way of reply. When I speak of the Society for promoting Christian Knowledge, as "co-operating with the Church of England;" X. asks, whether "this is not begging the question?" and whether he can be "sure that the tracts (circulated by that Society) do and will speak the language of the Church of England?" and "what real security" there is of their "invariably doing so." My answer to these questions is plainly, that a Tract Society consisting of members previously certified to be "well affected to the United Church of England and Ireland, as by law established," is calculated, as far as any Society can be, to insure a constant and invariable conformity in the tracts circulated, to the language and principles of the Church of England: and that the real security we possess for such conformity, consists in the Society's fundamental rules and regulations. Nor is this abstract conclusion at all shaken in my mind by the *practical* consequences which do *in effect* arise out of these regulations: and which, differing as I do from X.'s view of them, I proceed briefly to consider.

That no persons disaffected to the Church of England can be elected into the Society before us, may, I think, be reasonably inferred from the provisions (already sufficiently enlarged upon) of the certificate and the ballot. "Every thing will indeed depend eventually (as X. states) upon the electing committee:" but I would ask, is it at all likely that a committee, so constituted as this has been described to be, should elect a person notoriously disaffected to the Church of England, even could any member be found to commit so gross a breach of faith, as the *recommendation* of such a person; or again (to meet another view of the question suggested by X.), is it within the scope of probability that such a committee would reject a proposed member simply on account of his attachment to the Church of England, without any other objection? When X. states the electing committee to consist of "eight, ten, or twenty persons," he states, I conceive, what is by no means the fact, and what I imagine the records of the Society would at once disprove: but whether this be the case or not, if every member of the Society has the *power* of attending at the election of members; if want of *inclination* must rest with himself; and it is not in the nature of any voluntary society to act this one way or the other. The persons who attend the committee are by no means, I believe, generally resident in the neighbourhood of London. When I have attended them myself, (which, though living in the country, I always make a point of doing, if possible, when I am in London), I have more frequently than otherwise found a very considerable portion of the board to consist of clergymen from the country: and how much the interests of the Society are capable of being promoted by the attendance of country members, (whether lay or clerical), in the way of communicating local information, is too obvious to need pointing out. As to what X. says of "party feelings," unless he considers the Church of England itself as a "party," I can safely say for myself, that whenever I have been present at the deliberations of the Board, I have never witnessed the existence of any such. And in reply to the question, "whether there are not instances upon record of unexceptionable candidates having been rejected;" I have to say, that throughout the whole of the extensive discussion which has been excited respecting the nature and degree of support to be given to the Society before us, by members of the Established Church, I never remember to have heard of more than *one* such instance mentioned; and that instance, could it be ever so well established and

authenticated, in connection with X.'s argument, would not, I conceive, by any means militate against the wholesome *tendency*, and *generally beneficial effect*, of the ballot.

On the subject of the tracts admitted on the Society's list, much of my preceding reasoning also applies. Such admission can only take place with the general consent of the Board. If X. be a member of the Society now under notice, (which does not appear from any thing he has advanced), whether he lives "10, 50, or 100 miles from the scene of action;" whenever he comes within convenient reach of it, and can conveniently attend the committees; the regulations of the Society give him a power of doing so, and I presume it is very much the wish of the Society that he should. Farther security than this, I conceive, no society can furnish.

In theory, indeed, X. himself seems to admit the excellence of the provisions of the Society for promoting Christian Knowledge, both with respect to the admission of its members and the final adoption of its tracts; saying with regard to the former of these, that the ballot is "perhaps the best security that can be devised for a Society which circulates tracts;" and with regard to the latter, that "the manner of admitting books may be guarded by the best rules which human ingenuity can devise." But the question with him is, whether a society, constituted as the Society for promoting Christian Knowledge, "affords the same unequivocal security from abuse which is afforded by the very fundamental principle of the other societies that have been mentioned:" viz. the Bible, and Prayer-book and Homily Society? I have separated this question from the particular part of X.'s argument, with which it was connected, because, being an important one, I wished to consider it more minutely. And here my argument does not call on me to say any thing for or against the two new Societies; but simply to observe, with regard to the Old Society, that X.'s argument is levelled against all Tract Societies alike: whereas, I believe the expediency and benefit of such Societies is generally, if not universally, admitted. What X.'s own practice may be with regard to tracts, I cannot say; but as far as I have means of information, I can assert (and I believe the fact to be very extensively true), that the subscribers to the two new Societies do, in point of fact, circulate religious tracts, in addition to the Scriptures and the authorised formularies of our Church. And if they do, it is clear that they must obtain such tracts, either from the Old Society itself, or else from other sources certainly not *more guarded* with "securities," in connection with the Church of England. In truth, the question, as it affects all members of our Church who approve of and value tract societies, resolves itself simply into this:—either they must be *with* securities, or *without* them. If *with* securities, it seems difficult to imagine any better fitted for their purpose than those adopted by the Old Society, as X. himself appears to allow; if without securities, it is a self evident proposition, that the opinions of the Church of England are less protected than when securities are prescribed.

I have dwelt so much upon this fundamental article of X.'s inquiry, that I must not trespass longer upon your room, than to add a few words on the remainder of X.'s letter, which, however, involves matter for larger consideration. In arguing that the term "*opposition*," as applied to mark the differences of religious opinion between members of the Church of England, was "a stronger expression than I conceived fact and experience justified;" and that those differences consisted rather in *shades* of doctrine and sentiment, than in broad

lines of discordance; I expressed, I own, an opinion to which I am strongly attached; and one from which I shall recede, but with reluctance, whenever I am compelled by the irresistible force of fact to do so. At present, however, I am not at all driven from this opinion by X.'s statement, (which, though I have no knowledge or recollection of the fact, I *assume* to be correct,) of an individual member of the Old Society having "represented the bishops and clergy who support the British and Foreign Bible Society as enemies of the Church." What an individual may state in argument, on such a question as that of the Bible Society, cannot be looked upon as proof that there is an *opposition* and *fundamental difference* of opinion, between members of the Church of England, with regard to the *leading* doctrines of their common Church. How far subscription to the Bible Society and the sanction thereby given to the *mode* in which it effects its avowed object, is capable of being reconciled with the general principles of attachment to the welfare of the Church of England, is a question (certainly a solemn and momentous one) upon which there may be a difference of sentiment in the Church itself. But until this question can be ranked amongst the *fundamentals* and *essentials* of our religion, either as Christians or members of the Church of England, a discordance of sentiment respecting it cannot, I trust, negative the opinion, or destroy the hope, that there is amongst the members of our own Church no *opposition* of sentiment in the *fundamentals* of their religious creed.

I know not what inference X. wishes to draw from his being able to "select most excellent and unexceptionable tracts from the depository of the Dissenters," (a fact which I am by no means indisposed to believe); but when he says, "the selection of a few tracts (from the Old Society's list) proves nothing;" I must be permitted to say, that it proves, I trust, all I wished to prove: viz. that in the volumes of the Old Society, without going any farther, is to be found a complete manual of faith, practice, and devotion, both for general and particular purposes. I am certainly not aware, that the Society for promoting Christian Knowledge "gives countenance to any tracts of a hurtful tendency;" but on the other hand, I am clearly of opinion, (and I have already given the grounds of that conviction), that its "constitution *does* (as far as possible) preclude the admission of tracts, giving an erroneous view of the doctrines of the Church of England."

To the question proposed by X. respecting "alterations of sentiment" in some of the tracts circulated by the Society, from those expressed by the original authors of them, I am unable to make any reply: as I had never heard any thing respecting it, till I met with some remarks on the subject several months ago in the pages of your publication: nor have I heard any thing of it since, till X. mentioned it. The only alteration I remember as noticed in one of your former Numbers, was one in the "Directions for a devout Behaviour in the public Worship of God;" a tract to which no one's "name" has ever been affixed, I believe, either by the Society or otherwise: and this "alteration" appeared clearly to be one that the grammatical sense of the passage referred to, required.

I have now, I believe, gone over every part of X.'s letter, excepting the concluding paragraph: to which I beg to reply by submitting three plain questions, which comprize in few words every thing I have to say on X.'s view of the subject. First, Is it not desirable that a Tract Society should exist, connected with the Church of England? Secondly, If so, ought it not to be guarded with "securities?" And, thirdly,

If "securities" are necessary, what better ones can be devised than those already prescribed by the Society for promoting Christian Knowledge?

I am, &c.

A FRIEND TO THE OLD SOCIETY AND ITS SAFEGUARDS.

To the Editor of the Christian Observer.

If the following extract from a Journal written from Paris, by a friend, in the year 1802, should appear to you, sir, to possess sufficient interest to be placed in your miscellany, you are requested to accept it as a small tribute from one who trusts she derives edification from the perusal of your valuable work, and who, if encouraged, may appear before you again with more transcripts from the same pen, of which she confesses herself, from feelings of friendship, to be an incompetent judge.

Your frequent reader,

AMELIA.

Paris, Sept. 1802.

It is not easy to say how much I yesterday wished for every one I love, to share with me the interesting feelings which were awakened at the *séance*, at the Abbé Sicard's, for the instruction of the deaf and dumb. Nothing can be more gratifying to a feeling heart than to see so many unfortunate beings, to whom the advantages denied them by nature are restored by means of this sublime discovery. If I make use of the word nature, my dear friends, you will not, I trust, suspect me of looking only to second causes. The wonder-working hand of Providence is to be traced in the privations under which these interesting creatures labour, and in the extraordinary faculties with which he has endued others, and disposed them to use them for their relief.

There are great numbers, all cheerful, all conversing with each other, and several of superior abilities, who assist in shewing, by their manner of writing and explaining different things, that voice and hearing could hardly have given them more than they possess. One in particular, of the name of Massieu, is so very clever, that he has been of infinite use to the Abbé Sicard, by giving him several new ideas. His are often very original, which was proved to us by one he wrote yesterday. A large space of the wall on one side of the room is covered with black boards, and on them they write what they are desired to communicate to those who cannot understand their signs. A question put to Massieu was, "Qu'est ce que Dieu?" His answer was long and beautiful; and after naming all the attributes of God, he made mention of several less sublime qualities, which shewed the originality of his ideas, and amongst others called him "l'Horloger de la nature." Seeing we took notice of this expression, he wrote, "Oui; Dieu est l'Horloger naturel, et l'homme l'horloger artificiel." Another question was, "Qu'est ce que le tems?" To which some one objected, and desired it might be "Comment connoissons nous le tems?" To which they hoped he would answer as Plato did, "Par les astres:" but he gave a much longer, though a very ingenious, definition. The Abbé Sicard then said, if we would have patience, he would, by several questions, bring him at last to give that answer. He spoke of the yearly, monthly, and diurnal divisions of time: to which Massieu answered, They were measured by the sun, the moon, and the earth; and seeing the Abbé *un peu impatiente*, his fine countenance expressed so much regret at not pleasing him, it quite went to one's heart. At last, on being told he must say *that* in *one word*, he wrote "les astres:" and seeing he had done right, it changed to the strongest expression of delight; and with great eagerness he wrote, "Je l'ai pensé; mais je ne croyois pas que la

terre fut un astre."—You never saw so interesting a creature. I staid there all the morning, and can scarcely remember to have been more affected in my life; not even the first time I saw the Abbé de l'Epée—because there were only young children, but this Massieu in particular, and several other young men and women, made it touching beyond expression.

We are now in "les jours complementaires;" that is, five *odd* days at the end of the year. Perhaps you all think Thursday next is the 24th of September, but I beg to assure you it is new-years'-day. During these five days there are fêtes at all the public places, fire works, &c. &c. And in the Cours du Louvre all the tradespeople who choose to exhibit their goods are permitted to do so. This used formerly, *really* on *new years' day*, to take place in the apartments of the palace. "Liberté et egalité" are *written* in large letters on the Palais du Louvre, on the Palais Bourbon; in short, on every thing; but I see them in no other shape.

I hope to give you more of Massieu in my next.

Wednesday, 23d September, we had a most interesting dinner with the Abbé Sicard, and Massieu his wonderful eléve; and he treated us with what, at a public séance, can never be done—a real lesson to Massieu, by opening to him a new idea. We asked him, "Qu'est ce que l'ambition?" His only idea of it was, "Un desir fort et louable d'atteindre un objet quelconque par le travail et la perseverance." It was interesting, to the greatest degree, to see him comprehend by degrees the possible motives and effects of ambition, by the questions the Abbé Sicard put to him; for it is always by his own answers to them that he is brought to the perfect understanding of a thing; and though he began by the simple idea that ambition was a laudable passion, he finished, by being convinced and writing upon his "planche noire" (which was brought there) "that it was good or bad according to the object and the means made use of to attain it."—This fine young man has been 16 years with the Abbé, and is most strongly attached to him. In the time of terror, the former was torn away from him and his other eléves, and shut up. Massieu then passed his life in going backwards and forwards ten times in the day from the door of his prison to the assembly, writing memoirs, petitions, &c. forcing his way in, writing at the bar of the assembly, on the crown of his hat, the most touching sentences, and so perseveringly, that he forced them to consent to his being admitted to his friend. Several persons, who were eye-witnesses of it, have told me (and I can easily believe it) that a more affecting scene cannot be imagined. His definition of the Revolution was "que c'etoit un arbre dont les racines etoient en haut et les branches en bas."—He has learnt English only three months, and writes it surprisingly. He enjoyed very much conversing with my little Serafilia, took great notice of her, and would kiss her at parting. So fine, so expressive a countenance I never remember to have seen.

MERAMIA.*

For the Christian Observer.

ON PERSEVERANCE.

THE minds of ordinary men are in a state of continual vacillation between the desire of those objects which appear to them most calcu-

* Our readers will be gratified to learn that both the Abbé Sicard and Massieu are now in this country. The Abbé has begun a course of lectures on the wonderful art by which he has succeeded in making the deaf to hear and the dumb to speak; in the course of which, Massieu and two others of his pupils have a most important part assigned them, namely, that of illustrating all the Abbé's positions.

lated to confer happiness, and the natural weakness and indolence which prevent the exertions necessary to gratify their wishes. And as their minds are constituted, so are their lives past. Purposes are formed, and endeavours entered upon with the zeal and the hope natural to persons who look only to the prosperous issue of things, without counting the cost of the attainment. But when difficulties arise protracting the period of exertion, and temptations intervene offering more immediate objects of enjoyment, the resolution fails, and the original purpose is abandoned in favour of some pursuit more apparently promising, but which, in its turn, is forsaken in the same manner, upon experience of the same difficulties. That this statement is true, is proved from the uniform observation of all moral philosophers, concerning the resistless force of perseverance in the pursuits of men. For if all men, or even the majority of them, possessed this quality in an eminent degree, it is obvious that it could never be thought to lead any particular possessor of it to (what may be called, *humanly speaking*) the *certain attainment* of the object of his pursuit. Many other rivals would compete with an *equal* probability of success, which would then depend upon some other circumstances. But since, from the weakness of human nature, the possession of this quality in an eminent degree is a rare and singular endowment, it scarcely ever fails to ensure the victory in any common object of human pursuit. Of the instances in which the history of mankind fortifies this truth, as far as it is connected with worldly objects, the most prominent is that of Cæsar, who simply, by having always present in his mind the maxim, that "nothing *was done* while any thing remained *to be* done," attained to a point of human glory which numberless votaries of ambition, possessing talents equal with Cæsar, have striven in vain to reach. Every great design then, we may conclude, in the words of one of our great moralists, "must be formed and executed by calm intrepidity, and requires not only courage which danger cannot turn aside, but constancy which fatigues cannot weary, and contrivance which impediments cannot exhaust."—But all this involves serious sacrifices of private comfort, great self-denial, and a constant resistance to our natural indolence, and *therefore* it is so seldom found. For the ordinary objects of ambition are so distant in prospect, so doubtful in their results, so contingent as to their attainment, that even a sober and temperate view of the whole case may well render it doubtful if the pain of the pursuit be not far greater than the probable reward which awaits its success. It is therefore of the utmost consequence, that we propose to ourselves for the exercise of perseverance, objects *certain of attainment, and which will more than repay* the necessary sacrifices, if such objects are to be found. And that *they may be found*, no rational man, especially no Christian, can for one moment hesitate to admit. Even Epictetus, a heathen moralist and philosopher, (but, indeed, one of the first among them, approaching more nearly than most of them to the purity of Christian morals), even he has pointed out *wisdom* and *virtue* as alone worthy of the persevering pursuit of a rational creature. The picture he draws in the following passage, of the attacks which must be opposed by firm perseverance, with the consequences of success, has the stamp of truth, and is a fair representation of the impediments which exist at the present moment.

"If," says he, "you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against all the inconveniences and

discouragements that will probably attend this resolution. Prepare yourself to meet with many scoffs, and much derision, and that people will upbraid you with turning philosopher all of a sudden; and ask in scorn, what is the meaning of all this affected gravity and preciseness? But be not you affected or supercilious; only *stick close* to whatever you in your judgment are convinced is virtuous and becoming; and consider this as your proper station assigned you by God, which *you must not quit upon any terms.* And *remember*, that if you persevere in goodness, those very men who derided you at first will afterwards turn admirers. But if you give way to their reproaches, and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous." (Epict. Mor.) If this was just reasoning and fair argument 1700 years ago, in a heathen society, it is no less true at present among Christians. Those who "will live godly in Christ Jesus," that is, whose hearts and lives are conformed to the precepts of their Saviour, must expect to meet with and oppose the enmity of the world; to be scoffed at and upbraided, and asked in scorn, "*what is the meaning of all their affected gravity and preciseness?*" But let them not be discouraged with all this! Their reward is certain; for the inspired writings say, "In due season we shall reap, if we faint not." It is not doubtful in its result; for it is nothing less than the enjoyment of endless and unspeakable happiness, such as "eye hath not seen, nor ear heard, neither does it enter into the heart of man to conceive." Nor is it contingent as to its attainment; for God himself has promised the assistance of his Holy Spirit to them that ask it—which is sufficient to ensure success. We have then, in every respect, more than sufficient cause, with such a prospect before us, to disregard the sacrifices of private comfort, the practices of self-denial, and the resistance to our natural indolence; and above all, the scoffs and reproaches of the worldly minded, which a firm perseverance in godliness involves. Success in the pursuit will ten thousand times repay these necessary exertions. And if we wish to animate our efforts by a reference to example, let us look to St. Paul, who persevered to the end, through evil report and good report, through evil treatment and good treatment, till he received a crown of glory. Regulating his conduct and his feelings (as he tells us himself) by this "one" principle; that "forgetting those things which are behind, and reaching forth unto those things which are before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus."—He set before him one paramount object, every way sufficient to repay the cost; and having previously counted that cost, he persevered unto the end.

W.

REVIEW OF NEW PUBLICATIONS.

Remains of the late JOHN TWEDDELL, *Fellow of Trinity College, Cambridge; being a Selection of his Letters, written from various Parts of the Continent, together with a Republication of his Prolusiones Juveniles; to which is adjoined, an Appendix, containing some Account of the Author's Journals, MSS. Collections, Drawings, &c. and of their extraordinary Disappearance. Prefixed is a brief Biographical Memoir* by the Editor, the Rev. ROBERT TWEDDELL, A. M. Illustrated with Portraits,

picturesque Views and Maps. London: Mawman. 1815. 4to. pp. 480 and 180. price 3l. 3s.

THE name of Tweddell is familiar to every scholar. We look back at this moment with feelings of melancholy satisfaction, to the time when we first saw him within the walls of Trinity College. He was then in the full credit of academic honours, and in a circle of friends who knew how to appreciate his excellence, and who dwelt with fond anticipation upon the splendour of his future course. How lamentably these hopes have been disappointed, and how singular is the fate which deprived his country of his important and indefatigable labours, the volume before us will but too clearly demonstrate.—The work is published by his brother, the Reverend Robert Tweddell: it consists of a brief Memoir, of Correspondence, of an Appendix, and a republication of the Juvenile Prolusions, which first appeared when their author was a Bachelor of Arts. It is drawn up with simplicity, and will excite, we have no doubt, a considerable share of public attention.

John Tweddell, as we learn from the Memoir, was born at Threepwood near Hexham, in the county of Northumberland. He was the eldest son of Francis Tweddell, Esq. an able and excellent magistrate. At the age of nine years he was sent to school at Harforth, near Richmond, in the north riding of Yorkshire, under the superintendance of the Rev. Matthew Raine, father of the late Dr. Raine of the Charter-house. His talents were soon discovered by his intelligent master, and were cherished by him with kind solicitude. Before he proceeded to Cambridge, he was placed for some time under the tuition of Dr. Parr. He shared largely in that kindness, which Dr. Parr has at all times been ready to shew to his pupils; and his subsequent attainments proved him to be a scholar worthy of so learned a master.

His career at the University was marked by unprecedented honours. Few things are more dry than a catalogue: yet it may not be uninteresting to some of our readers, if we give in this way a short specimen of the possible attainments of a young man who possesses industry and talent. We shall state simply the several subjects mentioned in the Prolusions.

No. 1. Batavia rediviva, a Greek Ode.

No. 2. Batavia rediviva, a Latin Ode.

No. 3. Quid novi? two Epigrams; one in Greek, and one in Latin.

These compositions obtained Sir W. Browne's three gold medals, and were recited in the Senate-house, in July, 1788.

No. 4. A Prize-declamation in Latin, delivered in the chapel of Trinity College, 1788.

No. 5. A Latin Speech (panegyrick upon Locke) delivered, according to the College-regulation, by the prize-man.

No. 6. An English Prize-declamation, 1789.

No. 7. A Thesis read in the Schools, 1789.

No. 8. A Greek Ode.

No. 9. Two Epigrams.

Nos. 8 and 9 were rewarded with Sir W. Browne's Medals in 1789.

No. 10. A Latin Speech recited in the schools, in consequence of Mr. Tweddell's obtaining one of the Classical Medals conferred on two Bachelors of Arts, 1790.

No. 11. A Speech on the Character of King William the Third, rewarded with a prize of books by Trinity College, 1790.

No. 12. An Essay, which gained the first prize annually given to Middle Bachelors, 1791.

No. 13. An Essay, distinguished by the same honour in the following year, 1792.

It is no part of our object to enter upon a critical examination of these compositions. They have received their tribute of praise from some of

the most distinguished scholars of the age, both at home and abroad.

In 1792, Mr. Tweddell was elected Fellow of Trinity College, and soon afterwards entered himself a student of the Middle Temple. It appears, however, that the study of the law was little suited to his warm imagination and classical taste. It is no unusual thing for elegant scholars to turn at first with considerable disrelish from legal technicalities: a more intimate acquaintance with them has indeed a mighty effect in smoothing the rugged features of those strange companions with whom a young lawyer is compelled to associate; and many, who at first are appalled by their appearance, soon learn to relish their society. But Mr. Tweddell could never overcome the prevailing aversion of his mind; and in the summer of 1795, he determined to embark for the Continent, partly with a view to obtain such knowledge of different countries as might qualify him for diplomatic life. His Correspondence commences at Hamburgh; and gives some account of his progress and pursuits in Switzerland, the North of Europe, and various parts of the East, till his arrival in the provinces of Greece. After visiting several of the islands in the Archipelago, he resided four months in Athens, "exploring with restless ardour, and faithfully delineating, the remains of art and science discoverable amidst her sacred ruins." He died at Athens, after an illness of a few days, on the 25th of July, 1799, and was buried in the temple of Theseus.

When Dr. Clarke was at Athens, he paid a visit to the temple of Theseus; and with his characteristic activity and benevolence, took considerable pains to provide a proper covering for the grave of Tweddell. Large blocks of Pentelican marble from the Parthenon, which had been sawed from the basreliefs, intended for Lord Elgin, were then lying in the Acropolis: one of these was procured; and when Dr. Clarke left Athens, every thing seemed likely to proceed according to his wishes. Some difficulties occurred after his departure: but at length, by the exertions of Lord Byron, and Mr. Flott of St. John's College, the stone has been laid: and a Greek Epitaph, composed by the Rev. Robert Walpole, of Trinity College, Cambridge, has been inscribed upon it.

Toward the close of the Memoir, the Editor presents us with the following delineation of his brother's person and manners and character. The picture is drawn with fidelity, and the general likeness will readily be acknowledged by all that had the pleasure to know him.

"Mr. Tweddell in his person was of the middle stature, of a handsome and well-proportioned figure. His eye was remarkably soft and intelligent. The profile or frontispiece to the volume gives a correct and lively representation of the original; though it is not in the power of any outline to shadow out the fine expression of his animated and interesting countenance. His address was polished, affable, and prepossessing in a high degree; and there was in his whole appearance an air of dignified benevolence, which pourtrayed at once the suavity of his nature and the independence of his mind. In conversation he had a talent so peculiarly his own, as to form a very distinguishing feature of his character. A chastised and ingenious wit which could seize on an incident in the happiest manner—a lively fancy which could clothe the choicest ideas in the best language—these, supported by large acquaintance with men and books, together with the farther advantages of a melodious voice and a playfulness of manner singularly sweet and engaging, rendered him the delight of every company: his power of attracting friendships was indeed remarkable; and in securing them he was equally happy. Accomplished and admired as he was, his modesty was conspicuous, and his whole deportment devoid of affectation or pretension. Qualified eminently to shine in society and actually sharing its applause, he found his chief enjoyment in the retired circle of select friends; in whose li-

terary leisure, and in the amenities of female converse, which for him had the highest charms, he sought the purest and most refined recreation. Of the purity of Mr. Tweddell's principles, and the honourable independence of his character—of his elevated integrity, his love of truth, his generous, noble and affectionate spirit, the editor might with justice say much; but the traces and proofs of these, dispersed throughout the annexed Correspondence, he cheerfully leaves to the notice and sympathy of the intelligent reader."—p. 21.

We proceed next to the Correspondence.

If the reader should expect to find in the letters of Mr. Tweddell a full account of the manners, politics, antiquities, or curiosities of the several countries, which he visited, let him prepare for disappointment. These letters were written for the most part in considerable haste, without any view to publication, and simply with the design of keeping up that pleasing intercourse which every traveller is desirous to maintain with his family and friends. His stores of information were to be poured forth on his return. He carefully noted in his journals every thing which he considered it as worth his labour to treasure up, and was contented with communicating such intelligence as a traveller under such circumstances, and who is anxious to make the best use of his time, is likely to impart.

From letters thus hastily written, and in many cases perhaps not even revised, it would be absurd to suppose, that we can form any just estimate of the talents and attainments of their lamented author. They display, however, a most friendly and affectionate disposition; a spirit not easy to be subdued; an independence of character, and a thirst for knowledge, which have rarely been surpassed, and a liveliness of imagination and cheerfulness of mind—although sometimes overcast with gloom—which must have endeared him to every circle. As his political views had led him to expect, like many other benevolent persons in this country, some great and signal blessings from the French Revolution, he was proportionably disappointed in the failure of his hopes. He speaks frequently of the French, but always in the terms which their ambition and rapacity at that period deserved. He was by natural constitution warm and zealous on the subjects which interested him: and warmth and zeal not unfrequently lead to error: but the account, which in early life he gave of himself to his mother, was strictly correct, that his zeal and earnestness would never allow him to engage in any thing which he did not feel to be right, and that he never would persist in any thing deliberately, which he did not approve. It would have given us great pleasure had we been able to discover, either in the Memoir or in his Correspondence, that his many excellencies were associated with a supreme regard to religion. But upon this subject of paramount importance, we lament that we have little to say; for the letters are silent upon it.

From these letters we shall now select a few extracts.

In a letter dated Hamburg, Oct. 1755, he gives this account of himself:—

"Since I came into lodgings, I have risen, as I always intended, at six o'clock—and have read two hours and a half before breakfast. To-day I commenced anew with a French master, recommended to me by the Comtesse De Flahaut, as a man of much science and skill: that occupies me from nine to ten. On Wednesday, I commence German, which will fill up the time between ten and twelve. I then shall have a master to give me a few lessons in sketching, also recommended by Madame De Flahaut. I have long wished to be able to take the face of a country, or any particular spot which pleased me; and this more especially now, when the prospect of Switzerland

is before me. I shall spend in this manner from twelve to one o'clock. Between that and dinner-time I devote to exercise, or making visits, &c., and the afternoon, most frequently, to society. Whenever it happens that I am not engaged in the evening, which is very seldom, I have at my command the library of the Swedish Minister, a very polite and most obliging man, which is well stocked with books in all languages, and upon most subjects; particularly those which Lord Chesterfield more especially recommends to be read during a residence in Germany. Mr. De Souza also has furnished me with several books in this way, on the general history of the empire, and the laws of nations, also on the concerns of the respective electorates, principalities, &c., and the negotiations in Europe during this last century. You see that my time is fully employed; and, I hope, very profitably: the surest promise of its continuing to be so, is, that I am never comfortable when it is not. I cannot at this time spare another hour in the morning for fencing, as my father desired, and as I wished; but when I arrive at Dresden, where there are better *maitres d'armes* than here, and more especially at Vienna, he may depend upon my applying to it. I think my father will agree, that I ought to acquire a complete knowledge of the Germanic Body, upon entering Germany; as it will furnish me with matter all the way through it; and that I should not on any account trench in upon that study which engages my first hours upon rising, nor upon the language of the country, which it will require all my industry to learn before I leave it."—pp. 36, 37.

We should have had much pleasure, had our space admitted of it, to have given copious extracts from his letters written at Dresden and Vienna, and in Switzerland; but we must refer the reader to the work itself.

Of the corps diplomatique, Mr. Tweddell's estimate was by no means exalted. Lord Whitworth he considers as an honourable exception to the general class of British diplomatists: to the rest he gives little praise. His sketch of their characters (p. 106) is perhaps somewhat in caricatura; but it is drawn with spirit.

He seems to have been much gratified with his visit to the Ukraine. We extract a passage from his letters, written at Tulczyn, January 1797.

"I have been here about a month, and am much delighted with my residence. We are just restored to tranquillity after a mighty bustle—there has been a great wedding in the family, which has sometimes consisted of 150 persons. We have had a great mob of Russian princes, and all the feet of Ukraine have been summoned to dance. At present we are reduced to about sixteen persons, and our society is somewhat select and pleasant. Among these is the Marshal Suvarrow, the hero of Ismaël. He is a most extraordinary character. He dines every morning about nine o'clock. He sleeps almost naked. He affects a perfect indifference to heat and cold; and quits his chamber, which approaches to suffocation, in order to review his troops, in a thin linen jacket, while the thermometer of Réamur is at 10 degrees below freezing. His manners correspond with his humours. I dined with him this morning, or rather witnessed his dinner. He cried to me across the table, 'Tweddell! (he generally addressed by the surname, without addition) *the French have taken Portsmouth. I have just received a courier from England. The King is in the Tower; and Sheridan Protector.* A great deal of this whimsical manner is affected. He finds that it suits his troops and the people he has to deal with. I asked him, if after the massacre at Ismaël, he was perfectly satisfied with the conduct of the day? He said, he went home and wept in his tent."—pp. 135, 136.

The filial affection of Mr. Tweddell is beautifully exemplified, on several occasions, in his letters to his mother. He paid particular respect to her birth-day, May 29, and never failed, at that time especially, to express the warm interest which he took in her happiness.

"Vienna, May 29th, 1796.

"My dear Mother,—This is a day which I do not recollect ever to have let pass without commemorating by the expression of my sincere duty and affection. I am still less likely to omit that welcome office at this moment, when rendered naturally more thoughtful by the accession of time; and sobered by a disappointment, the effects of which will never be effaced, I am better enabled to estimate the value of so great a blessing as that of the most affectionate friend in the person of the kindest parent."—p. 75.

See also pp. 156, 225, 320, &c.

We have an interesting account (p. 306) of a Greek wedding, but our limits will not allow us to insert it.

The interest which Mr. Tweddell took in the several countries which he visited, and the zeal with which he prosecuted his inquiries, are obvious from many of his letters: we think it important in relation to the concluding part of this Review, to bring this subject distinctly before our readers.

"Wherever I go, I always wait upon the men of information most celebrated in the place. I brought no letters with me (except for Lausanne); but the Swiss are so very obliging in communicating with strangers, and so pleased to find any stranger who interests himself about their country, that I never had the least difficulty in introducing myself wherever I wished. I always carry pens and paper in my pocket, write my observations on the spot, and transcribe them in a book before I go to bed. I have filled *four small quarto books with such remarks*, and one day or other I hope that you will have pleasure in travelling over again with me this country upon paper. Your affection will create the interest which exists but feebly in the remarks themselves."—p. 93.

He says (p. 184), that he had found, in the Crimea, a great many antiquities and inscriptions relating to the time when the Greeks were masters of the Island, and adds,—

"I have made several very tolerable drawings of all the most interesting views of this country; and I have copied all the inscriptions I have found*."—p. 185.

"I am just returned from my tour in the Crimea, where the beauty of the country and the delightful climate, notwithstanding the advanced season, detained me longer than I expected. I have made and procured drawings of many situations, the representation of which will, I hope, one day afford you pleasure. *The different costumes of the Tartars, Cosaks, Calmucks, &c. have been drawn for me during my absence from Simpheropol, by a painter in the service of Professor Pallas, and they are executed in a very masterly manner.*"—p. 188.

See also pp. 187, 199, 201, and 209.

"I have now collected drawings of one hundred different dresses of this country, and have either taken or copied the greater part of the views in the neighbourhood."—p. 232.

"My collection of drawings augments rapidly, and is becoming very extensive. I hope to shew you such an assemblage of views of this country as has not yet been carried out of it; especially when I shall have caused a part of my own performances to be re-copied by an able master in Italy. I have myself copied the greater part of a port-folio, which the Envoy of Naples has been collecting for many years, and which is very interesting; and I have eight or nine views of the greatest beauty, drawn by Mr. Préaux, an artist formerly employed by the Comte De Choiseul. I shall have ten or twelve, or perhaps fourteen, views of the single city of Constantinople, exclusively of the environs. I have not been idle myself. I have found the

* Dr. Clarke, in his 'Travels,' has the following reference:—'Mr. Tweddell, of Trinity College, Cambridge, had recently visited this country, and he left with Professor Pallas his own beautiful transcripts of every inscription found here, from which documents they were published by the Professor, but without any illustration; the world having lost, in Mr. Tweddell's untimely death, and the subsequent disappearance of his journals at Constantinople, in 1799, as yet unexplained, all the information his great acquirements enabled him to afford."

secret of being admitted into the gardens of the Seraglio; and to-morrow morning the gardener will conduct me through paths little frequented, between four and five o'clock in the morning."—pp. 248, 249.

"In short (he says) my port-folio is considered as one of the most perfect that has been made here, and will, I hope, soon be very much increased, as I shall stop to take views of every place that has either been famous in former times, or offers at present a romantic situation."—p. 255.

He congratulates himself exceedingly, when in the Isle of Teno, Dec. 1798, upon having procured, at Constantinople, a very celebrated painter to accompany him in his projected tour through Greece, and adds,—

"I look upon this circumstance as one of the most pleasing that I have met with in the course of my travels. I shall profit myself by his instructions, and take views of every object that conveys the slightest interest either from its picturesque merits or its connection with antient history. My collection of Levantine Dresses (I mean drawings of them) is already very considerable, amounting to nearly two hundred, and will soon be greatly augmented; so that I hope one day to shew the richest port-folio perhaps that was ever carried out of Greece, Asia, and Turkey. But Athens especially, is my great object. I promise you that those who come after me shall have nothing to glean. Not only every temple, and every archway, but every stone, and every inscription, shall be copied with the most scrupulous fidelity."—pp. 267, 268.

From Athens he writes on different occasions in the same terms.

"I have already collected a great variety of inscriptions here: and persuade myself that I have ascertained with tolerable exactness many situations which have been mis-calculated by the Abbé Barthelemy, in his map of ancient Athens. My collection of drawings augments from day to day. Mr. Preaux has just finished a general view of the Acropolis, and of the Pantheon of Hadrian, near five feet long; it is richly worth thirty guineas, for the beauty of the colouring and the perfection of detail in the architecture."—pp. 285—287.

"I continue my occupations. There is an abundant crop, and the promise of a rich harvest: at least, I can answer for the diligence of the reapers. From sun-rise till eleven o'clock at night, we labour uniformly; Mr. Preaux in copying every thing which is to be copied, and I in determining the locality of ancient buildings, and in describing and comparing what is with what was. I am highly satisfied with our several progress."—pp. 287, 288.

See also pp. 281, 283, 292, and 296.

Besides this he mentions (p. 302), with particular pleasure, a very valuable collection of forty or fifty drawings, which he had purchased at Athens of Mons. Fauvel.

The most interesting part of the volume is the Appendix: and it is, as we have already hinted, with a particular view to the very extraordinary information which is here communicated, that we have cited so many letters tending to shew Mr. Tweddell's indefatigable industry, and the value attached by him to his journals and drawings. We shall endeavour to state the substance of it with as much brevity as possible.

When Mr. Tweddell was on the point of leaving Constantinople, in the autumn of 1798, to prosecute his researches in Greece, it was recommended to him as a measure of security, to leave in the private and confidential care of his friend Mr. Thornton, at Péra, whatever drawings or manuscripts he could conveniently spare: and he followed the recommendation.

Without entering minutely into the particulars of this property, the editor observes,—

"It comprised several views of the Crimea, either sketched by himself, or under his direction, executed by a very masterly hand; one hundred drawings of Constantinople and its environs; besides other collections of a mixed nature, which had accumulated in the

course of three years' travels, prosecuted with an uniform and zealous regard to every object of rational curiosity, and under circumstances singularly favourable for obtaining information.

"It is under this head that I must specify a part of Mr. Tweddell's property on which he seems to have placed a higher value than on any other of his literary effects, namely, the journals of his travels in Switzerland and the Crimea, which were both voluminous and complete. The journal of his tour in Switzerland, in particular, was composed with much care, had received the last decision of his judgment; and appeared, in his own beautiful handwriting, in a state of finished preparation for the press."—pp. 351, 352.

A destructive fire, which happened at Péra, excited considerable alarm in the mind of Mr. Tweddell for the safety of his deposit: the mansion and warehouse of Mr. Thornton were consumed: but the effects in question having been lodged in a chamber on the ground floor, supposed to be fire proof, were by the exertions of that gentleman happily preserved.

At this time Mr. Tweddell was in Greece. We think it important to shew the manner in which he expressed himself, when he heard of the fire.

"I deposited in the hands of Mr. Thornton, a trunk and portmanteau, containing all my better clothes, &c. and, what was of much more importance, all my papers and notes upon the different countries through which I have passed, which were then very voluminous: among other things there were also one hundred drawings relating to Constantinople. But, after all, my greatest alarm and regret (if the alarm prove founded) is for my different Journals; especially those of Switzerland and the Crimea, which were composed with much care; and which contained, I will venture to say, some very good information, and many details not yet known."—p. 315.

"I fear that I have lost the fruits (not all the fruits, but a great part) of three years and a half of unremitted application to every object of curiosity that has come before me."

"My collection of drawings of Athens is the most complete, without any doubt, of all those that have ever been carried out of the country. My portfolio contains fifty views of Constantinople and its environs, more valuable than the hundred which I imagine to be lost; fifty more of the Crimea, which are not burnt, I know; forty views of Athens; and one hundred and fifty drawings, respecting the ceremonies, and usages, and dresses of the people of this country."—p. 317.

To the same effect, see p. 319.

Mr. Tweddell died at Athens, July 25, 1799.

On the day of his death, the British Consul and some other persons, whose names are subjoined to their report, repaired to the house of Logothéti, the British Vice-Consul, where the deceased dwelt, took an inventory of his effects, and affixed their seal: they found *four trunks, a small box, an escritoire, a portfolio, and a portmanteau.*

On the 27th and 28th, the same persons went again, broke the seals, and examined the property: the following is in substance their statement of the contents:—

Ten paper books, and sixty sheets of paper containing journals, annotations, Greek inscriptions, &c.

Eighteen portfolios, packets, or books of drawings, besides different drawings folded up, upwards of two hundred medals, and a number of ancient vases, lamps of pottery ware, &c.

Soon after the date of these proceedings, the whole of Mr. Tweddell's effects were embarked on board a country ship, bound for Constantinople, and consigned to the care of John Spencer Smythe, Esq. then Minister Plenipotentiary from Great Britain at the Porte—a gentleman who was a warm personal friend to the deceased, and who had received him under his roof for some months before his departure for Greece.

To Mr. Smythe the property was formally consigned by the Consul at Athens. The vessel which con-

tained it was unfortunately wrecked, but the packages were preserved and forwarded to Constantinople, in the last week of November, 1799.

"Immediately on their arrival, and before their delivery to Mr. Smythe, they were attached under the order of the Earl of Elgin, who had recently landed from England, with the powers of ambassador extraordinary, and were taken into the custody of the embassy—by virtue of what authority I pretend not to explain."—p. 348.

The packages, though suffering under the consequences of shipwreck, and though his lordship's attention was entreated by Mr. Thornton to their state, remained unopened for nearly eight weeks, when an English artist, then at Constantinople, attended at the ambassador's palace to view the drawings which had then been unpacked, and were spread abroad on chairs and tables.

"He was requested to exercise his skill in saving or restoring those which had sustained injury, from the effects of the sea-water. His attention was particularly engaged by many beautiful drawings, views of Greece, and costumes of that country; but in a state of mildew, from having remained a considerable time in the cellar of the English palace: he succeeded, however, by great care, in separating many of them; and these, when dried, he left in tolerable condition."—p. 349.

Here then we have the whole of the effects, which were sent from Athens to Constantinople, distinctly traced into the hands of Lord Elgin.

But what became of the other property, which was left under the confidential care of Mr. Thornton, at Péra, and which had been so fortunately saved from the flames?

At the very time that the packages from Athens were opened, Mr. Thornton received Lord Elgin's commands to send Mr. Tweddell's trunks to the palace. He went with them, and found his lordship, his chaplain, and other persons of his suite, assembled in an apartment, where *the whole* of the packages were opened and examined. He particularly noticed the journal of the tour in Switzerland, which, with all the other MSS. and other articles, "were taken out of the trunks in the order in which Mr. Tweddell himself had packed them up.

"The contents thus opened, were spread abroad, for their inspection and examination, upon the chairs and tables of the room; and when the parties present withdrew, they were left exposed in that state, the door of the room being locked by Lord Elgin himself, and the key kept in his own possession.

"Several weeks after this transaction, Mr. Thornton, on going one morning to his warehouse in Galata, found some boxes which had been brought there from the English palace: he examined the contents of them; they appeared to correspond to a certain extent with those which he had seen unpacked from the trunks formerly in his possession—with this material exception, however, that all the drawings and manuscripts were missing; these, after the most diligent and repeated search among the returned boxes, could not be found; no satisfactory intelligence of them could be procured at the time; no subsequent communication on the subject was ever made; and in fact they never were returned."—pp. 353, 354.

We have now traced the *whole* of Mr. Tweddell's property to Lord Elgin.

We must pause for one moment to inquire, by what authority the noble lord ordered these effects into his own custody? The British Minister at the Porte has a two-fold appointment, and a two-fold salary: one derived from the Crown, and one from the Levant Company. The Levant Company, on receiving a sort of recommendation from the Crown, usually elect the Crown's Minister as their municipal Magistrate. At the time when Mr. Tweddell was in Constantinople, Mr. Smythe united both offices in his own person; and after Lord Elgin went out as ambassador,

continued to be the agent and municipal magistrate of the Levant Company, for the regulation of the factories, and in the exercise of consular powers, as to trade, navigation, &c. This station he held till January, 1801, when Lord Elgin was recommended by the Crown. But Mr. Tweddell's effects, sent from Athens, arrived at Constantinople in 1799: it belonged therefore to Mr. Smythe immediately and officially to superintend their management, and Lord Elgin had no right to interfere. This assumption of power was irregular and unauthorised. It is further obvious, that he had no right to touch the property left with Mr. Thornton: Mr. Thornton seems to have given it up under an apprehension of his lordship's power, at least equal to his conviction, that the ambassador had a right to take it.

"At the time we are speaking of," he observes, "I was only a merchant at Constantinople;" and as such was *dependent* in a great degree on the ambassador's good pleasure for the protection, and consequently for the success of my business." See pp. 379 and 462.

Let us now examine what means were adopted to recover these effects.

Application was in the first instance made to the noble lord by the venerable father of the deceased: to that gentleman * no answer was returned; but some intimations, of a satisfactory nature, were transmitted in December, 1799, by his lordship to a particular friend.

The hopes which this intelligence excited were greatly damped by a letter from Mr. Spencer Smythe, dated Constantinople, 15th April, 1801, and addressed to Francis Tweddell, Esq. He assures Mr. Tweddell, that such a change of circumstances had taken place, as not only rendered his good offices touching the affairs in question useless, but doomed him to become an impotent spectator of so much mismanagement as made the topic very ungrateful. He complains in strong terms of Lord Elgin's encroachments, and laments that "an interference, which he must reprobate as highly officious and indelicate (to apply no other epithet), should have made all his regard for the memory of the deceased, as well as his own zeal for the same literary pursuits, of no avail towards a proper and advantageous management of his affairs.

"To a person of your undoubted experience and sagacity, I must have expressed enough for my meaning to be comprehended; or if not, the deficiency can be made good when I may be enabled *vivâ voce* to assure you of my being with perfect truth and regard," &c. &c.—p. 413.

Letters were sent from England to Dr. Clarke, then on his travels in the East, soliciting his good offices in this mysterious business: and all other likely methods of access were resorted to; but in vain. With respect to Dr. Clarke, the Editor says:—

"Let the accomplished traveller, to whom I confidently refer, correct me, if I am wrong in asserting, that his representations at the English palace in Constantinople, though addressed in the most respectful and earnest manner, were met with rudeness and rebuke; with a pointed refusal to enter into the particulars which formed the subject of inquiry; and with a general, but positive, declaration, that the property had been sent home in compliance with the instructions of Mr. Tweddell's father; and that the interference of the

* In a letter to Mr. Smythe, dated Galata, May 29, 1809, Mr. Thornton observes—

"Although I delivered Mr. Tweddell's letters some time since into Lord Elgin's hands, he never mentioned the subject but once, and then so slightly, that I could not continue it. The '*fin mot*' of the business is this—the whole hive (I shall not determine whether wasps or bees) are extracting from poor Tweddell's papers whatever is worthy of his lordship's patronage; and the petition of Mr. Tweddell, the father, will lie on the table *sine die*."—p. 466.

gentleman referred to was equally superfluous and unauthorized."—pp. 357, 358.

The hope was, however, still indulged, that on account of Lord Elgin's attachment to the antiquities of Greece, and the high value which he would, therefore, probably affix to Mr. Tweddell's manuscripts, &c. he might have taken some of the most important into his own peculiar care, with a view to transmit them to the family on his return. Unhappily his lordship was detained for some years a prisoner in France; and when he arrived in England, appeared incompetent to tell any thing about the property, except that it had been sent home.

Now, when and by whom was it sent to England?

In reply to a letter of the editor, urging the importance of clearing up this mysterious affair, an answer was received from Lord Elgin; the purport of which was, that his memory did not supply him with recollections sufficiently precise for that purpose: that his *impression* was, that the property had been sent home, either by the late Professor Carlyle, or in a merchantman called the Duncan; but that he is unable to discover, either in his mind, or among his papers, any memorandum alluding to the transaction; and in conclusion,

"he insists on the length of the interval which has elapsed since the date of the transactions; and, having intimated how 'very transiently' the matters in debate originally came before him, and how anxiously he has availed himself of his fading 'impressions' to give all possible information on a subject so extremely interesting, the noble Earl takes his leave, by expressing a general persuasion, that every thing relating to Mr. Tweddell's concerns 'must' have been sufficiently explained at the time in one way or other."—pp. 364, 365.

The account of the noble lord corresponds in some degree with that of his chaplain, Dr. Hunt. The doctor believes that the papers, &c. were shipped by Professor Carlyle on board the Duncan, and that Mr. Thornton was consulted on the subject.

What then is the opposing evidence?

1. The ship Duncan sailed from Constantinople, on the 5th of October*, 1800: and it has been ascertained by the most patient and diligent inquiry of Custom-house books, &c. &c. that there is not the slightest trace of any part of the property having been put on board that ship.

2. Mr. Thornton's statement, that though in Constantinople at the time when Professor Carlyle was returning to England, and in the habit of communicating with that gentleman, he never heard that he had any thing to do with the shipping of the property in question: on the contrary, Professor Carlyle expressed his readiness to Mr. Thornton to convey to Mr. Tweddell's family any intelligence he might wish to convey to them respecting his papers, property, &c. &c.

3. Professor Carlyle, had frequent conversations with Mr. Losh, after his return, from which it would appear that no part of Mr. Tweddell's property had been entrusted to his care. He is stated, however, to have expressed an opinion, that "his lordship would not take the property in question, because he did not see how he could convert it into money." p. 460.

4. The alleged fact, that some of the drawings in question were actually in the possession of Lord Elgin long after the specified time. If the editor be correct in his authorities, his account is decisive. After stating that his lordship had transferred Mr. Tweddell's property to his own residence, he proceeds thus:—

"It is an undeniable fact, that Mr. Tweddell's Athenian effects were not only transferred at that time in the

* Ten months after Lord Elgin had obtained possession of Mr. Tweddell's effects.

mode described, but that very shortly afterwards they underwent a second removal, and the whole of the property was then taken by his lordship to his private villa in the village of Belgrad, at the distance of about twelve miles from Constantinople; and if I am to credit information, which rests on authority the most respectable, derived on the spot and in circulation at the time, my brother's journals and various collections were accessible to the eyes of all visitors at the villa, and to the hands of certain individuals," &c.—pp. 367, 368.

"It is ascertained from positive testimony, that so late as the end of 1801, which was nearly two years from the arrival of the effects from Athens, his lordship being then at Bouyukdéré, and walking there on the quay, entered into familiar conversation with the late Mr. Thornton; with feelings of evident vexation, he expressed the severe disappointment he had just experienced, in the refusal of one of his retinue to proceed to Athens, for the superintendance of his 'pursuits in Greece'—'particularly after I had prepared him for the purpose, by allowing him the use of Tweddell's papers and collections.

"A single additional circumstance shall close the present account. A quantity of drawings, known to have formed part of Mr. Tweddell's collection, and exhibiting costume in singular beauty, were seen in Lord Elgin's possession at different times, and at distant periods from the date of the original transaction; they were kept by his lordship with the avowed intention of having them copied, and with a farther view of their being taken home by himself, or, on his own account, by a confidential person."—pp. 368, 369.

The case is now before our readers, and we have little inclination to add any observations of our own upon this extraordinary subject. If the statements of this work be correct, and we see no reason to doubt their correctness, the inference is inevitable. What the opinion of Mr. Thornton was, so late as the year 1813, may be seen by his letters, p. 376: and till some very powerful evidence shall be adduced on the opposite side of the question, the same also is likely to be the impression of the public.

We abstain from any reflections upon the explicitness or consistency of the letters from Dr. Hunt; for it is difficult to say how far a man may be deceived. We think it not improbable, that he may find it expedient to confirm or to contradict several of the statements which are here produced. We must frankly confess, that we consider *him* as a person who *ought* to be able to throw light upon the subject: and if we stood in the same relation to the ambassador with himself, we should, for many reasons, lose no time in furnishing the world with a full and clear account.

We conclude by observing, that if the impression which will be felt by all the readers of this work be unjust and unfounded, seldom has it fallen to the lot of a human being to be placed in a more cruel situation than the noble lord. It appears upon the most respectable evidence, that his lordship possessed himself of all the packages, belonging to Mr. Tweddell, that came from Greece, although consigned to another person: that he took them, not to the official place—the British Chancery—but to his own dwelling-house: that he ordered likewise to his own house all the property, which had been left at Constantinople under the care of Mr. Thornton: that he suffered the packages which had been under water to remain several weeks in his cellar before they were exposed to the light, although urged to open them without delay: that he opened, without authority, the trunks left at Mr. Thornton's: that all the several articles were laid on chairs and tables in a room of his own house, of which his lordship took the key: that in a few weeks the trunks, left originally with Mr. Thornton, were sent back to the warehouse, without the manuscripts, drawings, &c. which they had contained: that the manuscripts and drawings of Mr. Tweddell were taken to his lordship's country-house, and were in the hands of

the gentlemen of the embassy: that the application of Mr. Tweddell's venerable father for the recovery of his son's property was neglected, and deemed unworthy of an answer: that the interference of Mr. Smythe and Dr. Clarke was treated by his lordship in a way not calculated to invite a repetition of it: that there is no document of any sort, either at Constantinople (where it would certainly have existed) or elsewhere, to prove that the property was ever shipped by Professor Carlyle or Mr. Thornton on board the Duncan, or any other vessel: that Professor Carlyle, in fact, had no knowledge of any such transaction: that Mr. Thornton believed not one word of it: that a part of the property was seen in the possession of Lord Elgin long *after* the Duncan had sailed: and finally, that the whole of it, perhaps the most valuable literary property which any traveller has collected in modern times, has totally disappeared.

Such is, in few words, the sum of the chief items in the Appendix: if these treasures should ever come to light, we confess that to us it will be an event beyond all our expectations. It cannot, however, be doubted that his lordship, and perhaps Dr. Hunt, will, for their own sakes, set about a most diligent inquiry; and that we shall soon hear something farther upon the subject.

The whole of this detail may, in the eyes of some of our readers, seem foreign to the objects of the Christian Observer; but surely it is impossible for any one who feels for the general interests of literature, or who is actuated by a love of justice, to be indifferent to the progress and issue of such a discussion; and we regard it even as a duty to do what in us lies to bring it fairly before the public.

The Lives of the Puritans; containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth, to the Passing of the Act of Uniformity in 1662: by the Rev. BENJAMIN BROOK, 3 vols. 8vo. 1l. 16s. 1813.

THE work we here present to the acquaintance of our readers, is one deserving of no ordinary consideration. To say the truth, we have watched it for some length of time lying upon our table, under a degree of painful suspense, as to what manner we might adopt, so as, with the greatest propriety and the least offence, to bring it into notice. On the one hand, we perceive in it marks of very uncommon labour and indefatigable research, to which the short limits of a review can do but very unequal justice: and on the other, we no less easily discover qualities which will demand the severer exercise of our critical powers. As a memorial of times and persons to which we are under the greatest obligation, we owe it the most serious attention; as *not* an impartial memorial, we cannot withhold much, in our opinion, merited censure. It will be impossible for us, as sincere churchmen, not to animadvert strongly on the principles on which the whole work is constructed; though, we trust, as equally sincere Christians, we shall feel every disposition to afford them the most candid examination. Assuming our right, as impartial critics, to speak fully to these several points (and without such a right we should not speak at all), we shall proceed to our *critical* undertaking, not courting the favour nor fearing the frown, we trust, of any class of religious profession, whether within the pale of the church or beyond it.

We cannot but consider this work as by far the fullest and most complete memorial of Puritanical worthies, of any that has ever yet appeared. It seems to be written with the express view of perpetuating the memory of every Puritan divine of note, from the earliest

dawn of the Reformation, to the Act of Uniformity in 1662: and as such, we presume, will be esteemed a valuable possession by every person, who, either by descent, by reading, or any other means, should feel himself interested in any single divine of that large school. The industrious reader will form some idea, perhaps feel some jealousy, of the labours of a compilation which professes to have been drawn from authorities contained in 55 works in folio, 26 works in quarto, 36 works in octavo, besides various MSS. yielding "a great variety of most interesting and curious information never before printed." It is impossible to doubt that "the author of these volumes has spared no labour nor expense in the collection of materials;" and when we find in his pages an authentic biographical memoir, of nearly 500 persons, in many cases very full, and, subjoined to all, a correct list of their respective works (an undertaking itself of considerable labour), we cannot but consider this persevering biographer, as having carried away the prize of intense application from all historians of the same times.

It would be superfluous to add, that a zeal well proportioned to the industry with which these volumes have been compiled, appears throughout them—a most ardent zeal in the cause of what the author strongly feels to have been injured innocence—and a most unquestioned and unbounded attachment to the cause of religious liberty. It may be deemed still higher praise to say of such a writer, that he withholds himself from any strong reflections on those of his own contemporaries, who might be supposed to inherit something of the zeal of their forefathers, against the innovations of the Puritans; and that he even prompts us "to contrast our own circumstances with theirs, and to be excited to the warmest thankfulness, that we live not in the puritanic age, but in days of greater Christian freedom"—adding, "Shall we not be constrained to exclaim, the lines are fallen to us in pleasant places; yea, Lord, thou hast given us a goodly heritage?" Pref. p. xxiii.

We must own this very exclamation of our memorialist leads us to one very plain and obvious question, which may equally apply to all works of a similar tendency in the present age, viz.: What is the necessity now existing for their publication? And is not the omission of such statements as those of Mr. Brook at a time when confessedly the ends of Christian freedom are mainly obtained, likely to operate rather unfavourably than favourably on the minds both of those who have granted, and those who have received, the boon? May not the giver complain, that past ills are somewhat peevishly thrown in his teeth, when all grounds for present complaint have been long studiously removed? And may not the receiver be apt to imagine by these reiterated calls to religious patriotism, that all is not yet obtained which he has a right to expect? We look in vain for an answer to these questions, in the spirited dedication of this work, "to the rising generation among the various denominations of Protestants." We observe nothing that is to operate favourably upon the members of the Establishment, on the one hand, by being told that "the rulers of these times persecuted the Puritans with wanton cruelty, in total contempt of every sacred law, of every just principle, and of every humane feeling:" nor, on the other, upon the rising generation of the various denominations of Protestants, by being asked, "With what feelings will you receive the precious inheritance? Will you lightly esteem what they so highly valued? Will you stand aloof from the cause which they watched with jealous vigilance, and defended with invincible courage? If the blood of these men run in your

veins, if the principles of these men exist in your souls, most assuredly you will not?" which he concludes with praying, "That you may learn the wisdom and imbibe the spirit of the Puritans:—that you may take them as patterns, imitate them as examples, follow them as guides, so far as they followed Christ;—that you may adhere to the cause of religion with the same firmness, adorn it with the same holiness, and propagate it with the same zeal."—We are not aware of any thing more *exciting* that could have been said, had it been necessary to rouse these youths to instant resistance against existing oppression, whether real or fancied, of the most outrageous kind. Nor can we well imagine any appeal better adapted to that which we sincerely hope not to be intended, the widening of the breach, and rendering all terms of accommodation perfectly hopeless, between the present Establishment and the rising generation of the various denominations of Protestants.

The work which, in our humble judgment, is most particularly called for at the present moment, and, let us add, particularly called for from those who acknowledge their unbounded obligation to the existing order of things, is a candid, judicious, and discriminating inquiry into the real merits of one of the most important, and yet most dubious controversies, that ever agitated this or any other country; a controversy that involved every thing that is held most dear and sacred to men; that searched the very foundations of religion and state government; that required the calmest and most dispassionate powers of deliberation, that at the same time blinded the understandings of the parties concerned, and inflamed their passions up to madness; and that necessarily, therefore, exposed both to the most pernicious and phrenetic excesses: one that, so far from leaving either side in quiet and undisputed possession of the field of right reason, seemed to displace the field itself from existence,—and perhaps has only discouraged the investigation we propose, by presenting to the eye of the sedate and discriminating philosopher, a mere chaotic mass of wild, disorderly, and uncontroulable elements; elements in which sense and reflection can discover no assignable shape or form of proportion; and where the wildest imagination will be the most successful, in tracing out its own indistinct and irrational conceptions.

It is in vain to imagine and desire what might have been done with such a controversy, in the hands of so well informed, so laborious and patient a biographer as Mr. Brook. We shall have enough to execute in the task of following him through what he has done. And were we to say that the principal fault which we shall endeavour to prove in the course of our consideration of this work, is its total want of impartiality, we should still say enough, we apprehend, to prove, if we make good our ground, its absolute incompetency to answer any of the true ends of such a history of those times as we propose, and also to warrant our own humble observations as we proceed, and may find ourselves able to furnish them, on the actual state of the case at issue.

Impartiality indeed we could not have conceived, but for a very slight claim to it in a single sentence in the preface, to have been at all within the purview of our memorialist. Nothing could be more surprising to us, did we not know the infinite deceivableness of human motives, than the declaration of the author in p. xvi. "Not writing to please any particular sect or party, he has endeavoured to observe the strictest impartiality." With the exception of this single sentence, we believe not one in the whole work which at all bears upon the subject will fail of proving to demonstration which side the author

takes in this controversy: and if here he be sincere in his profession, it is by a most singular felicity he has so written in every other place, that no sect or party *but one*, who desires to be called by the name of neither, can fail of being pleased with what he has so largely and zealously detailed. But for this very slender profession, we should have naturally considered the work as intended for one of those *orationes objurgatoriæ*, with which, in former times, orators were wont to bespeak the indignation of their auditors prior to the full examination of the case: or at least as the *accusatory libel* of more impartial times, which, being couched in the most comprehensive of all possible terms, is given to the defendant in proper time and place to provide a suitable reply. The two passages quoted above from the dedication, we are sorry to say, afford a just specimen of the impartiality observed throughout the work. If the saving clause in the latter passage, which exhorts the rising generation to follow the Puritans as guides *so far as they followed Christ*, be quoted as any extenuation of our charge; we answer, that if that clause mean any thing at all, it makes the whole exhortation mean nothing; inasmuch as we might exhort to follow the Pope himself, so far as he followed Christ: but if on the contrary the clause itself mean nothing, we consider it only as on a par with the very few and tender exceptions which are scattered up and down the body of the work, at once to save his own credit, and to enhance by "faint *blame*" the merit of his heroes. It is very true he occasionally redeems his pledge, by "not suppressing even the accusations of their adversaries;" which, it must be acknowledged, set forth their pretensions in no agreeable light. But this he does so much in the spirit and temper of the noble Roman, who exhibited the gored and breathless corpse of Cesar to make every wound a mouth of reproach to his murderers, that it is impossible to award him the slightest meed of impartiality on that account. He has not exposed his friends to the fire of their virulent opponents, till he has so completely case-hardened them, by preceding and subsequent observations of his own, as to render their characters perfectly invulnerable. "A modern slanderer," says he, "affirms, 'that they maintained the horrid principle, that the end sanctifies the means; and that it is lawful to kill those who opposed their endeavours to introduce their model and discipline.' Surely so much calumny and falsehood are seldom found in so small a compass." p. xiv.

So introduced, it is very evident what advantage accrues from making the abuse bestowed on the Puritans proceed from the mouths of their adversaries, whilst the reproaches cast on their adversaries is made to proceed from his own:—the authority of the *historian* will always stand in the mind of the reader above that of the *slanderer*. And if, as we find too much to be the case, the imputations and invectives thrown out by the Puritans on their adversaries be wholly suppressed, or only distantly alluded to, or obscurely quoted, not only will it effectually be made appear, that calumny and reproach were chiefly on one side; but posterity will be made more willing to load with ignominy, the memory of persons who were, in comparison, treated so gently by their suffering contemporaries. It is in the preface, the front and forehead of the piece, we are told with indignation, that "Archbishop Parker stigmatizes the Puritans as schismatics, belly gods, deceivers, flatterers, fools, having been unlearnedly brought up in profane occupations, being puffed up with arrogancy." We have to look we know not how far into the body of the work, to find

huddled up amongst a variety of matter, an account of a humorous piece, written on the *other* side, so singular and curious, that for the satisfaction of the inquisitive reader it is there transcribed; in which the ecclesiastical genealogy is expressed as follows:—"The devil begat Darkness. Darkness begat Ignorance. Ignorance begat Error, and his brethren. Error begat Free-will and Self-love." Free-will was the parent of Lady Lucre, and many other abominations, which after long succession, produced "the pope and his brethren, the cardinals, with all their successors, abbots, priors, and all the brood of popelings, archbishops, lordbishops, archdeacons, deans, chancellors, commissaries, officials, spiritual doctors, and proctors, with the rest of that viperous brood, in the transmigration of abomination."

A slight variation indeed, to the advantage of Puritan humour and good temper, appears in the above quotation which we have taken elsewhere, from the same as given by Mr. Brook, vol. I. p. 282. Which of the two is correct we know not; but it would be a very heavy charge, and one which we should unwillingly bring without the strictest proof, that Mr. Brook has in any degree garbled or placed quotations in a perverted light, under the influence of a prepossession, which it is evident he never knows how to controul. We think it justice, however, so far to warrant our fears on this head, as to place the following quotation from Bishop Burnet, which is brought forward by our author, as an *answer* to various slanders, side by side, with the real passage as it stands in the History of his Own Times. "Bishop Burnet, a man less influenced," says Mr. Brook (p. xiv.) "by a spirit of bigotry and intolerance, gives a very different account of them. 'The Puritans,' says he, 'gained credit as the bishops lost it. They put on the appearance of great sanctity and gravity, and took more pains in their parishes than those who adhered to the bishops, often preaching against the vices of the court. Their labours and their sufferings raised their reputation, and rendered them very popular." Now turn we to Burnet himself, vol. I. pp. 17, 18. "The Puritans gained credit, as the king and the bishops lost it. They put on external appearances of great strictness and gravity: they took more pains in their parishes than those who adhered to the bishops, and were often preaching against the vices of the court: for which they were sometimes punished, though very gently, which raised their reputation, and drew presents to them that made up their sufferings abundantly. They begun some particular methods of getting their people to meet privately with them: and in these meetings they gave great vent to extemporary prayer, which was looked on as a sort of inspiration. And by these means they grew very popular. They were very factious and insolent, and both in their sermons and prayers, were always mixing severe reflections on their enemies." After which, alluding to certain pretended prophecies uttered by them, he concludes,—"They were spiteful against all those who differed from them; and were wanting in no methods that could procure them either good usage or good presents. Of this my father had occasion to see many instances." The discerning reader will observe here, how very little the real passage in Bishop Burnet's work was calculated to afford an *answer* to the *calumnies* against the Puritans: and if that worthy prelate was indeed so little influenced by a spirit of bigotry and intolerance, as Mr. Brook represents him, and as we believe him to have been, who does not see that his words, rightly quoted and applied, serve the very opposite purpose to that for which they were

so imperfectly brought forward by our author?

To make one more observation *in limine*, where indeed we are sorry so long to detain our readers, we cannot help suggesting, that Mr. Brook's characteristic partiality appears strongly in the very subject and digest of his whole work. We find inconsistency in the very title-page itself. It promises us generally, "the Lives of the Puritans;" and when we raise our expectations accordingly to a *catalogue raisonnè*, at least of all the eminent men distinguished in the page of history, as the instruments of those great events, we are surprized to find in the next line a limitation of these "Puritans" to "those *Divines* who distinguished themselves in the cause of religious liberty, from the Reformation under Queen Elizabeth, to the Act of Uniformity in 1662." The exclusion of all the lay Puritans, necessarily indeed, precludes the relation of many a dark and bloody tale, which our first expectations might justly have anticipated: and yet even the degree of impartiality we seemed to expect from our biographer, on his reduced scale, experienced a further curtailment when we read the motto taken from the Wise Man, and given equally to the whole race of his selection, "The memory of the *just* is blessed." Nor could we well restrain our exclamation of surprize when a second motto from "Hume," (whose name by the bye seems quaintly classed with "Solomon"), announces a sentiment which that historian doubtless applied to the entire mass, as well political and religious: and of whom he declares, that "the precious spark of liberty," not *religious* liberty, but "liberty" in general, "had been kindled, and war preserved by the Puritans alone; and it was to this sect, that the English owe the whole freedom of their *constitution*." Did Mr. Brook then really mean the present volume to be an implied panegyric on the whole genus, of which he has only treated of a particular species? And if so, did he find it *convenient* to pass over in total silence, a large portion of those whom he meant, notwithstanding, to be included in his panegyric? In short, does he imagine, that the merits of Puritanical divinity afford a mantle sufficiently large and deep to spread over the defects of lay Puritanism? Or does he think that the commendations which, in spite of all their sins and defects, an infidel historian lavishes alike on the best and the worst of the sect, for their patriotism; are, in fairness of reason, applicable to that portion of them who are pointedly extolled as Christians, by a Christian historian, for "earnestly contending for the faith once delivered to the saints?"

This peculiar selection only of the more distinguished Puritan divines under the general title of "Puritans," answers two ends very desirable to a writer whose first aim is *not* impartiality. It enables him to keep in the back ground all that is unfavourable to view in the character of his own party, and presents the opposite party by contrast under the most disadvantageous of all possible colours. Though the capital punishment of a few noted and stigmatized heretics in church and state may be permitted to figure in the general introduction, to deepen the shade of *cruel persecutions*, yet we own Mr. Brook was under no moral obligation, on *his* plan, to bring forward into more distinct view, amongst the lives of "distinguished divines," the equivocal race which nevertheless, in point of fact, served no little to fill and strengthen the ranks of those "who contended for religious liberty." The abettor of Arian and Socinian blasphemies, the notorious rebel, the infatuated Brownist, the popish emissary under the mask of Puritanism, the red-coated agitator of theological controversies, with all the mixed multitude that went up with them to the battle; how-

ever large an angle they may subtend to the eye in a general review of those portentous times, need fill but a very small one, and in fact are scarcely visible in the peculiar field of view, so happily selected by Mr. Brook. It were certainly *more* difficult to curse *his* Israel from a place which discovers but the utmost part of them, than from another which should disclose to view the whole camp. Whilst, on the other hand, not only are the best, the most learned, and most godly members of the conforming clergy, who might not happen to be engaged in immediate conflict with the Puritan divines, kept wholly out of sight; but also the piety of the most pious, the learning of the most learned, nay even the moderation of the most moderate *persecuting* conformists, will find little or no place in a work which has only to record the sufferings of the *persecuted* non-conformists. A plan which would have admitted the former to observation, would have promised much less to Mr. Brook than his own. It is impossible to say what effect the life of Hooker, or of George Herbert might produce if ranged by the side of that of Travers or Burton. The calm and sanctified effusions of some Right Reverend Father in God*, even though he were proceeding on the same mistaken principles of ecclesiastical judicature which Mr. Brook owns were in some measure participated even by his Presbyterian antagonist, if they could have found a place in such a work, might have acted as a marvellous counteraction to the general notions it instils of the episcopal character. Perhaps the very mention of Hooker's Ecclesiastical Polity might have blunted the edge of some of those shafts levelled by our author at the champions of the church in Queen Elizabeth's reign. To what else but some such fear as this can we attribute the omission, by so diligent a reader as Mr. Brook, even where he had a place for it, of this last-named important work amongst others to which he *has* thought proper to allude? Surely the labours of Hooker in the cause of episcopacy were at least as *noticeable* as those of Bancroft, Bridges, Wilcox, Cosin, or Soam. Vol. I. p. 58. Nor can the weight of these labours quite have escaped Mr. Brook's recollection, when hinting at a comparatively trifling controversy of admonitions to the council between Travers and Hooker in the Temple Church. Vol. II. p. 327.

We have dwelt the longer on these preliminary observations as intending them to serve for a clue at once to the principles on which the work before us is constructed, and to the remarks we shall find ourselves further called to make upon it as we proceed. If we necessarily appear in some measure in the attitude *of defence*, we hope it will be now considered as imposed upon us by the opposite position of attack assumed by Mr. Brook; whilst it is our earnest wish to exhibit, throughout, the spirit of arbitration; and our best hope we confess as well as our most *strenuous* endeavour, in the course of the few observations we may have to offer, will be to impose silence in future alike on the abettors and the abusers of the Puritanical struggle, and to turn the thoughts of the truly

* "No wonder that he (Legate) slighted the power of earthly bishops, denying the Divinity of Him who is the Shepherd and Bishop of our souls. The disputation against him was principally managed by John King, bishop of London, who gravelled, and utterly confuted him with that place of Scripture, John xvii. 5. '*And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.*' This text, I say, was so seasonably alleged, so plainly expounded, so pathetically enforced by the eloquence and gravity of that bishop (qualities wherein he excelled), that it gave marvellous satisfaction to a number of people then present," &c. Fuller's Church History, B. 10. Condemnation of Legate.

pious and devout of all parties, exclusively to those many points in which we agree, as the best means of final reconciliation on the few in which we disagree. We are brethren; why do we fall out by the way?

Our attention must be first turned to the introduction, or rather historical summary, with which this work commences.

This historical summary—which Mr. Brook has divided into five sections, containing successively the history of Non-conformity, from the commencement of the Reformation to the death of Queen Mary: thence to the death of Queen Elizabeth: thence to the death of King James I.: thence to the death of King Charles I.: thence to the passing of the Act of Uniformity, in 1662—might, we think with respect to the four last sections, have been better divided thus: From the death of Queen Mary, to the commencement of the Long Parliament under King Charles I.: thence to the restoration of King Charles II.: thence to the passing of the Act of Uniformity. Thus we should have, in the whole, distinctly exhibited to view, four important periods in those eventful times; differing, it is true, somewhat in their respective length of duration, but still more differing in the nature of their transactions, which we think by all means ought to have been kept distinct. The first of these periods would present to our view the Protestant faith, amidst various pangs and sufferings, struggling for birth till the death of Queen Mary, in 1558. The second period, ending in 1640, would detail the struggle between the two classes of Protestantism in the respective forms of Episcopacy and Non-conformity during the reign of Episcopacy. The third period from 1640, the first year of the Long Parliament to the death of Oliver Cromwell, in 1658, would embrace the same struggle during the predominance of the Non-conformists. The fourth period would relate the circumstances immediately preceding and attending the restoration and final establishment of Episcopacy.—We shall offer a few remarks on each of these periods.

The first period, which we adopt in common with Mr. Brook, embraces the history of *Protestantism* from the Reformation, under Henry the VIII., to the death of Queen Mary. This, we own, we do not exactly understand whether he intends or not to identify with the history of *non-conformity*. The opening paragraph rather leads us to conclude he does. "Those who presumed to think for themselves on religious subjects, and to dissent from the national church, underwent all the oppressions and severities of persecution," says he, speaking of the days of Wickliffe, and subsequent times. Again, the re-establishment of Popery amidst the vacillations of Henry the VIII. is said to have re-introduced, "the superstitions of Popery under the title of *laudable ceremonies, necessary rites, and godly constitutions.*" p. 3. Again, during the reign of King Edward the VI. the reformation is made to proceed in the abolition of the superstitious rites and ceremonies; and numerous debates are alluded to respecting habits, rites, and ceremonies; together with a considerable party against the established liturgy. And finally, during the reign of the *bloody* Queen, the numerous martyrdoms are cursorily alluded to; but no other distinct ground alleged for them, than that the martyrs, of whom many had been "avowed non-conformists" in the former reign, refused to wear the *habits*, or submit to the *forms*, of the Romish superstition. This we say, looks much as if Mr. Brook intended to date the rise of Puritanical non-conformity from a very early period. And therefore, we were much surprized, farther on, p. 15. to find that "at *Frankfort*, whither many divines had fled from Queen Mary's persecution, a contest and division *commenced*, which *gave rise* to the PURITANS, and to that

SEPARATION from the Church of England, which continues to this day. If so, to what purpose was mention made of times and circumstances so long prior, and so wholly incongruous to the matter in hand, as the persecutions of Popery from the days of Wickliffe, downward to those of Queen Mary's martyrs? The inconsistency here is not much less than what we have observed in a well-known Protestant Dissentor's Catechism, which first defines Dissenters to be a particular class of *Protestants*, i. e. of persons who began about 1529, to *protest* against the errors of Popery; and then to another question, How long Dissenters had existed in England? replies, that in the proper sense of the word, they had been co-eval with Wickliffe, above a century and a half before! Whatever may be the *design* of this manifest confusion, its most obvious *effect* is to identify the modern Puritan with the ancient Reformer. And whoever reads this period in Mr. Brook's introduction, cannot, we think, doubt for a moment, that his design is, as much as possible, to make a common cause between those grand and fundamental questions, involving nearly the whole of Christianity, which agitated Great Britain, and divided Christendom at the ever-memorable period of the Reformation; with the comparatively petty and narrow disputes, almost exclusively our own, which phrenzied, during the subsequent age, the subjects of Elizabeth and the Stuarts.

If this had not been the design of our annalist, surely some allusion would have been made to the great *doctrinal* "heresies" which brought our Cranmers, our Hoopers, our Latimers and Ridleys to the stake. We should not have had their lives ransacked for a few scattered hints about habits and ceremonies, to the entire oblivion of their immortal and irrefragable assaults on the body of Popery. The anecdote, certainly curious, of Hooper's imprisonment for some months because he would not consent to be consecrated bishop in the episcopal habits; to which, however, after that discipline, he did consent, would not have been the only circumstance thought worthy of note in that pious martyr's life; nor would the sapient reason of Bucer against the square cap, "because his head was not square," have been the *selected* proof of *that* noble confessor's zeal and acuteness in the cause of Protestantism. In short, common sense obliges us, in the strongest manner, to protest against the use made of the transactions between the Papists and Protestants, as if they were a proper introduction and illustration of the dealings between Protestant conformists and non-conformists. Whatever may *appear* in Mr. Brook's pages, the *fact* was *not*, that the questions at issue previous to Queen Elizabeth's reign bore any resemblance to those subsequently introduced; nor that the severities exercised in the maintenance of the established orders during these latter periods, approached either in principle, or spirit, or manner, to those atrocities which the blood-stained hands of Popery had executed in the former age. The real question, during the reign of Popery in these realms, was of a very different nature than whether a surplice or a square cap should be worn by the priest. The disputes of this kind in the short, alas! too short, reign of King Edward VI. might have been soon matured and brought to a happy termination under the fostering care of a Cranmer or a Ridley, and the obedient spirit of a Hooper or a Sampson. Ridley at his episcopal visitation inquiring after anabaptists, separatists, and non-conformists, would have been easily reconciled with Ridley in prison, inveighing against the surplice, and modestly confessing to Hooper, "that it was his wisdom and his own simplicity which made the difference between them." p. 13. The angry expressions extorted

from such men, under the presence and pressure of Popery itself, against some of those paraphernalia in which it was attired, would doubtless soon have sobered down, when danger had ceased, and would have been exchanged for the more solid questions of piety and good manners, on which the "righteousness" of churches as well as "nations" depends. And however much their actual dislike and disuse of many indifferent things in an early period, before matters were properly settled, might have appeared to sanction the sturdy *opposition* of subsequent disputants in the same field; never can we think it warranted a *separation* from the established church *after* things were settled—a separation merely on account of such indifferent matters, distinct from the doctrines associated with which they had come to the first reformers.

In a word, the questions at issue, before and after the 1st year of Queen Elizabeth, were as distinct as it is possible for two questions to be made. The Reformers *might* have been perfectly right; and yet the Puritans *might* have been perfectly wrong. The mode in which they were respectively opposed was different. The objects for which they contended were different. The zeal and temper which each displayed were different. The circumstances of the times were completely altered. And whether we may justify or not the proceedings of Queen Elizabeth's and the subsequent reign, yet they must equally stand clear of all prior proceedings, must be judged of by entirely new principles, and be sentenced by another law. And this being so, which we strongly maintain it is, and as we think must be apparent even to the firmest friend of Puritanism, if a reasonable man, we shall content ourselves with one question "What purpose can it answer to introduce a history of the *Puritans* with the account of 800 people, men, women, and children, burnt at the stake for 'heresy;' and of 12,000 clergymen turned out of their livings for having wives?" pp. 11, 12.

Mr. Brook has, in fact, rightly assigned the commencement of Puritanism, and therefore the proper commencement of his history, when he refers to the proceedings at Frankfort, amongst the English refugees who had sought an asylum there, and set up a Protestant church, during the reign of Queen Mary. Whoever began the quarrel, whether it was Mr. Knox, as bishop Burnet says, or a Dr. Cox, as Mr. Brook says (with whom, by the bye, the bishop tells us was associated Peter Martyr), certain it is, two parties were formed; one by the latter in favour of the English Liturgy, the other by the former in favour of a new regime allowed by the senate, "*on condition that they should not vary from the French reformed church either in doctrine or ceremonies.*" To this condition, it appears, our sticklers for a greater liberty of conscience rigidly conformed. But upon the triumph of Dr. Cox and Peter Martyr in behalf of Church-of-England "doctrine and ceremonies," which they did not love to see slighted abroad, whilst their brethren at home were sealing those principles with their blood, the defeated party removed elsewhere (Mr. Brook should have told us *to Geneva*); to wit, Messrs. Knox, Gilby, Goodman, Cole, Whittingham, Fox, and others, "*all celebrated non-conformists in the reign of Queen Elizabeth.*" Here then, was the true rise of Puritan Nonconformity.

Hoc fonte derivata clades
In patriam populumque fluxit.

The accession of Queen Elizabeth was followed by the return of these persons to England, enlightened with the new principles of their last home, both on civil government and ecclesiastical discipline; or, as Mr. Brook expresses it, "richly fraught with wisdom and know-

ledge." And with this return commences the second of those eras into which we have divided the "Historical Introduction." This period of painful struggle between the victorious churchman and the depressed Puritan, presents throughout, though with some occasional specific varieties, certain grand and general features of agreement, during the respective reigns of Elizabeth, James I, and Charles I, down to the meeting of the Long Parliament in 1640. It embraces the successive *archiepiscopates* of Parker, Grindal, Whitgift, Bancroft, Abbott, and Laud. It is memorable for the final establishment of the Church of England by law: in pursuance of which we read at different periods of the act and oath of royal supremacy, the Act of Uniformity in Common Prayer, Queen Elizabeth's 50 injunctions, the Declaration of the Thirty-nine Articles, the act for compelling attendance at church, with that for punishing obstinate absentees from church. These are accompanied with the means then thought necessary for their enforcement, as the establishment of the High Commission to watch over the royal supremacy; and the application of the Star Chamber, a court of still greater power, to ecclesiastical purposes; together with various royal proclamations in virtue of the supremacy, of which that for reading the Book of Sports, and that in 1620 for prohibiting the high doctrinal points from ordinary pulpits, were amongst the most remarkable. Many abortive attempts, and even acts, for the relaxation of some of these rigours come under review during the whole of this period; acts mostly attempted by the commoners or some members of council, but defeated by the royal prerogative, the bishops, or the convocation. The suspension and deprivation of many hundreds of "painful, learned, and godly" ministers during this eventful struggle, comes also into story. The imprisonment and banishment, whether temporary or for a long duration, of others; and various other troubles and *mutilations* variously inflicted, with the indelible stain of blood, shed in some few individual cases for religious opinions, fill up the picture, and mark, with their dark shades, this otherwise bright and triumphant epoch of the Protestant faith.

In passing over this scene of struggle, nothing can be more painful to the Christian mind, than the still recurring question—"Tantum religio potuit suadere malorum!" The troubles incurred for conscience sake, where they are really so, deserve every notice and honour that the historian can bestow upon them, and the *guilty* author of *innocent* sufferings, every expression of honest indignation. On this point we should not have been behindhand with Mr. Brook, as far as our own views would have carried us: and it is only because he has anticipated every term of reproach that it is well possible to heap on the devoted head of real persecuting bigotry, that we feel under no necessity to throw in our mite of censure on the errors of the church party in those times. "The oppressions of the ruling ecclesiastics" are, in fact, the constant theme of Mr. Brook's exclamation. "Most of the bishops having endured persecution and banishment in the days of Queen Mary, and being now exalted by promotion, honour and wealth, forgot their former condition, and persecuted their brethren of the same faith, who would not come up to the standard of conformity." p. 30. "Her Majesty," [Queen Elizabeth] we are told, p. 36, "discovered a most despotic and tyrannical spirit. All the bishops and clergy in the nation must bow to her sovereign pleasure. This was the royal lady, who renounced the infallibility of the Pope of Rome." Again: Parker "was a prelate of rigid and cruel principles, and much concerned to establish an exact uniformity in out-

ward things to the neglect of greater matters." Bishop Aylmer "had very little compassion in his nature, and apparently as little regard for the laws of the country, or the cries of the people for the word of God." Without ceremony he would call a Puritan "a very ass, an idiot, and a fool," treating them with "foul abusive language," and "seldom sparing in bitter invectives." In short, "this cruel persecuting prelate might with truth say he was hated like a dog, and was called *the oppressor of the children of God.*" Whitgift, "the tyrannical archbishop," though according to Strype he was equal to both his predecessors, Parker and Grindal, in right godly and episcopal endowments; and great wisdom, courage, and gentleness, accompanied all his orders; yet, according to Mr. Brook, "was, however, an unfeeling and a relentless persecutor, and extravagantly fond of outward splendour usually travelling with a most magnificent retinue." p. 62. We may easily imagine that Mr. Brook has done the same *justice* to the royal successors of Queen Elizabeth, and their contemporary prelates. Nor since, as we have remarked before, he has to deal exclusively with the troubles of the Puritans, did it fall so immediately within his province, to trace any of the collateral circumstances of alleviation. The courage and constancy with which her Majesty maintained those small remains of the Protestant faith, which even Mr. Brook would allow her to have retained, and the dangers accruing from thence to her crown, her country, and her life, are necessarily passed over *sub silentio*. The mild piety and "covering" lenity of good old Archbishop Grindal, scarcely find their place in a note, p. 45, as having "inclined him in his latter days to favour the Puritans." The truly Protestant spirit and conduct of Archbishop Abbott, though running through a long course of 23 years, and by a somewhat singular coincidence, under the very appointment and patronage of the *Popish* King James, yet afford small matter for comment in a history of the Puritans, compared with the turbulent reigns, between which he intervened, of Bancroft and Laud. Nay, the stern Protestantism of Whitgift himself, so much the reverse of the Popery, if any, that was chargeable on Laud, seems to have claimed no mention in a work whose object was to prove that Popery was at the bottom of all the Puritanical persecutions.

The same exclusive plan would of course dispense with other circumstances of alleviation resulting from the conduct of the opposite party: nor, perhaps, would Mr. Brook think the *real* designs or the *actual* spirit of his Puritan worthies would hold a very edifying place in a panegyric which was intended to set them up to the rising generation as "patterns, examples, and guides." Under this character it was quite sufficient, and as much as was safe, to concede respecting them that some of their satirical pamphlets, particularly Martin Mar Prelate, "contained much truth, but were clothed in very offensive language." And it seems to be quite without precedent in his whole introduction—not to say, an entire misunderstanding and violation of his whole plan—that Mr. Brook makes, in p. 59, the following very considerable concession:—

> "The Puritans of these times were not without their failings, being men of like passions with their adversaries: yet while they opposed the episcopal impositions and oppressions, if they had accomplished their wishes, there is cause to fear that they would have imposed their own discipline. Their notions of civil and religious liberty were confused, and their principles and behaviour sometimes rigid; yet they were men eminent for piety, devotion, and zeal in the cause of Christ."

Could we persuade ourselves, indeed, that the above important

concession, extracted evidently *invitâ Minervâ* from Mr. Brook, would awaken in the hearts of our readers the very same train of thoughts which, after some consideration of the real state of the question in those times, it does in ours, we should leave the passage to its own effect. As it is, we must take leave to add to it, that, in our mind, Mr. Brook here gives the death-wound to his whole system: and, in point of fact, reveals the πρωτον ψευδος which runs through, we believe unintentionally, his whole three volumes. He begins by professing to give an account of "those divines who were most distinguished in the cause of *religious liberty*;" and the impression through the whole work is, that we are reading a book of Martyrs who fell in that first of causes (according to modern language), the right of private judgment and the privilege of worshipping God, each according to his own conscience—an impression the very contrary to fact, and a most notorious imposition upon those who are strangers to the real history and principles of the Puritan controversy! There is no historical truth, we believe, more clear, no fact more incontrovertible, than that the real design of the Puritans was not the general grant of religious liberty, but the establishment of their own peculiar platform: and if we might be allowed an apparent paradox, though with a far greater approach to truth than any doctrine suggested by Mr. Brook can boast, the established Church of England, particularly during the first portions of its reign, was the real stickler and advocate for religious liberty against the close spirit, jealous designs, and unattainable discipline of the Puritan school.

When we speak of religious liberty, we must be understood, indeed, to mean something rather different from that term in its modern use: for we believe it in this sense to have been wholly unknown in the period of which we are now speaking. Good old Father Fox was quite *outlandish* in his notion of subscribing to nothing but the New Testament, Vol. i. p. 335. We are not aware that Mr. Brook has attempted to establish a parallel to this *licentious* position in these early times. And Fox met with an appropriate reward for his inappropriate liberality and candour of sentiment, as appears from the beautiful correspondence in Latin preserved by historians in the matter of his *persecution* by the *real* and zealous Puritans of Magdalen College, Oxford.

Religious liberty, be it understood by our readers, meant in those days, if it had any meaning at all, the *most liberal* and *comprehensive church establishment*. The question, during the whole period to which we allude, was not, whether there should be any establishment at all; but what that establishment should be. It was no part of the controversy, whether the civil power should be exercised or not in the maintenance of religion; and when even the Puritans began to refuse its headship, which was not from the beginning, it was still to be employed as a servant, for the support and advancement of the Church. "It must be remembered," says Mr. Cartwright, "that civil magistrates must govern the Church according to the rule of God prescribed in his word; and that, as they are nurses, so they be servants unto the Church; and as they rule in the Church, so they must remember to subject themselves unto the Church; to submit their sceptres, to throw down their crowns, before the Church: yea, as the prophet speaks, to lick the dust of the feet of the Church." —(Def. of Admonition.) It is not to be imagined, with these sentiments afloat, that any correct ideas of a toleration had been beaten out on either side. And whilst a bitter

and relentless *intolerance* of the Papists, even to death, was the universal watch-word of the whole Puritan party; and as a consequence to this, the total extirpation of the episcopal establishment, as identical with Popery, was secretly aimed at by their leaders; it could be no difficult matter to bring forward other sects and modifications of religious opinion towards whom they looked with an equally jealous and *punitive* intention. Where was, then, the boasted religious liberty, or free toleration, aimed at by the Puritan reformers? We believe the first measure of the kind for which Mr. Brook would teach us to thank the early Puritans as the "kindlers and preservers of the spark of liberty," was originated and executed, under the pressure of urgent necessity, by that greatest of tyrants, Oliver Cromwell.

Far is it from us, nothing farther than the intention, to draw a veil over severities, much less to offer an excuse for guilt, with which, thank God, we in this present age of true Christian liberty have nothing at all to do, and on which we in no measure depend for our own security. We only desire to serve the cause of truth so far as to lay down what appear to us to have been the real principles of both parties in those singular times. And we more particularly wish our readers fully to understand, what it was that *both* held, and acknowledged, and acted upon, as far as they could, in common with each other, before we enter upon any discussion of the points in which they differed. Here, therefore, we think it of the utmost consequence to repeat and demand every possible attention to the fact, that both parties were fully agreed in the main, that some establishment was necessary; that the alliance between the Church and the State was a benefit by no means to be trifled with or quitted by the former; that the State had full authority and power not only to impose rites and ceremonies, but to enact a whole body both of doctrine and discipline, provided it were according to the word of God, and fully to establish it by law as the uniform religion of the realm; that obedience to these enactments ought by no means to be optional, but absolutely compulsory; that what should be esteemed a very gross and mischievous departure from such enactments, should be the subject of heavy and grievous punishment; that rigorous inquisition should and ought to be made more particularly into the conduct and the belief of ministers under such an establishment; that suspension and deprivation should follow their delinquency, or at least their perseverance in delinquency after admonition: and, to the shame of Christians, of Britons, and, more especially, of British Protestants, it seemed a principle admitted on both sides, that capital punishment itself might be inflicted in some cases which the purer light and milder spirit of modern Christianity has taught us wholly to refer to the Supreme Arbiter of all, and the dread tribunal of the last day. So far were the Puritan Reformers from seeking a general relaxation of penal statutes in cases of conscience, that we should be at a loss to point out the time when even the infamous and detestable writ *de hæretico comburendo** was made a subject of complaint, or in any degree animadverted upon, by the disciples of Geneva. Let their illustrious master, Calvin, himself explain the reason and pursue the tale.

To us, we must confess, as we have hinted before, the real and substantial difference, the point at issue between the Church of England and the Puritan party, appears to have been the degree of strictness in conduct, and largeness in

*It was repealed A. D. 1677, by Charles 2d.'s Parliament.

sacrifice absolutely to be required in the true reformed profession of religion. The Established Church required less—the Puritan Reformers required more. In the violent disruption from Popery, Episcopacy was content to bleed a little—Presbyterianism was ambitious of bleeding much. The submission to a few easy and indifferent ceremonies were, as Mr. Brook observes, all that was requisite to qualify a Church of England minister for his office (in addition to the *doctrinal* subscriptions which both required alike); but the Geneva school demanded the establishment of *the godly discipline*. We believe, indeed, that in doctrine, as well as discipline, the Puritans *latterly* required greater rigours in subscription. They required, in short, the total extirpation of Popery, root and branch: they must dethrone popish prelates, displace popish ceremonies; tear off popish garments; even desecrate popish orders; and renounce all but the fundamentals of Christianity (we can scarcely think how they escaped) which came through the channel of Popery. Neither prejudice nor prepossession was to be consulted for a moment. The very liking men might have for any thing ancient, was in this case to be sufficient argument against it. Reformation was to begin by total subversion: the rights of private property were scarcely to be regarded in so great and good a cause. In fine, "every thing was to be removed as far as possible from the Church of Rome." p. 22. In this respect there was certainly a great difference of principle maintained by the Church of England. Nothing, indeed, can be idler than the imputation of Popery to its founders or friends, during the whole period of which we are speaking. We have no hesitation in asserting, that the attempts to prove a real popish leaning in Queen Elizabeth or her bishops; in King James or his bishops, or in the unfortunate Charles, and even the most suspicious of all his compeers, Archbishop Laud, are amongst the most futile and unfair specimens of reasoning that ever dishonoured the page of history. But that they were far more favourable to the feelings of Papists, and lenient to their persons, than the Puritans were disposed to be, is equally indisputable; and for a most intelligible reason;—the Papists had been the Established Church: they were originally in possession of the ground: and it certainly did appear to the ruling powers, to be the part equally of policy, of justice, and of mercy to regard these two important facts in the subsequent settlement of the national church. It by no means appeared to them to be *politic* to force the consciences of men, by imposing a system "as far removed as possible" from every thing which they had been heretofore taught to consider as most dear and most venerable; and with which also many saw their own interests most intimately blended. Our rulers knew what difficulties, what discontents, what revolutions have in all ages resulted from attempting a forcible change in the religion of any country. They might have apprehended, in regard to England, what has in point of fact befallen Ireland, where with a compulsory Protestant establishment, there still exists really a popish population. They may have foreseen insuperable impediments to any course different from what they pursued. And who knows but that, under God, we owe the very existence of a Protestant Church in this country to the exact steps which that most politic of women, Elizabeth, thought fit, with the advice of her wise counsellors, firmly to adopt in its original settlement and constitution?

Our rulers took still higher ground. They considered *justice* and *law* to require the course of

conduct they pursued. They felt that what was established had, as such, a claim upon their maintenance and support. And this claim they never deemed themselves at liberty to refuse but in so far as that establishment, or any part of it, might have departed from the condition on which its claims were founded; that is, when it was clearly contrary to the word of God. Now the most corrupt establishment of Popery that ever disgraced or cursed any country in the world could not *in all its parts* be assumed to be contrary to the word of God: so far from it, the whole of Christianity was actually contained in the Romish religion; though we allow that it lay hid in the rubbish of its superinduced errors and superstitions. What, therefore, did the legislators of those times find themselves called upon to do? To clear away those errors and superstitions which had gathered upon the face of Christianity by means of Popery, and to leave the rest standing out upon the footing and basis of all its own original authority. They felt themselves bound, in short, to reform that which was contrary to the common and acknowledged standard of appeal—the word of God—and nothing more. It was quite another question, whether they were at liberty, and, much less, obliged, to adopt other laws of discipline or ritual, even though they might have *appeared* more expedient, more edifying, or otherwise more excellent than those already established. That very moment when they should depart from the express and definite limit of reformation—contrariety to the word of God—they would have felt themselves afloat on a shoreless ocean of conjecture and, perhaps, injustice; where the wishes of a few might have been consulted, in opposition to the rights of the many; and where the Papists, still the majority of the nation, would have had as much, and even more ground for clamour on their part, than all the other and newer sects and denominations of Christians*, whose views and interests might also have happened not to be consulted. Thus, assuming that which was assumed on all sides, and which was the grand mistake, that a compulsory establishment was necessary, they considered it the part of justice to make that imposition vary as little as possible from what *had* been imposed in all former ages; and only to require of all, uniformity in that which should not be in contradiction to the word of God, as the price of a happy reformation from all that really was so.

That such a middle and equitable mode of proceeding, on the part of the ruling powers, would in a general way best answer the designs of mercy, and become by far the most comprehensive, and therefore, according to the notion then prevalent, the most tolerant church establishment, we think cannot require a moment's proof. It is on the self-evident nature of this assumption, that we feel ourselves justified in maintaining that the Church of England, even in those times of *persecution*, was the most tolerant of the two parties actually in collision; and that it is only by her final triumph, though through a purification of trial, suffering, and bloodshed on her own part, that we are left unacquainted with the state in which religious liberty would have been found at this day,

* "A difficult work," says Mr. Strype, "this that was now taking in hand, the reformation of the corrupt religion; being the harder to bring to pass, because there was not only in this juncture a formidable Popish party to struggle with, but a Lutheran party also: for there were not a few now that in the alteration of religion would endeavour to have it settled according to the Augustan Confession."—*Annals*, Vol. I.

in the event of the ultimate success of her adversaries*.

Feeling, as we do, the utmost abhorrence of forcible impositions upon any man's conscience, without liberty of dissent on equitable terms, we are nevertheless free to confess, that from the foregoing considerations, we see the strongest reasons for rebutting Mr. Brook's reiterated charge of persecution against the Church of England, even during the worst part of that period of which we are now speaking. How is it possible to call the Puritans a persecuted body, when the inflictions alleged were laid on their own principles, and their heaviest charge against the bishops and government was, that sufficient severity was not exercised towards those whom they themselves deemed enemies to true religion? If the Puritans were a persecuted body, who were the objects of the persecution? Those few on whom the severest corporal and even capital punishment was executed for notorious and extreme religious delinquency? For these not a complaint was uttered; not a single voice of supplication, save and except that of good old Father Fox, in his exquisite Latin letter to Queen Elizabeth, was ever lifted by these "friends of religious liberty." Was it those who were labouring by all means for the introduction of the *godly discipline*, and rending the air with the grossest and most intolerable libels, in their sermons, and harangues, and pamphlets, against the Popish government, and Anti-Christian bishops? Their own books proclaim at once their spirit and their intentions. Was it then the harmless and inoffensive non-conformist, who never meddled with his neighbours, merely scrupled, and abstained from a few indifferent ceremonies, and peaceably prayed for a better mind both for himself and his governors? We believe it will not be so easy as Mr. Brook would make it, to find many of such persons amongst his 500 sufferers for conscience sake. We could bring abundant testimony from history, that such persons, according to their behaviour, were connived at, favoured, and even noticed and courted by the ruling powers: and Mr. Brook himself shall inform us of some difference made in this respect, which we apprehend is not all that he could have told us to the same point.

* It is so much to our present purpose that we cannot help anticipating an act passed in 1648, by the triumphant Parliament, as a specimen, we hope, not of the generally avowed principles of that despotic assembly, but rather of the occasional violence and tone of intemperance of which some of the Presbyterians were capable in every successive period of their early existence. It is found in Neal, vol. iii. p. 498, 8vo. 1796; and Mr. Neal confesses is a shocking law, and declarative of the terrible use which the Presbyterians would have made of their power. It enacts, "that all persons who shall willingly maintain, publish, or defend, by preaching or writing, the following heresies with obstinacy, shall, upon complaint or proof by the oaths of two witnesses before two justices of the peace, or confession of the party, be committed to prison, without bail or mainprize, till the next gaol delivery; and in case the party, upon his trial, shall not abjure his said error, and his defence and maintenance of the same, *he shall suffer the pains of death, as in case of felony, without benefit of clergy*; if he recant or abjure, he shall remain in prison till he find sureties; and in relapsing, *shall suffer death* as before." The heresies proscribed are, in the main, those of Atheists, Deists, Socinians, Arians, and impugners of the doctrine of the general resurrection. Besides which, certain other errors, principally those of Pelagians, Quakers, Antinomians, Anabaptists, *Arminians*, &c. are punished with imprisonment till security is found for no further publication or maintenance of them. So much for toleration!

* Mr. Brook, in alluding to these ordinances (p. 93), omits to mention this dreadful part of them. Was that purely accidental?

After relating various suspensions, deprivations, and imprisonments, he adds in p. 30; "Other Puritans denominated peaceable non-conformists, obtained for some time a connivance or toleration. These were Drs. Sampson, Humphrey, Wyburn, Penny, and Coverdale, with Messrs. Fox, Leven, and Johnson."

After all, does it appear, that the Established Church ever proceeded much beyond those measures of severity which at that time appeared to be necessary for the maintenance of her honour, and even of her life? She was most evidently "set in the midst of many and great dangers." She plainly saw what even the most peaceable non-conformity tended to, as well as what the more stubborn projected. On one side, she saw the dupes, on the other the ringleaders, of a most determined confederacy against the whole frame and texture of her government. Of concessions she saw there would be no end. When the wit of man was once set to work, at finding objections to any given constitution, whether that constitution were civil or religious, whether of doctrine or of discipline, of forms or of canons; when secondary objections were to stand as primary ones; when possible improvements were to be made the ground of absolute changes, and nothing short of perfection was to pass muster before a few self-constituted judges, they knew, and forcibly felt, that except they stopped somewhere, no one else would*, and that men would soon grow so fond of commanding and ordaining, that none would be left to conform and obey. Under these convictions, what did they do? Re-kindle the fires of Smithfield, or re-set the instruments of torture in the inquisition? Did Bonner and Gardner revive in the persons of Whitgift, Aylmer, or even Laud? No! they in the main contented themselves with what every establishment claims the privilege of doing. They suspended and deprived disobedient ministers: they took means for ascertaining their practices and opinions, particularly in respect to those ceremonies which were the point in dispute; and they animadverted the most severely upon the neglect of these, because these happened to be the very touchstone of the churchman's attachment to the establishment which fed him. So far they did what was perfectly justifiable on every principle. They set out well. And if they were afterwards betrayed into violence, and enforced some enactments for the discouragement of Puritanism, which a man might have warrantably declined, and peaceably awaited his punishment for so doing, (we may particularly allude to the Act of Charles I. for reading the Book of Sunday Sports), it was partly owing to the wretched temper of the times on all sides, for which that misguided fanatical prelate, Laud, was destined soon to overpay the price in his own head; and partly to the abundant provocations given to the prelacy at large, by the most unheard-of series of coarse insults, injurious calumnies, and wanton attacks, on their authority and dignity, their office and very existence.

What was, on the other hand, the state of the case with the *persecuted* non-conformists? Does not absurdity stare us in the face, (we desire to speak impartially) when we find them at one time labouring with all their might to introduce into every parish, and every parsonage in the kingdom, the most tremendous and despotic church discipline, that John Calvin could beat out for the simple members of a Swiss common-

* Baxter, in his Life, is made to enumerate near 200 faults or flaws in the Liturgy, which yet he owned to be those chiefly of disorder, and defectiveness, so that it was "a true worship though imperfect." His enumeration in other parts of his life, of the different kinds of Non-conformists, and non-conformity, shew to what a wild length of speculation, and wrong headedness these Reformers had run. See pp. 307 and 387, Life. fol.

wealth*; and at another time stirring heaven and earth against the bishops, for the *continuance*, not the original *enactment*, of a few indifferent ceremonies, merely because they chose to think, that those ceremonies, rather than another Directory for ceremonies of their own, would operate fatally against the spirit of the Gospel? Well might Mr. Brook quote from Strype, "It is *marvellous* how much these habits were abhorred by many honest, well meaning men; who styled them antichristian ceremonies, &c." It *is marvellous*, on the one hand, how their judgments should have been so misled, as to think that they had either right or power to bring the whole nation under the Geneva Cloak; or, on the other hand, how their consciences should have been so misinformed as to imagine that no pure Gospel could issue from beneath a surplice, a tippet and hood. It was certainly not marvellous, that "300 scholars in St. John's college should throw away their surplices with one consent," (p. 25.); and we marvel if their Euclids and syllabuses did not idly float after them in the Cam. But that grave and solid divines, professing godliness, and claiming to themselves the meekness of wisdom, should have made it a turning point with themselves as to preaching the pure and reformed religion of Jesus, under the wing of an acknowledged Protestant government, and a learnedly orthodox episcopacy, that "the popish government and ceremonies" (which after all were not OF Popery, but long *prior* to it), "should be left indifferent, and some liberties indulged in the use of the common prayer," (p. 20.) does, we own, make us marvel, and that greatly! "Some," we are told, "did in part comply, in hopes of the removal of these grievances at some future period;" and we should marvel much if either they or the parishes were the worse for the compliance. And so far from owning ourselves indebted to the superior wisdom, piety, or constancy of those who did not follow the example, it is a marvel to us, that they saw not at the time what the plainest understanding, if unbiassed, can now see in their proceedings; 1st, that in rejecting a milder whilst they would have agreed to a stricter imposition, they were in fact forging future and heavier chains for the consciences of the nation; 2d, that in every appeal they made to Government for regulating those impositions, they in fact recognized the power which enforced submission to them; 3d, that in consequence in every departure from the final determination of the Government, except where the word of God lay against the express ceremony itself, (as in the case of worshipping images, a case which they could never prove against the Protestant forms), they were guilty, by their own acknowledgment, of rebellion against the state; 4th, that therefore, by a most singular infelicity, they established an inseparable association, in the minds of men, between purity in religion and disorder in the state; 5th, that their very doctrines, on which at first all were agreed in the main, must in time share the prejudice raised against their discipline; 6th, that therefore, every additional imposition of forms, every departure from pure doctrine, which they successively complained of in their adversaries, was ultimately chargeable upon themselves; 7th, that such prejudice against their doctrines and against their cause was, in the nature of things, likely to be perpetual; so that in all succeeding ages dissension and division were almost sure to exist in the Church of Christ; and a plausible argument would be furnished to the enemies of truth, as if its friends were the

* Yet the well known confession of Ballinger, a reformed pastor of Zurich is remarkable, "Satis facit piis Edwardi reformatio."

f the state; and whereas
it had been *calumny*, that
as "turn the world upside
from thenceforward it
ame to look like *truth*; and
spirit, and implacable
which their opposition
ten acted, would for ever
indelible slur, (as it has
done to this day), upon all pretenders to vital religion.

It should never be forgotten, that the earliest *persecutors* of the Puritans were, like themselves, Calvinists in doctrine. None more rigid, as the Lambeth Articles testify, than Whitgift himself. It was not till 60 years after these discussions about discipline began, that the deeper *doctrines* of that school were prohibited from the pulpit: when, as Fuller quaintly observes, a kind of "sermon-surfeit" had taken place; and, by a strange and mischievous transposition, "the *people* heard of nothing but the duties of the court; the *court* of nothing but the duties of the people." This curious species of Antinomianism was in time suspected to grow out of the favourite doctrines carried to excess; and if, after that suspicion, the bishops and the court inclined to the low Arminian school, we leave it to the world to judge who at least shared the blame of the change. At any rate let not low and secular principles of religion be supposed at the bottom of the Puritanical *oppressions*, when Puritanical pertinacity, in all human probability, laid the foundation for these. If bishops who had forfeited all but their lives by opposing Popery under Queen Mary; if kings and queens who had been nursed with favour in the lap of Protestantism, and even Puritanism, according to Mr. Brook, both suddenly turn about when in power to the side most opposite to Puritanism, we really must look further for the cause, than to the predilection of either for Popery, or for the low doctrines of later Protestantism. We must look for it in the conviction they felt of the total impossibility of introducing so rigid a code of doctrine and discipline into so wide, so diversified, so free, perhaps so ignorant, and so immoral a nation and government as that of England. We must look for it in their firm belief of the sacred origin of Episcopacy, in opposition to the alleged *jus divinum* of Presbytery. We must look for it in their *more* correct and liberal views of a church-establishment, as requiring indeed strict submission to what it does ordain, but as leaving the greatest possible latitude in its ordinances, whether to men of stricter principles to carry instruction to its greatest height of purity, or to men of lesser principles not to rebel against its discipline; in short, as conciliating all parties. And if, in their doctrinal views, we are to look for any cause of their conduct, those doctrinal views, we must recollect, they had originally in common with their adversaries. If violence was added occasionally to severity, arrest and imprisonment to suspension and deprivation, and frequent personal abuse and invective to all the rest,—these, we have too manifest proof, they shared likewise with the Puritans; and since they had nothing else in common, but originally their Calvinistic creed, let Mr. Brook, if he pleases, attribute their common violence to that. We shall only hint at the possibility, that that creed, not yet fully exorcised from the spirit of Popery and crudely derived by some otherwise eminent reformers from the popish schools, may have produced an exasperated state of feeling on both sides, from which modern Calvinists will do well to prove their exemption. And whilst we equally shrink from the haughty and towering attitude of episcopal despotism, and the self-applauding and vindictive tone of Puritan menace, whatever sanction each may claim from their common orthodoxy of sentiment; taught in a better age, we are bold to say, that genuine

Christianity, and therefore real Protestantism, disclaims them both; and that to neither are we indebted, except by accident, for those incomparable blessings of a mild orthodox establishment, together with a safe and full religious toleration, which divines of other times and other schools at length devised.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the Press: A work on the Breeding, Rearing, and Management of Poultry, Pigeons, and Rabbits, the Result of 40 Years' Practice, with Experiments on hatching Eggs, by B. Mowbray, Esq.;—A new edition in 8vo. and 4to. of Strype's Ecclesiastical, Historical, and Civil Memorials, relating chiefly to the Reformation, in seven vols. to be followed by his Annals of the Reformation during the first twelve Years of Elizabeth's Reign;—Baxteriana, or Selections from the Works of Baxter, by Arthur Young, Esq. in one vol. 12mo.;—(By Subscription) the Mosiad, an Epic Poem, on the Deliverance of Israel from Egypt, by Mr. C. Smith;—A new edition in 8vo. of Burnet's History of His Own Times;—An Account of the Pursuits encouraged and enforced in the University of Cambridge, by the Rev. L. Waenewright of Emanuel College.

Preparing for Publication: The Life and Correspondence of the Lady Arabella Stuart (cousin to king James I.) whom it was intended to place on the throne after Elizabeth, compiled from her original letters;—A Universal Telegraph and general Code of Signals for Merchant Vessels of all Nations, by which they may communicate with each other at Sea, without deviating from their course, by Mr. R. Crowgie of Falmouth.

At Oxford, the Prize Compositions have been adjudged as follows, viz: *Chancellor's Prizes*—English Essay; "The Effects of Colonization on the Parent State." Mr. T. Arnold, B. A. Scholar of Corpus Christi college, and Fellow Elect of Oriel.—Latin Essay; "*In illa Philosophiæ Parte quæ Morali dicitur tractanda, quænam sit præcipue Aristoteleæ Disciplinæ Virtus?*" Mr. C. G. Daubeny, B. A. demy of Magdalen college.—Latin Verse; "*Europæ Paculares Oxonium invisentes.*" Mr. A. Macdonnell, Student of Christ Church. *Sir Roger Newdigate's Prize*—English Verse: "The Temple of Theseus." Mr. S. Rickards, Commoner of Oriel college.

At Mr. Edwards' late sale, the Bedford Missal was bought by the Marquis of Blandford for 687l. 15s.; and the splendid copy, on vellum, of the first edition of Livy, Romæ 1469, was purchased by Sir M. M. Sykes, Bart. for 903l.

A most extraordinary letter of Dr. Kipling, the Dean of Peterborough, has lately found its way into the public prints. It is addressed to the Rev. John Lingard, a priest of the Romish Church, and is marked by something of the same strange perversity of judgment which has appeared in former publications. He tells Mr. Lingard, that he is amenable to a court of justice, for having, in his strictures on Professor Marsh's "Comparative View," applied the words "the new," and "the modern," to the "Church of England;" such words tending to a breach of the peace; and the church by law established being so inseparably interwoven with the Constitution, that a calumny on the former is a calumny on the latter.

"If, however," he proceeds, "you shall assure me in the course of a few days, that within a reasonable time" (which he explains to mean "a few months only"), "you will publish a vindication of this defamatory language, I will defer to prosecute you, not only till sufficient time has been granted you for that purpose, but also till an opportunity has been allowed the public to peruse my reply to it. By a vindication is here meant complete proof of this position, that the structure of the Church of England and the materials of which it is composed, are new and modern. Should it appear to be the general opinion, when the reasonings of us both shall have been maturely considered, that your vindication is complete, I will

...a recantation, and cease to ... member of the Established Church. ... the generality of our readers it ... thought defective, you will be ... moned to answer for your offensive ...meanour in Westminster-hall."

There is something truly ludicrous in ... challenge to polemical debate, accompanied by the threat of Westminster hall to sharpen the wit of his antagonist.—Dr. Kipling would probably maintain, that his own works exhibit the sentiments of the Church of England. If so—if the doctrines of the Church of England are to be identified with those of the learned Dean, then Mr. Lingard will have no difficulty in proving them to be innovations on the views, not only of the Apostles, but of the reformers. But, after all, we are half inclined to view the statement rather as a *hoax* practised by some enemy of the Dean of Peterborough, than as a sober reality; and this opinion gathers strength from another circumstance.—The same paper in which we first saw an account of the letter attributed to the learned Dean, contains a manifest calumny on the Bishop of Lincoln, in the shape of a report of a Charge delivered by his lordship to his clergy, at Bedford, on the 1st instant. This libel states the bishop to have represented the Bible Society as "very dangerous to the established religion, and to the orthodox principles of those who attended its meetings;" and "however sincere the motives which originally induced unsuspicious clergymen of the Church of England to join it, they must now have seen enough in the published accounts of its meetings, and in the proceedings and speeches there, to induce them to withdraw from it; or at least to raise some misgivings in their minds, as to the real views of many of its most active members." He is said to have declared, that "though it be our duty to shew gentleness, and forbearance, and charity towards all our Christian brethren, yet, that we are not authorised to give the right hand of fellowship or co-operation to those who cause divisions, or to unite in religious associations with those who publicly avow the falsest doctrines, the most notorious heresies, and the most determined schisms. As strange would it be to see loyal Britons forming a political association with, or furnishing money and arms to, those whom they knew to be exciters of sedition, abettors of privy conspiracy, and promoters of rebellion." Whatever may be the fate of Mr. Lingard, we trust that his lordship, for the sake of public justice, will at least take care that the author of this atrocious calumny "shall be summoned to answer for his offensive demeanour in Westminster-hall."

FRANCE.

We have already alluded to a Decree of Bonaparte, founded on a report of Carnot, recommending the establishment of schools in France, on the model of Bell and Lancaster, for the education of two millions of children who require primary instruction. The following is a copy of the Decree; and though Bonaparte appears now to approach the crisis of his fate, we trust that this decree will not be reversed.

"Considering the importance of education for improving the state of society; considering that the methods hitherto used in France, have not attained that degree of perfection which it is possible to reach, and desiring to place this branch of our institutions on a footing with the intelligence of the age, we have decreed, and do decree as follows:—

"Art. 1. Our Minister of the Interior shall invite around him the persons who deserve to be consulted as to the best methods of *primary education*. He shall examine and decide on those methods, and direct the experiment of such as he shall deem preferable.

"2. There shall be opened at Paris, an *experimental school of primary education*, so organized as to serve for a model, and to become a *normal school*, to form primary teachers.

"3. After satisfactory results shall have been obtained from this school of experiment, our Minister of the Interior shall propose to us the measures calculated to enable all the departments to enjoy all the advantages of the new methods which shall have been adopted."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Theological, Biblical, and Ecclesiastical Dictionary; by John Robinson, D.D. late of Christ's College, Cam-

bridge, master of the Free Grammar School at Ravenstonedale, &c. &c. Illustrated with maps, 1l. 8s.

A short Examination preparatory to being confirmed; by the Rev. J. Mulso, A. M. vicar of South Stoneham, Hants, 3d. each, or 22s. per hundred.

Apostolical Preaching considered, or an Examination of St. Paul's Epistles. 8vo. 10s. 6d.

A Review of the Rev. H. Norris' Attack on the Bible Society; by the Rev. W. Dealtry, B. D. F. R. S. 3s.

Sermons to Young People; by the Rev. S. Lavington. 12mo. 6s. 6d.

Dictionary of all Religions; by Thomas Williams. 12mo. 7s. 6d.

Sermons by the Rev. Archibald Bonar. 8vo. 10s. 6d.

A Selection of the Psalms of David, from the Version of the late Rev. James Merrick, M. A. Fellow of Trinity College, Oxford; to which is appended a Collection of Hymns, adapted to the principal Festivals of the Established Church. Royal 18mo. 3s. 6d.

The Bible, and nothing but the Bible, the Religion of the Church of England; being an Answer to the Letter of a Unitarian Lay Seceder, with Notes and Illustrations; by the Bishop of St. Davids. 6s.

Some Principles of Civilization, with detached Thoughts on the Promotion of Christianity in British India; by Richard Hey, Esq. LL. B. 3s.

The Character of Moses established for Veracity as a Historian, recording Events subsequent to the Deluge; by the Rev. Joseph Townshend, M. A. Vol. II. 4to. 1l. 16s.

Sermons on Subjects chiefly practical, with illustrative Notes, and an Appendix relating to the Church of England, as distinguished from other Churches, by the Rev. John Jabo, A. M. Rector of Abington in the County of Cashel, 8vo.

Some Account of the Life, Ministry, Character, and Writings of the late Rev. Thomas Robinson, M. A. late vicar of St. Mary's, Leicester, and some time Fellow of Trinity College, Cambridge: with a Selection of Original Letters; by the Rev. Edw. Tho. Vaughan, M. A. 8vo. 12s.

Memoirs of Mr. James H. Wood, late Surgeon, &c. &c. of Blackburn, Lancashire; by the Rev. Tho. Wood. 2s. 6d.

MISCELLANEOUS.

Practical Observations on the Improvement and Management of Mountain Sheep, and Sheep Farms: also Remarks on Stock of various Kinds; by John Little. 8vo. 6s. 6d.

A Practical Treatise on Gas-light, by Frederick Accum, with coloured plates. 12s.

Systematic Education, or Elementary Instruction in the various Departments of Literature and Science; by the Rev. W. Shepherd, the Rev. J. Joyce, and the Rev. Lant Carpenter, LL.D. 2 vols. 8vo. 1l. 11s. 6d.

Hints addressed to the Patrons and Directors of Schools, by Mrs. Eliz. Hamilton. 12mo. 7s.

The History of the Church of Scotland, from the Establishment of the Reformation to the Revolution: illustrating a most interesting Period of the political History of Britain, by Geo. Cook, D. D. Minister of Laurencekirk. 3 vols. 8vo. 1l. 16s.

Display, a Tale for Young People. by Jane Taylor, one of the Authors of "Original Poems for Infant Minds," foolscap, 8vo. with a beautiful frontispiece, 6s. boards.

Two Addresses on the Deplorable State of the Indians: one delivered at the Free-masons' Hall, Aug. 3, 1813; the other at the Royal Arcadian School, March 8, 1814, at Halifax in Nova-Scotia: by Walter Bromley, late Paymaster of the 23d Regiment, Welsh Fusiliers. 1s. 6d.

The Miscellaneous Works of Edw. Gibbon, with Memoirs of his Life and Writings, composed by himself. 5 vols. 8vo. 3l. 5s.

Memorial on Behalf of the Native Irish. 8vo. 2s. 6d.

Easy System of Short-hand; by James Mitchell, M. A. 12mo. 4s.

Oxford University Calendar, for the Year 1815. foolscap 8vo. 6s.

The first eight books of Armageddon, a Poem, in twelve books, by the Rev. Geo. Townshend, B. A. 4to. 1l. 11s. 6d.

Ancient Scottish Poems, published from the MS. of Geo. Bannatyne, 1568; edited by Lord Hailes. 8vo. 1l. 1s.

The Principle of the English Poor Laws, illustrated from the Evidence given by Scottish Proprietors (before the Corn Committee,) on the Connexion observed in Scotland between the Price of Grain and the Wages of Labour; by John Weyland, jun. Esq. F. R. S. 8vo. 3s. 6d.

Essai, historique, politique, et moral sur les Revolutions, anciennes et modernes; par M. de Chateaubriand. 8vo. 12s.

Souvenirs d'Italie, d'Angleterre, et d'Amerique; par M. de Chateaubriand. 2 vols. 8vo. 18s.

Account of a Voyage to Spitzbergen; by John Laing, Surgeon. 8vo. 5s.

A Visit to Paris in 1814, being a Review of the moral, political, intellectual, and social Condition of the French Capital; including Observations on the public Buildings, and the Monuments of Art which it contains; by John Scott, Editor of the Champion. 8vo. 12s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Annual Report of this Society, for 1814, has been printed; and it thence appears that the Society continues to increase in extent and efficiency, chiefly through the beneficial influence of the Diocesan and District Committees. In consequence of this enlargement, "a more wakeful attention has been excited to the spiritual necessities of the indigent and afflicted," "the number of books dispersed has considerably increased," while they have "in very many cases been distributed to greater advantage." The sale of books at reduced prices has been encouraged with the best success. The progress of the Society is illustrated by the insertion in the Appendix of the First Annual Report of the Winchester Committee; from which it appears, that the whole County of Hants has been brought into close co-operation with the Society; that the amount of donations received, is 1240*l.* and of annual subscriptions, 525*l.*; and that there had been issued from the different depôts alone, independently of what members may have procured from London, 1617 Bibles, 957 Testaments, 3096 Prayer-books, and 533 Psalters, besides school books and religious tracts. Twenty-four Diocesan, Decanal, or District Committees have been formed in the course of the year, including four in the British dominions in North America, and one in the Isle of Man. "It is remarkable," the Committee observe, "that at the moment when the Society, on occasion of the appointment of the Lord Bishop of Calcutta, was first venturing to express the wishes which they had long cherished, that a great institution might arise in the East, embracing in friendly combination the several grand designs carried on by this Society, a like establishment was taking place in the West, under the patronage of the highest constituted authorities in church and state there; and which it is confidently hoped may be a model and example to others, whereby the pure reformed faith of the English Church may be further propagated, and increasingly confirmed in those regions."

On the subject of education and schools, they remark, that an accession of 20,000 children had been made during the last year only, to the schools united with the National Society. To these the Society for promoting Christian Knowledge supplies elementary books of instruction, Bibles, Prayer-books, &c. The Committee express a strong desire, that the Diocesan and District Committees would furnish regular returns of all schools aided by the Society, which should specify the description of school whether week-day or Sunday school, and the number of children of each sex.

The whole number of books dispersed by the Society, from April 8, 1813, to April 21, 1814, is as follows—Bibles 25,765; New Testaments and Psalters 47,314; Common Prayers 56,628; other bound books 49,310; tracts 488,710*. Besides which a number of books and papers have been printed and distributed gratuitously.

A plan has been adopted for supplying the revenue boats stationed round the coast with the Scriptures, the Common Prayer, and some books and tracts, on the suggestion of Lieut.-Col. Burgess; and also for translating some tracts into the Welsh language. The family Bible is stated to have had a rapid and extensive sale. Two editions on royal paper; one consisting of 2500, the other of 2000 copies; have been sold, besides 7000 copies on medium paper. The Committee strongly recommend this work to general attention.

We now proceed to give an abstract of the Report of the Society's Mission in India. Mr. Pæzold represents the concerns of the Mission at Vepery, to proceed with order and regularity. The Christians at Pullicat, instead of applying to him as formerly, had placed themselves under the pastoral care of the Company's Chaplain. He had furnished the Tanjore Mission with a supply of Malabar New Testaments and other books, and had distributed some Bibles, Prayer-books, &c. among soldiers and others.

---

* The number distributed from that time, to 20th April, 1815, is still larger, viz. 26,766 Bibles; 48,018 Testaments and Psalters; 65,492 Common Prayers; other bound books 51,525; small tracts, half bound books, and papers 653,501.

Mr. Pæzold communicates the arrival of Mr. Jacobi in a good state of health on the 6th of Sept. On the 3d of Oct. he departed for Tanjore, where he arrived on the 15th. He was seized on his way thither with an illness, which has since, we are much concerned to state, terminated fatally. The communications from Mr. Jacobi himself appear to have been of a very pleasing kind. During the passage he conversed in Arabic with some Mahommedan Lascars, that were on board, and at Madeira had an opportunity of conferring, both in Portuguese and Latin, with a Romish priest; and he seemed fully bent on exerting himself strenuously in the service of the Society.

From Trichinapoly, Mr. Pohle writes, that the Tamul congregation amounted to 333, and the Portuguese and half cast to 146. His great age and weak health confined his labours chiefly to the place of his station; but he saw that those under him discharged their duty, which indeed they did. A new church had been built at Trichinapoly for the troops, which had been recently opened by the Rev. Mr. Smith, one of the Company's Chaplains.

Some very candid admissions are made by Mr. Pohle, in reference to some reflections that had been cast on the communications of the Missionaries respecting the Syrian Christians. We presume he refers to those which appeared in the Christian Observer for 1812, p. 105. He admits, that those communications amounted to little more than what they collected from the publication of former Missionaries. He had always wished for additional information, to be obtained by the residence of some competent person among them for a year or two; but this it was not possible for them in their circumstances to accomplish. Still he was backward in taking all for granted that had appeared in a journey, when but imperfect observations could be made, especially without a knowledge of the country language.

From the printing press at Tranquebar, various useful publications had issued, for the supply of the Christians belonging to the Society's Missions, and also at Ceylon, and particularly the Proverbs of Solomon, the Psalter, and select sentences from the Old and New Testament, all in Tamul, besides school-books.—Dr. John had died on the 1st Sept. 1813. This active and faithful servant of Jesus Christ had been engaged in the Mission for 44 years. The free schools formed by Dr. John have been placed under the particular direction of Mr. Cammerer, at the request of the Rev. Mr. Thompson of Madras. The increase of the Tranquebar Congregation in the course of the year had been 105, amongst whom were 17 Heathens, and 2 Roman Catholics.

The Rev. Mr. Holzberg has been removed from his situation of Missionary. The cause of his dismissal is not specified.

There are no accounts in the present Report from the Rev. Mr. Kohlhoff, at Tanjore.

An impressive valedictory address to the Bishop of Calcutta, delivered on the 17th May, 1814, immediately before his departure to India, by the Bishop of Chester, and the very pleasing reply of the Bishop of Calcutta, are inserted at full length in the Report.

The number of subscribing members admitted from August 1813, to Christmas 1814, was 1559, besides 263 ladies. The whole receipts of the year, from April 8, 1813, to April 21, 1814, were 34,545l.; and the whole disbursements, 31,534l. In the year ending 20th April, 1815, the receipts amounted to 47,613l. and the disbursements to the same sum. Of this the subscriptions amount to 7440l.; the benefactions and legacies to about 4000l.; various dividends to about 7000l.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Henry Lindsay, Chaplain to the British Embassy at Constantinople, in a letter dated from the British Palace, Constantinople, Jan. 12, 1815, has inclosed a paper from the Greek Patriarch of Constantinople. What gave occasion to it was this: "Upon making inquiry," says Mr. Lindsay, "relative to distributing, either gratis or by purchase, the modern Greek Testaments which the Society had entrusted to my care, I was generally given to understand that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go at once to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large Extract from the Summary Account of the Society, which I left with him, together with a Copy of the Modern Greek Testament. When I next saw him, he told me that he considered the object of the Society highly laudable,

and presented me with the enclosed declaration.

"As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society may be thought in itself satisfactory; but I conceive the Declaration may be also extensively useful, if the Society should think proper to print and prefix it to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed, that many Greeks have scrupled to purchase, or even receive, the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those scruples."

The following is a translation from the modern Greek of the patriarch's declaration:—

"Cyril, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

"Our Lowliness notifies by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the Incarnation of Christ our Saviour, we have found in it nothing false, or erroneous; wherefore we have judged right to give permission for it to be used, and read by all pious, united, and orthodox Christians; to be sold in the booksellers' shops, and to be bought freely by all who wish it, without any one making the least hesitation; for the manifestation of which, this our present Patriarchal Declaration has been issued, in the thirteenth day of the month of December, 1814."

CEYLON.

The following is an extract from a communication recently received from Columbo, in the island of Ceylon, and dated January 13, 1815:—

"On Christmas-day (1814) a very remarkable baptism was celebrated in the middle of Divine worship, before a full congregation, at the church in the Fort. A Budhist priest, of great eminence for character, talents, and literary attainments, after mature deliberation, and a careful perusal of the Gospel in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family; their importunities only served to agitate his mind, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptized immediately after the Second Lesson, by the name of 'Petrus Panditta Sekanas;' and Mr. Ännom and Mr. Clough (the missionary by whose instrumentality he had been converted) were his godfathers. From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequence of his conversion, were noticed with much effect by the Honourable and Rev. Mr. Twisleton, in his sermon on the occasion; and they furnished a most appropriate conclusion to a discourse delivered on the nativity of Him who was destined to be a Light to lighten the Gentiles."

The account of the conversion of this priest is too long to be inserted entire. We must content ourselves with a few brief extracts.

"The manner," says Mr. Clough, "in which I became acquainted with the Budhist priest, was by attending the idolatrous worship and ceremonies. On these occasions I was always attended by an interpreter, by whose means I was enabled to make many inquiries; and I the more particularly addressed this Priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him: and the pleasure appearing to be reciprocal, our interviews became frequent and of protracted length.

"Perceiving, after many conversations, that he continued to be very inquisitive about Christianity, I furnished him with a copy of the four Gospels in Cingalese, with which he was much pleased, saying, 'This is

what I have long wished to see, and be assured I will read it with great attention; but,' he added, 'may I request an additional favour of you, which is, to explain any part which I may not understand.' I presented to him the Gospels at his own heathen temple, when some of his pupils for the Budhist priesthood were present, who were not a little surprized at the joy he expressed, and the care he manifested in wrapping it up, as being more valuable than gold.

"He soon put me to the pleasing task of explaining, to the best of my abilities, those things which were rather mysterious to him. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

"I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows:—'I feel a wish to give you a relation of my present condition, and I believe, from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind; and during the last three weeks, I have been in a state of great distress of mind. I have often returned home after my interviews with you, unable to sleep all night.' I asked him the cause of his trouble. He replied, that it arose from an apprehension that he and his countrymen who followed the religion of Budhu had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, in as much as the evidences in favour of the Christian religion were making a stronger and stronger impression upon him. I then asked him whether the God of the Christians was he who ought to be worshipped in preference to idols. He replied, that he had been considering the subject in all its bearings, and that he had offered up prayers for direction in a matter so important; and the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon to instruct him, and shew him the right way of worshipping God; and in return, he should think it incumbent upon him, to his latest hour, to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means. Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it. He replied, 'By laying aside my priestly garments, and joining myself to the society of Christians;' adding, 'I am, in my present situation, as comfortable as I can wish, with regard to the things of this world; but as soon as I throw off this garment, I shall be deprived of all means of support: and this gives me uneasiness, because I shall be brought into distress. If, however, I had only a sufficient knowledge of the Christian religion, to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.'

"About this time there was a meeting convened of several Budhist priests, for some particular occasion near Galle, and the meeting was to continue for some days; and I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. But at this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The priests who had assembled were desirous to avail themselves of the opportunity of receiving personal improvement through the means of my faithful convert; for he being the senior priest, was looked up to for instruction; and one evening when they were assembled, and were expecting to hear him preach on the religion of Budhu, he drew out the Cingalese New Testament, and began to read the first chapter of St. Matthew; and he proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention; and they frequently interrupted him, as he proceeded, with questions, which he answered to the best of his ability."

His baptism appears to have taken place soon after this occurrence. In

a few days "another priest made application to be permitted to embrace Christianity, and to be publicly baptized, as an example to his countrymen. This man is at present receiving the necessary instruction; and as soon as he has made adequate proficiency in the principles of our religion, he will be permitted to avow the renunciation of his own faith, and the adoption of ours, in the same way which the other priest has done.

"About a year ago, a Mahometan merchant of Jaffna, came down to Columbo, and was publicly baptized in our church. He had long been weighing the comparative merits of the Koran and the Testament, and had fully decided in favour of the latter, when he came to me while I was at Jaffna in last March, and stated to me his conviction of the truth of Christianity, and his desire to become a Christian. I advised that he should be brought down from Jaffna, and admitted into our faith, under the protection of the Governor. This had the desired effect; for although the other Mahometans had endeavoured to deter him from changing his religion, by open threats, they desisted from their intended persecution of him the moment they found he was protected by persons in power. He has since gone back to Jaffna; and I had the pleasure of knowing, when I was there in October, that he had succeeded in getting forty or fifty Mahometans to attend him daily for the purpose of learning the principles of a religion which seemed to them to have carried such conviction to his mind. This is just what was to be wished for: and I have little doubt that his example will produce the most extensive effect among the different villages of his countrymen, who are settled all along the sea coasts of our island.

"When at Jaffna, I had the satisfaction to know that many of the most intelligent of the Bramins of that place had read the New Testament, and two of them were fully impressed with the truth of the religion it teaches. When next there, I expect to have an opportunity of conversing with many of them on the subject, and hearing from them the progress which they have made in understanding the nature of our religion. The conversion of these Bramins is very desirable, not only from the influence which they possess over the minds of the inhabitants of the province of Jaffna, but also from the continual communication which is kept up between them and the Bramins of the island of Ramiseram, through whom they may very easily disseminate the principles of Christianity in every part of India; Ramiseram, being one of the greatest places of resort in the South of India for all the devotees and pilgrims of the Hindoo religion.

"The members of the Bible Society at Columbo have every reason to be satisfied with the progress which our interpreters have made in the new translation of the Testament. Almost the whole of the translation is finished, and a great part of it has been revised; so that we shall soon begin to have it printed. In the mean time, great numbers of the copies of the former translation are daily distributed; and, I dare say, we shall soon perceive that the doctrines of Christianity are much more generally understood in this island than they ever were before."

VIEW OF PUBLIC AFFAIRS.

BATTLE OF WATERLOO.

It were vain to attempt to express, in any adequate terms, the feelings of gratitude to the Supreme Disposer of events, with which we contemplate the splendid success recently achieved by the duke of Wellington, in the neighbourhood of Brussels. The battle of Waterloo will stand distinguished in the page of history; not only for the consummate skill and unequalled valour displayed by the combatants, but for the momentous consequences to Europe and the world which it cannot fail to produce. Of all the arduous conflicts in which the great Wellington has been engaged, this appears to be by far the most important; and its result will probably contribute more directly and immediately to the peace and happiness of mankind than even his many former victories.

The situation in which the allies were placed gave a manifest advantage to

the enemy. The Duke of Wellington and Marshal Blucher naturally abstained from acting on the offensive, until the rest of the allies should come up. And, in the mean time, it was necessary that their troops should be to a considerable degree dispersed, not merely for the sake of subsistence, but that they might more effectually cover Belgium. The army that was first in a situation to assume the offensive could therefore concentrate its whole force, and direct it upon any given point; but if the army which stood on the defensive had concentrated itself, before the point of hostile attack was indicated, other parts of Belgium would have been exposed to the incursions of the enemy. Bonaparte saw his advantage, and availed himself of it.

The Prussian army was cantoned on the Sambre, between Thuin and Lobez; that of the duke of Wellington in advance of Brussels. Having collected a force of about 130,000 men, the flower of the French army, Bonaparte attacked the Prussian posts on the 15th, and drove them back with some loss. On the evening of that day, this intelligence was conveyed to the English commander, who immediately put his army in motion. The next day the French renewed the attack on the Prussian lines, and also on that part of the British force which had come up; and although the allies maintained their position, and completely repulsed all the efforts of the enemy to force it, yet the loss they sustained was so heavy, particularly on the part of the Prussians, of whom no less than 16,000 men are stated to have been either killed or wounded in the different charges made upon them, that it was judged proper to retire on their re-inforcements, which were advancing. They effected their purpose without being molested by the enemy; and took a position, the English army in front of Waterloo, and the Prussians at Wavre. One corps of the French army having been left to watch Blucher, whose line had been greatly enfeebled by the battle of the 16th, Bonaparte directed the remainder of his force against the duke of Wellington. The battle commenced at ten in the morning; and during nine hours a succession of the most furious attacks were made on the British troops, every one of which was repelled with the most undaunted heroism. The French fought with extraordinary intrepidity; but they were met with a resolution and firmness on the part of the British, which foiled their most desperate efforts. The whole line stood immoveable as a rock.—Towards the close of the day, Bonaparte himself, at the head of the Imperial guard, supported by cavalry and artillery, made a tremendous charge on the British guards. The duke of Wellington took the command of this fine body of men; and having formed them into a hollow square, placed himself in the centre, and the enemy was speedily repulsed. His grace now perceiving that the retreat of the enemy, from the last attack, was attended with confusion, and learning that a fresh corps of Prussians, under General Bulow, which had just come into line, having been retarded by the state of the roads, had begun to operate on the right flank of the French, he resolved to assume the offensive. All the attacks of Bonaparte had been repelled. The order was now reversed; and he was assailed in his turn. The whole British line advanced. The attack succeeded in every point: the enemy was forced from his position, and fled in the utmost confusion; leaving behind him 150 pieces of cannon, with their ammunition, which fell into our hands. Our troops continued the pursuit till long after dark, and discontinued it only on account of their fatigue; having already been engaged for twelve hours.—On first hearing of the attack on the duke of Wellington's position, Blucher appears to have made every effort to aid him which the state of his army would admit. He was suffering severely from a contusion, but he rose from bed, and himself headed a corps to join the British troops; but it was near the termination of the engagement before he was enabled to come up. He mingled, however, in the pursuit; and when our troops were obliged to halt, his being fresh, he determined on following the enemy throughout the night. In the morning he found himself master of sixty pieces of cannon, attached to the imperial guard, besides several carriages, baggage, &c. belonging to Bonaparte, and a great part of the baggage of his army.

On the 2d, Marshal Blucher is stated to have advanced as far as Avesnes, within the French territory; and the duke of Wellington to have had his head-quarters near Cambray. And as he has declared his purpose to be

not to discontinue his operations, and as reinforcements are rapidly arriving, we may soon expect to hear of his farther progress.

No accurate estimate has yet been formed of the loss on either side; but an army which, after fighting in close combat for nine hours, was overthrown, and has since lost 210 pieces of cannon, must have experienced a dreadful carnage. It is said, that on the 16th the Prussians would accept no quarter; and that on the 18th they gave none. On the 19th it had been ascertained that 7000 prisoners were already in the hands of the British.—The great advantage, however, resulting from this signal victory is the disorganization of the French army. The loss of its cannon it will, probably, be impossible to repair. Even the ships of war had been previously dismantled, to enable Bonaparte to draw from the garrison towns a sufficient number of cannon to form his park of artillery. But we ought to estimate, perhaps, still more highly the moral effects of this brilliant achievement. Bonaparte had it in his power to chuse the time, place, and manner of his attack; and his forces were superior. Under these circumstances, his great genius, and the boasted valour of his troops, shrunk before the mightier genius of the duke of Wellington, and (to use an expression of his grace, in a private letter) before "the unequalled gallantry and sound bottom" of his men. The illusion which has surrounded Bonaparte is once more dissipated; and his greatest admirers must feel their confidence in his powers diminished; while every latent spark of loyalty throughout France will be rouzed into inflammation by the news of his discomfiture.

But it is time we should advert to our own loss: it has been, indeed, severe. But it was not to be hoped that the peace and independence of Europe could be secured without a sacrifice; and although this be not a consideration calculated to dry the tears of the widowed mother, or the weeping family, yet it is obvious that the ordinary wear and tear of a protracted campaign, with its usual complement of battles and sieges, would probably have diminished our force in a greater proportion than it is now diminished, without producing any of those great results which we may anticipate in the present instance. But when we farther consider what would have been our feelings, had the profusion of British blood which has been shed been followed by defeat instead of victory, we surely ought to mingle, with the tenderest compassion for the afflicted mourners on this occasion, the warm expressions of our gratitude, and of our exultation in His goodness, whose alone is the power, and the might, and the victory, and the majesty.

Among those who have fallen in this field of glory, are the duke of Brunswick-Oels, lieutenants-general Picton and Ponsonby, and many other officers of distinguished merit. The prince of Orange has been severely wounded. The earl of Uxbridge, who had himself headed every charge of the cavalry, was struck by almost the last ball that was fired, and has had his leg amputated above the knee. Lieutenant-general Cooke has lost an arm, besides six other general officers of distinction severely wounded. The catalogue is long and melancholy. May the Almighty sanctify to the sufferers the pain to which they have been subjected, and console those whose hearts are broken by an event which will diffuse joy over a whole quarter of the globe!

FRANCE AND ITALY.

The events which occurred at Paris, previous to the departure of Bonaparte for his army, have sunk into comparative insignificance before the victory of Waterloo. At another time, the meeting of the Champ de Mai and the opening of the Legislature would possess no inconsiderable interest. In the Champ de Mai, the Constitution was accepted by 1,288,357 votes, and rejected by 4207; but eleven departments had not sent in their registers. The proceedings of the day were conducted with much of theatrical effect, and the speeches made on the occasion were well adapted to their purpose.—The legislative sittings were opened on the 7th instant with great pomp. Nothing material has yet occurred in either house, except that in the House of Representatives, there appears the same disposition to tumult which marked the early period of the Revolution. On the 11th Bonaparte received the address of the two houses, and early on the morning of the 12th took his departure from Paris. On the 14th he placed himself at the head of his forces, which had been previously concentrated. His bulletin of the 16th

announces a complete victory over the Prussian and English armies united; in consequence of which Paris is said to have been illuminated on the evening of the 18th. We shall be anxious to learn in what terms he will announce the battle of that day.

The war in Italy terminated about the 20th of May, by a capitulation surrendering the whole of the kingdom of Naples to its former sovereign, who has since entered his capital. We rejoice to perceive that a complete amnesty has been proclaimed by his Neapolitan Majesty. Not a single exception has been made from this act of mercy. All persons are to retain their pay and rank. Madame Murat has been removed with her children to Trieste. Murat himself escaped to France, and is reported to have been present, and even to have fallen, in the battle of Waterloo. The Austrian armies which have thus been set at liberty are moving through Piedmont towards France, and will be joined by a large Piedmontese army, and by a considerable Anglo-Sicilian force. There is reason to believe, that a part may have already approached within fifty miles of Lyons; as a dispatch from Suchet makes mention of an encounter with the enemy at Montmellian. It is on this side that France is most vulnerable, and we may shortly expect to hear that a deep inroad has been made on the Usurper's power in the South. It is also to be recollected, that not a single Russian or Austrian has yet joined the allies in the North. When their immense armies, which were rapidly advancing, shall have come up, the contest, according to all human probability, must speedily be decided. —Spain has likewise declared war against France.

But even these accumulated dangers pressing on Bonaparte from without, are scarcely more formidable than the dangers which menace him within the territory of France itself. A report of Fouché, published in the Moniteur of the 15th, announces, that all the efforts which have been made to suppress the insurrection in La Vendée have failed to effect their purpose. The Departments of Morbihan, Ille and Vilaine, Côtes du Nord, and Sarthe, are overrun by the royalists. The flame of insurrection is spreading into Brittany and Normandy. Several towns have been taken. The marines and soldiers proceeding to the army have been stopped. Marseilles, Thoulouse, and Bourdeaux, have taken a violent part against Napoleon. The strongest measures are called for. Even the Constitution must be suspended.—It seems impossible that Bonaparte can stand against this mighty combination of adverse circumstances, gradually contracting his resources, and surrounding him on every side. The battle of the 18th will shake his power to its base.

The island of Martinique, and probably that of Guadaloupe also, has been again taken possession of by the English. Senegal and Goree were on the point of being surrendered, when a ship of war, that had been dispatched from England for the purpose, arrived in time to prevent it.

HOLLAND.

The treaty with Holland has been made public. The Cape of Good Hope, Cochin and its dependencies, Demarara, Essequibo, and Berbice, are ceded to his Majesty. All our other conquests are restored. We have agreed to cede to Holland the island of Banca; to pay her two millions sterling, to be applied in aid of an equal sum which she is to furnish, in repairing the fortresses in the Netherlands, with the view of forming a barrier against the encroachments of France; to pay, if it should be necessary, a farther sum in common with Holland to that object, not exceeding three millions sterling; and to guarantee to Holland the payment of a debt contracted by Russia amounting to 25 millions of Dutch guilders, about 2,270,000l. The district of Bernagore situated close to Calcutta is also ceded by Holland; but a sum equal to the revenue derived from it is to be annually paid her. The subjects of Holland are to trade with India on the footing of the most favoured nation; may resort freely to the Cape of Good Hope; and may even trade, under certain restrictions, with the colonies they have ceded to Great Britain.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The estimate laid before Parliament, of the supply for the present year, is 80 millions. Of this enormous sum, about

21 millions are required to pay off former arrears. The supply for Ireland is nearly ten millions. A loan of 36 millions has been negociated in London, at an interest of about 5l. 12s. 6d. per cent. exclusive of the discount. The victory which has been gained by the duke of Wellington justifies the hope that the contest will not now be a very protracted one. We should otherwise feel serious alarm in contemplating our financial difficulties.

Both Houses have joined in their thanks to the Duke of Wellington and his brave army, and to Marshal Blucher and the troops whom he commanded, for their splendid services. A sum of 200,000l. has been voted, with a view to the erection of a palace for our great commander, which may be a lasting monument of his achievements.

His Majesty's Ministers have assured both Houses of Parliament, that they are employing their exertions to prevent the revival of the slave trade in France, in case the lawful government should be restored; and that they are sanguine in their hopes of success.

The bill for preventing the employment of British capital in the foreign slave trade has met with some difficulties in the House of Lords; but we trust it may still pass.

Mr. Wilberforce has moved for leave to bring in a bill for establishing a Register of Slaves in the West Indies, under regulations which will completely prevent clandestine importations, and will serve as a basis for the improvement of the wretched condition of our colonial bondsmen. Leave has been given, but on an understanding that the bill will proceed no farther in this session than to the first reading; after which it will lie over for consideration until the next session. We shall take an early opportunity of fully discussing this important measure.

The motions made in both Houses of Parliament, for going into a Committee on the Catholic claims have been negatived. Many of their former friends withdrew their aid on this occasion, in consequence of the violence and unreasonableness which had been manifested by the Catholic Board.—The pope has returned to Rome.

The bill granting to ships built in the British dominions in India, the privileges of British registry, we are happy to say, has passed into a law.

Several very salutary enactments have been framed, with a view to the protection of parish apprentices, and to the better treatment of children employed in our manufactories. A committee of the House of Commons is also occupied on the important subject of mendicity, and we trust they may be able to apply some effectual remedy to this evil.

OBITUARY.

REV. WILLIAM JESSE, M.A.

I BEG leave to transmit to you the following account of a venerable father in the ministry of the Gospel of Christ; trusting, that as it is an act of justice to his memory, it will likewise prove some benefit and gratification to his friends, to the church at large, and particularly to its pastors.

J. M.

Warwickshire, Jan. 19, 1815.

At about two o'clock in the morning of December the 30th, 1814, after little more than an illness of twenty-four hours, in his 77th year, died the Rev. WILLIAM JESSE, M.A. perpetual Curate and Lecturer of West Bromwich, Rector of Dowles and of Ribbesford, in the county of Worcester, and Chaplain to the Earl of Glasgow. His remains were deposited in a vault in the parish church of West Bromwich.

Without intending any reflexion on those who, after a considerable portion of life spent in open sin, have turned to a life of holiness, it will be acknowledged as an uncommon and most honourable distinction in this venerable clergyman, that, like Obadiah, he had feared the Lord from his youth.

In the different places in which Mr. Jesse exercised his ministry, numbers who have now entered into their rest do, and ever will, bless him, as the most effectual among human means of their present felicity. And there are likewise numbers, yet in the land of their pilgrimage, who owe him their best gratitude for having brought and furthered them in the road to that felicity.

It was not the happiness of the writer of this imperfect sketch to become acquainted with this excellent man, till after he came to reside at West Bromwich. But an acquaintance and a friendship of twenty years, by which, on other considerations than disparity of age, he felt himself much honoured, have left a deep and cheering impression on his mind, not only of the peculiar integrity and warmth of affection in his deceased friend, but of what are the appropriate and essential requisites of a true minister of Christ—his zeal for the Divine glory, his fervent love to God, the spirit of holy gratitude with which he seemed ever to be filled, the exalted thoughts which he entertained of the Redeemer, and the obligations towards him, with which his heart seemed to burn, and finally, the ardent affection which he bore towards the flock over which he presided.

In paying this tribute to departed worth—a tribute in which the writer is persuaded all who knew, that worth will heartily concur—he will feel it an additional gratification, if any misconceptions shall be rectified, or any real and human errors be reduced to their due insignificance, on being compared with so much excellence. Certainly there are some important doctrines which Mr. Jesse did not find in every text in which some of his brethren find them. But so far is this circumstance from proving either his disbelief or denial of those doctrines, that he might challenge the most orthodox of the members or ministers of the Established Church to exceed him, in a sense both of the truth and importance of the doctrines—of the Trinity of divine persons in the unity of the Godhead—of human corruption, both original and actual—of the absolute impotence of man without Divine grace—of the absolute necessity and supreme value of the Redeemer to atone for sin, and of the Holy Spirit to inspire holiness. Of these facts, the main tenor of his preaching is a sufficient proof. And his writings evince the same dominion of fundamental truth in his mind. It is expected, that a volume of select sermons will shortly appear, which, besides their intrinsic merit in a practical view, will leave no room for doubt on this important subject. The integrity and earnestness of his doctrine concerning sin, is the more remarkable from the circumstance which has been mentioned of his early piety and freedom from open sin—a circumstance which is sometimes found to betray men into a pharisaic spirit.

Although Mr. Jesse was peculiarly earnest in exalting the doctrine of grace, and excluding from the discovery of that scheme, or the attainment of its object, any effort of human learning; yet to human learning in its due province he paid great respect, and was wont to observe, that declamations against it came with justice and disinterestedness only from those who know what it is.

Considering the age, at which it pleased the Almighty Disposer to call this exemplary servant to his reward, it is not to be wondered at, that for some time previous to the event, his mind was peculiarly occupied with the change which could not be very distant. This was the fact; and for a considerable period before his death, his mind became increasingly abstracted from the world and worldly things, incapable of being interested in any occupation which had no-

thing to do with the journey he was about to undertake, and busy in the contemplation of spiritual and eternal things. His friend retains a feeling recollection of his last visit, when this venerable pastor, repeating a portion of one of his sermons, in which compassion for the souls of sinners was the principal subject, was more than once interrupted from proceeding by tears. This, it is known, was neither the first nor the last time they were shed on the same subject; and happy will it be for his flock, if they are so mindful of his tears that they may be filled with joy.

The illness which was fatal was short. On the Sunday previous to his death, which was likewise the anniversary of the Incarnation of the Redeemer, he took his place in the house of God, and officiated there, with more than usual vigour. On Wednesday night, the 28th of December, he was violently seized with a complaint to which he had long been subject. He lived through Thursday, part of the day in great pain, but perfectly sensible; and after falling into a quiet sleep at night, he expired the next morning at about two o'clock, uniting rest in sleep with the sleep of death, the beginning of the eternal rest. From the first he was sensible, that he had received the stroke of death; and was henceforth anxious only to set his house in order, with respect both to temporal and spiritual things; and in patience, heavenly-mindedness, and a good hope, he continued to prepare for the great change, occupied by no earthly care, but for his future widow.

The state of his mind was manifest from the pious ejaculations which he repeatedly uttered, and especially from the frequency with which he fell on his knees, and poured forth his soul in silent aspirations to the God, who, above all other things, heareth the prayer of the heart.

His burial, on the 5th of January, was, according to his express desire, very private; and on the Sunday after, funeral sermons, both appropriate and impressive, were preached by the Rev. Mr. Evans, who was his assistant. As a grateful testimony of respect and love to one so worthy of them, the pulpit was hung in black, and the principal inhabitants have put on mourning.

The loss of this good man will be long and deeply felt. The poor, and those in particular among them who experienced his private, active, and extensive benevolence, will take their part in the general sorrow. And his memory will be cherished with peculiar tenderness by those who best knew him, and were most nearly related to him. The friend who was honoured with the office of committing his mortal remains to the tomb, and who has supplied this very inadequate memorial, unites in the same feeling, and adds to it his fervent prayer, that all to whom this departed saint was dear, will testify their attachment by imitating his virtues.

POSTSCRIPT.

JUNE 28th.—All our anticipations of the favourable consequences of the battle of Waterloo have been far exceeded by the event. The defeat proves to have been attended with the entire disorganization and dissolution of the French Army. A detailed account of it has appeared in the Moniteur of the 22d.

In this account, Bonaparte lays claim to a great victory, which was wrested from him by an imprudent and precipitate movement of his guards, which ended in their repulse. Being thrown into disorder, they took to flight. Their confusion communicated itself to other corps, and in a short time the panic was universal. The whole army became a disordered mass; troops of all kinds were huddled together; and it was impossible to rally a single corps. The enemy took advantage of this state of things, and the rout became complete. Even Bonaparte's body guard was broken up. The park of artillery, baggage, and all that was in the field remained in the enemy's power. "Such," it is said, "was the issue of the battle of Mont Saint Jean, so glorious yet so disastrous to the French Army." Bonaparte quitted the army the following day, and reached Paris on the 21st. He found the two houses in permanent sitting. A proposition was made to them, to direct the levy en masse, as the only means of saving their country. This was declined. The Council of State intimated to Bonaparte, that his abdication had become necessary. He has accordingly abdicated a second time; and is now supposed to be in reality a prisoner, though continuing to occupy his palace. He issued a proclamation, announcing this event, and declaring his son Emperor, by the title of Napoleon II. This has given rise to violent debates in the Chambers, which were terminated by a kind of compromise. Napoleon II. is, in the mean time, to be declared Emperor, that there may be a nominal head of the empire; but with a manifest understanding that this appointment should not interfere to prevent a favourable arrangement with the allies. A Provisional Government has been named, consisting, it is said, of Carnot, Fouché, Grenier, Caulincourt, and Quinette. The abdication of Bonaparte having thus been sanctioned by the legislative body, commissioners, it is said, have been appointed to treat with the allied sovereigns. In the mean time, the allies were fast advancing on the road to Paris. The duke of Wellington had reached La Fere on the 24th, and was proceeding to Compiegne, within 50 or 60 miles of Paris. Blucher was proceeding by Laon in a parallel line. Large reinforcements had reached him.

Such is the astonishing issue of the victory which, through the Divine favour, has been obtained by our gallant army. England will have the chief share of the glory of having purchased with her blood the peace and independence of Europe. May we be preserved from undue elation! And may we feel to whom our thanks are supremely owing! A day of national thanksgiving, we hope, will witness the grateful adoration of millions in this land to Him "who hath taught our hands to war, and our fingers to fight;" who hath been our "goodness, and our fortress, our high tower, and our deliverer, our shield, and he in whom we trust." Nor ought we on that occasion to forget those who are now experiencing every species of bodily agony from the wounds they have suffered in our cause; nor those who have been subjected to mental anguish, of a still less supportable kind, by the stroke which has severed from them for ever the light of their eyes, the support of their youth, or the staff of their age. Let the wounded, the widow, and the orphan, share our prayers and our bounty.

ANSWERS TO CORRESPONDENTS.

We have found it impossible to insert a tenth part of the Religious Intelligence now lying before us.

L. A.; Z; C. L.; E; Φιλοπατεων; have been received.

Moderator; Laicus; will appear.

Lord Byron's Corsair has been reviewed in the Christian Observer.

The Epistles of the Apostolic Fathers have already appeared in this work

THE
CHRISTIAN OBSERVER.

No. 163.] *JULY*, 1815. [No. 7. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

THE LIFE OF PASCAL.

(Continued from p. 356.)

M. PASCAL has been hitherto presented before the reader in a very elevated point of view, as a mathematician, a philosopher, and a scholar; but he is now to be exhibited under a much more illustrious character. Whatever honourable distinctions, his brilliant acquisitions might have procured for him, the attainments and the fame were alike perishable; but in the very superior sphere in which he is about to be contemplated, he will appear adorned with the dispositions, and animated by the prospects, of a Christian. Towards the end of the year 1647, he was afflicted by a paralytic affection of both his legs, which deprived him nearly of the use of them during three months. It was probably to this circumstance, that his sister alluded, when she recorded his judging it necessary, from a particular occurrence, to employ some time in the perusal of books of piety. While he was thus engaged, it pleased God to impress his mind with such a serious apprehension of the nature and obligations of Christianity, and with so lively a conviction that it is the duty of all men to consider their Creator as alone worthy of their supreme love and unremitting service, that his former pursuits lost much of their apparent excellency and importance. From this period he renounced the study of those sciences which relate merely to natural objects, and devoted himself to the acquisition of that *one thing* which Jesus Christ has taught us to believe is alone necessary.

M. Pascal had been preserved, by the peculiar favour of God, from the vices into which young men are too commonly betrayed: nor was he moved by those libertine discourses in which revealed religion is insulted, as a subject unworthy the attention of a man of parts, and some of its most important truths are treated, by men who never seriously considered them, with scorn or raillery. Religion was with him an object of too great moment to be sacrificed to the futile arguments, or the misplaced ridicule of unbelievers. He was often heard to acknowledge with gratitude, that among the many obligations which he owed to his father, none were more valuable than the care and assiduity with which he had inculcated this maxim: "Whatever is an object of faith cannot be an object of reason, much less be subordinate to it." Propositions like this, frequently repeated by a father, of whose capacity, erudition, piety, and tenderness he had witnessed so many unequivocal proofs, were admirably calculated to secure his mind against that inconsiderate scepticism under which the enemies of Christianity attempt to veil their immoral and licentious principles.

The state of M. Pascal's mind at this period exhibits a remarkable phenomenon in the moral world. We behold a capacious, acute, and inquisitive genius, animated by an ardent desire to penetrate the mysteries of natural science, and anxiously requiring a reason for every object of philosophical inquiry, yet restraining

his curiosity within the boundaries of physical truth, and receiving the word of God with reverence, submission, and childlike simplicity. Nor was this simplicity only the companion of his early days; it seemed to govern the tenor of his life, and to direct the course of his studies. His superior powers of intellection were not applied to the discussion of curious questions in theology, nor exhausted in speculations upon impenetrable mysteries. He considered the Bible as a practical book, from which he was to learn the spirit and genius of Christianity. With views like these did he peruse the sacred volume, and employed the remainder of his life in meditating upon the law of God day and night. It may be presumed, that there are few considerate Christians, who have not on some occasions been desirous of assigning the due limits of human reason in matters of religion; and although some variety may be remarked in their opinions upon this point, yet there are still fewer who would venture to deny, that the inquiry is interesting. Dangerous errors, it must be confessed, have arisen from investing human reason with prerogatives to which it has no legitimate claim; yet, on the contrary, to renounce all reliance on our natural faculties, when revealed truth is presented to the understanding, is almost to assume, that a suspension of our rational powers is the surest mode of acquiring Divine wisdom. Of those who deny the exercise of reason on religious subjects, it may be inquired, do they arrive at this conclusion by the exercise of their reasoning powers, or by a dereliction of them? If by the former mode, then it is very unfair to deny the same privilege to others: but if they assent to the latter part of the dilemma, they cannot consistently address the understanding of their opponents, nor be surprised, if, where they convey no conviction, they be deemed unworthy of any answer.

Reason is that power of the soul, by which axioms are formed from particular instances; and consequences are deduced from acknowledged premises. When a book, professing to be a Divine revelation, is presented to us, it is the province of reason to inquire into the evidences of its authenticity: when these are established, the same faculty dictates implicit submission to its contents. Whether the matter of Divine revelation be such as the logician would have expected, is a discussion unsuitable to his condition as an imperfect and fallen creature; yet he is bound to understand what is plainly revealed, and to believe what the terms of the inspired writers convey. Whoever seriously considers the physical state of the world, will feel himself surrounded on all sides by mystery; and it is not more strange that there should be mysteries in the moral than in the material world. There are few men, it may be presumed, so ignorant, or so audacious, as to deny the omnipotence of God, because the productions of his power cannot be comprehended by their mental faculties; yet the wisdom of God being as infinite as his power, the results of that attribute must equally exceed the boundaries of a finite understanding, and can never become an adequate object of human animadversion.

There is a wide difference between understanding the terms of a proposition; the being able to prove that such a proposition is indisputably revealed; and the ability of perfectly comprehending, and correctly explaining all that is contained in that proposition—between not comprehending *how* a thing can be, and perceiving the impossibility of the thing itself. Yet these notions are too frequently confounded by the enemies of Divine revelation. When

we are informed by Moses, that "in the beginning God created the heavens and the earth," the communication is sufficiently intelligible for every useful purpose; yet it may be doubted, whether any man, who is aware of the imperfection of his own powers, would undertake to explain, in perspicuous and adequate language, all that is comprehended in the word "*created.*" That the heavens and the earth derived their existence from God, the great Maker of all things, is a very intelligible declaration; and we can prove by unanswerable arguments, that nothing can emerge into being without a cause, or be the author of its own existence. The moral obligations deducible from this information are sufficiently obvious, and indicate the feelings and conduct which such a communication requires: but how, or by what means, creatures with all their wonderful qualities were produced out of non-entity, into a state of actual being, never was, and probably never will be, fully comprehended by a finite understanding. But the general assertion, that "whatever is an object of faith cannot be an object of reason, much less be in subjection to it," may deserve some further discussion.

It is probable that a Roman Catholic and a Protestant would not have the same ideas excited by the terms of this proposition; yet there is a sense in which they may be adopted by both, without any material violation of their respective tenets. Faith may imply the assent of the mind upon the ground of authority, and where the authority of the Romish Church is admitted implicitly, all reasoning upon her decrees, all examination of her articles of doctrine, must be absolutely excluded. But if faith be defined an assent of the mind to the evidence of testimony, then we receive the holy Scriptures as sacred books, when the proof of their authenticity is established by good historical evidence; and we believe the truths contained in them because they are a revelation from God. Authority, whether human or Divine, supersedes all reasoning: but the Protestant's faith rests only on the Bible, while the Catholic believes upon the mandate of his church. If the doctrine inculcated by Stephen Pascal were to be received absolutely, and without any limitation or qualification whatever, we should incur the same inconveniences as those which are attributed to the defenders of the Roman Catholic Church; of resolving all religious questions by the authority of men; of requiring implicit credulity, and the suspension of our other intellectual powers, wherever religion is concerned; and of demanding as firm an assent to that which cannot be proved, as to that which admits of the most luminous evidence. Among some of the sad consequences of usurping such a dominion over the faith of those who are in their communion, may be enumerated the encouragement of a degrading superstition and the cherishing of an unrelenting spirit of persecution. He who peremptorily affirms his own infallibility, will exercise little forbearance towards those who refuse their assent to an assertion before they are convinced of its truth and reality.

The enthusiast, who pretends to the privilege of supernatural guidance, with all his abhorrence, true or affected, of the Romish Church, is involved in the same animadversion. He boldly demands to be heard, as a privileged person, whose communications are not within the sphere of rational examination: and if he could prove his title to Divine inspiration, all further discussion would be terminated. But while he fails here, he is not backward to anathematise and to hate those whom he cannot ensnare. It must always afford a strong presumption against

such pretenders, that their fancies are various and discordant: they maintain tenets contradictory to each other, and instead of "speaking the same thing," which they would do if they were informed by the same Spirit, they agree in nothing but in requiring their hearers to discard the use of their reason; a demand, which evinces their own sagacity, while it exhibits the weakness of their followers.

There is another class of persons, who are not behind the Catholics in boldness of affirmation, but who refuse to have their dogmas examined by reason, because they pretend to urge the holy Scriptures, as a controlling authority for all they assert. These men, under the colour of biblical authority, claim a right of imposing their own interpretations: but your reason must not judge whether their commentary be right or wrong—for if you examine their exposition, you call in reason as an umpire in matters of faith. This assumption of authority over the sense and understanding of mankind is not to be endured: it resembles the conduct of a partial magistrate, who, interpreting the laws of his country according to his own fancy, identifies himself with the legislator, and becomes the maker of the law, rather than its expounder. The authority of the legislator is indeed binding in every law; and if the sovereign authority should command us, where the letter of the law is not clear and explicit, to acquiese in the interpretation of a judge, we are equally obliged to obedience. But where no such specific commission is given, a man is no more bound by the commentary of the judge in matters of law, than in matters of philosophy: his own reason, assisted by due information, must determine him to acquiesce in the decision, or to reject it. According to the pretensions of these expositors, no man must presume to be wiser than themselves; nor will they allow any one to be a true Christian who does not renounce his own reason to follow theirs. If such persons would allow themselves to discriminate between these two propositions; these are the words of a Divine revelation; and this is the purport and meaning of the Holy Spirit in the terms employed to convey that revelation; they would cease to idolize the creatures of their own fancy: they would learn that confidence and self-complacency, arrogance and intolerance, are no less at variance with the spirit of Christianity, than repugnant to the modesty and diffidence of true wisdom.

Nothing would, however, be more inconsiderate and inequitable, than to confound what is asserted of faith, as the assent of the mind, with that Christian faith which is of the nature of a habit infused into the soul by the Spirit of God, and which is the grand principle and spring of gracious tempers and holy actions. In this sense, the term faith implies not merely an act, but a habit, or constitution of the mind, produced by a supernatural and Divine agency. To maintain that there subsists no necessary connexion between faith and holiness, is as wise and learned as to discourse of a thinking substance which may never exercise a single act of intelligence. If by the assumption, "that whatever is an object of faith cannot be an object of reason," Stephen Pascal only meant to declare, that natural reason could not have discovered the mysteries of the Gospel; that it is incapable of explaining what the Divine Wisdom has not fully revealed; nor competent to penetrate into the motives and grounds of the conduct of God in the government of the world, and of his church, the sentiment is less to be complained of than the obscure brevity with which it is announced. It may be confidently asserted, that no man can give a satisfactory account, by his own unaided natural

powers, of the origin and constitution of his own nature; of his state and condition in this world, and of the various phænomena connected with human existence. And if all the efforts of natural reason cannot surmount the difficulties which are involved in the mysteries of creation and providence, it can afford no objection against the mysteries of revelation, that they are proposed to our faith as things to be believed, and not to our capacity of investigation as matters to be comprehended. Why should it be supposed, that objections founded on the difficulties of comprehending the state of man as a fallen creature, and the interposition of the Messiah between God and sinners, are of great weight, sufficient indeed to justify a rejection of the doctrines; since our ignorance of the real nature and manner of these things does not at all diminish our knowledge of the truth and certainty of them, any more than the incomprehensibility of the Divine nature lessens our certainty of its real existence? The proposing of mysteries to our faith is not with a design of gratifying our curiosity, or exercising our faculties of ratiocination, and enabling us fully to conceive all that is contained in the nature and the manner of the mystery; but rather to convey such a measure of knowledge as shall excite religious affections, and furnish motives for purity, devotion, love and gratitude, to God and our Saviour. In human sciences, there are certain elementary principles offered to our assent, which we are required to receive without proof or examination; and if some of these are self-evident to a correct mind, yet many of great importance and utility are mere assumptions. Theology, therefore, is not the only science which demands a submission of the understanding to what can neither be irrefragably demonstrated nor adequately conceived. Hence it is neither just nor reasonable to require, that the Gospel shall contain nothing, but what is commensurate with the operations of human understanding. Indeed, what can be more visionary and absurd than to conceive our dark and scanty reason to be the rule and measure whereby we are to judge of what God ought to reveal to us, and so to neglect, fritter away, and reject, that which does not accord with our notions of the nature of things; as if the nature of things, as cognizable by us, furnished us with competent notions of the manner in which God knows them: nay, to presume that it would be even arbitrary and unreasonable if he should require any thing of us which our reason cannot shew to be proper and necessary! The purpose and intent of the sacred volume, however, are of a much higher order, than to provide matter for curious inquiry and subtile disquisition. Its contents bear principally upon moral and practical uses; and far from alluring us into impertinent, presumptuous, or unprofitable speculations, it invites us to be partakers of a divine nature—to live in the exercise of loving-kindness and charity—to the attainment of peace, serenity, and solid satisfaction, and to the final possession of heavenly glory and blessedness. It belongs not to true philosophy, nor is it a part of practical wisdom, to incite their disciples to investigations which are too arduous for the limited powers of man, or which from their nature are too high and inaccessible. No time is more unprofitably employed, than that which is sacrificed to the study of such things as we have no real interest in considering, and which we are endowed with no faculties to comprehend. An ungoverned curiosity implies a state of mind as dissonant from the spirit of the Gospel, as unbridled appetites and clamorous passions; and until we learn to retain ourselves within the bounds of modesty and respect; until we thankfully receive the light imparted to us, and

acquiesce in the absence of that further information, which God has not thought it proper to give, we have made little proficiency in the science of self-knowledge, and perhaps still less in the Gospel of God our Saviour. Divine revelation presents to us truths to be believed, and duties to be practised. Many of the duties enforced by the Moral Law are very contrary to the corrupt inclinations of man; yet this opposition of a depraved heart cannot impair the obligations to obedience. The same sacred authority likewise requires a submission of the understanding, to propositions obscurely revealed, and only admitting of an imperfect comprehension of them; and why should it be esteemed less compatible with Eternal Wisdom, to command human reason to believe in mysteries which surpass its powers either to discover or to explain, than to forbid the gratification of criminal desires and sinful propensities. A lofty unbending understanding may be as offensive in the eye of God, as an indulgence in sordid, gross, and infamous pleasures; and it may be as necessary for the enjoyment of heaven, that the former should be made humble and simple, as that the more gross sinner should be reclaimed and purified. The duty of believing a revealed truth is founded as clearly on moral obligation, as the duty of obeying any precept of what is called "natural religion," although the mode by which we prove these obligations may be different; and if it should be argued, that the latter admits of a scientific demonstration, yet we would contend, that faith has more intrinsic excellence than science; since, as an author of transcendent talents has expressed himself, "in knowing, the mind is acted upon by matter, but in believing by spirit; so that in the former, we credit the testimony of the senses,—in the latter, we give honour to the word of God."

Although M. Pascal strongly insisted upon due submission to the revealed will of God, yet he did not consider polemical studies as being inconsistent with his principles. He surveyed the controversies that have agitated the Christian churches for many ages, and clearly saw, what every wise man must see, that most of them originated, either from indeterminate ideas, verbal inaccuracies, an excessive fondness for refinement and speculation, or from the secret agency of some immoral principle.

About this period, there was a person at Rouen, who, in teaching the principles of philosophy, advanced many positions that were contrary to the decisions of the Romish Church. Among other things, he endeavoured to prove, that the body of Jesus was not formed of the blood of the Virgin Mary, but of a species of matter purposely created for that end. M. Pascal, in the warmth of youthful zeal, controverted this opinion, and admonished him to retract the sentiment, or he should think it his duty to lay an information against him. The philosopher was too haughty to concede to the young man, and treated his admonition with contempt. An information was accordingly given to M. du Bellay, who at that time exercised the episcopal function at Rouen, by a commission from the Archbishop. M. du Bellay sent for the philosopher, and examined him; but by means of an equivocal confession, signed with his own hand, he eluded a retraction of his opinions. M. Pascal was too acute a reasoner to be easily imposed upon: he therefore waited upon the Archbishop of Rouen at Gaillon, to whom he explained the whole affair. The Primate, after strict inquiry, conceived the heresy to be so extremely pernicious, that he issued an express order to M. du Bellay, to oblige the philosopher to retract every particular heretical opinion of which he was accused; and to

receive no papers from him, but such as had passed through the hands of his accuser. He was consequently obliged to renounce all those erroneous sentiments: and his recantation bore strong marks of sincerity; since he never manifested any rancour against the author of his disgrace.

Among the many injurious effects of Popery on the simple verities of Christianity, that of encouraging metaphysical speculations and fanciful disquisitions on almost every subject connected with the Gospel of Jesus Christ, has been equally inimical to truth and charity. The perplexing subtilties of their schoolmen and casuists have incumbered their theology with a multiplicity of futile discussions and frivolous distinctions, which tend rather to bewilder and confound the understanding, than to direct and satisfy the inquirer.

Whether the philosopher was more to be blamed for his absurd speculations, or M. Pascal for rendering them important by opposition, is a question upon which mankind will decide variously. It may, however, be observed, that neither of them could derive much encouragement from the Scriptures. The sacred writings, with a dignity peculiar to themselves, remain silent upon all these subjects, where information would serve merely to foster vanity, or to gratify a restless and unprofitable curiosity.

(To be continued.)

To the Editor of the Christian Observer.

As my opinion respecting the termination of the 1260 years, and the consequent near approach of the redemption of the Church, Luke xxi. 28, remains unchanged, I beg leave to submit to you the following remarks upon Mr. Faber's paper on this subject, in your Number for May.

Mr. Faber thinks that his scheme possesses the advantage of making the 1260 years commence and terminate at distinctly marked apocalyptic periods; and that my system has not the merit of similar definiteness and perspicuity of arrangement. He conceives that the 1260 years commence at the sounding of the fifth trumpet, and end at the effusion of the seventh vial; which he believes to be an apocalyptic period, distinct from the sounding of the seventh trumpet.

I answer, *first*, that it is no where said in the Apocalypse itself, that the 1260 years commence at the sounding of the fifth trumpet. Mr. Faber's position, that they do then begin, is therefore gratuitous.—But, *secondly*, granting to Mr. Faber his premises, it does not follow that he is right in placing the sounding of the fifth trumpet in the year 606: I believe he is wrong in so fixing it.

Mr. Faber, in the fifth edition of his work, on the 1260 years, has abandoned his former exposition of the fallen star who opens the bottomless pit on the sounding of the fifth trumpet, and has adopted my interpretation of that symbol, viz. that it denotes the Apostate Bishop of Rome. Now I believe the fall of the star from heaven to earth, or, in other words, the apostasy of the Bishop of Rome, and the opening of the bottomless pit, and consequently the sounding of the fifth trumpet, to have all taken place at a much earlier time than the year 606.

I conceive also, that Mr. Faber is wrong, in supposing that the effusion of the seventh vial marks an apocalyptic period distinct from that of the seventh trumpet. I have endeavoured to prove that the whole seven vials are synchronical. —Mr. Faber asserts, in a pamphlet which he has lately published, that by this hypothesis I "*unfortunately mar the arrangement*" of the vials. But he has not attempted to substantiate this charge, or to answer my arguments for the interpretation which he condemns. Before I close this paper, I shall offer some reasons in defence of my theory of the

vials. In the mean while, I proceed to consider Mr. Faber's argument, to shew that six of the vials must necessarily be comprehended within the 1260 years.

Now, sir, upon the most attentive consideration of Mr. Faber's reasoning to prove this point, it appears to me to be founded on a *petitio principii*. It takes for granted that the plagues of the first six vials were among the *identical* plagues which the two witnesses were to inflict. Or it assumes what is equivalent to this, that the plagues inflicted by the witnesses were to be the only, or at least the last, similar plagues with which *the Roman waters and earth* were to be visited. If these points be denied, as they are both denied, then Mr. Faber's argument falls to the ground.

It is said, in Rev. xi. 6, that the witnesses "have power over the waters to turn them into blood, and to smite the earth with all plagues as often as they will." But it is not revealed that no similar plagues on the waters and the earth were to be inflicted after they had finished their testimony. As there is no such declaration, it is gratuitous to affirm, that six of the vials which, to distinguish them from all former plagues, are emphatically called the last plagues, were among those included in the commission of the witnesses, or within the period of their testimony. An argument founded on Rev. xi. 6, to prove that *the first trumpet* which inflicted a plague on the earth; and the *second trumpet* which turned the waters of the sea into blood, were both within the period of the testimony of the witnesses, would be equally conclusive as Mr. Faber's reasoning to prove the first six vials to be within that period.—Again: the plagues on the mystical Babylon are unquestionably a part of those inflicted on *the earth*. The treading of the wine press at Armageddon is also among the plagues with which *the earth* was smitten; for it is the vine of *the earth* which is cast into the wine-press, Rev. xiv. 19. If, therefore, Mr. Faber's argument prove any thing, it will prove even the destruction of Babylon and the day of Armageddon to be within the 1260 years, though Mr. Faber himself places the last event at the end of the 1290 years. By proving too much, this argument therefore in fact proves nothing.

I might go on to shew, that the plagues of the vials, are *not* among those inflicted during the period of the testimony of the witnesses, and are certainly *posterior* to that period; but as I humbly conceive, that the arguments I formerly offered to the public on the subject of the 1260 years are conclusive, I deem it superfluous to add any thing more.

I shall now make some remarks, in support of my synchronical arrangement of the vials. I am aware that this part of my system is so far from being generally acceptable, that I perhaps have not succeeded in convincing a single person of its truth. While, however, I profess myself to be ready to abandon my opinion as soon as my arguments in support of it are either answered or confuted by the event, I must until then continue to hold it, although I should stand alone and unsupported. And if any one should feel disposed to charge me with presumption or pertinacity, I request him to suspend his judgment, until he shall have perused the following statement of the steps whereby I arrived at this conclusion:—

Having, above fourteen years ago, become convinced that the vials were fulfilling in the events then passing on the great theatre of Europe, I turned my attention to the study of the 16th chapter of the Apocalypse, which relates to the effusion of the vials, and it occupied my mind, at intervals, during a period of at least seven years, before it seemed to myself that I understood its contents. In considering the subject, the

following were the principal difficulties which pressed upon me:—*First*, I saw that all the vials clearly belonged to the third trumpet or third woe, and were its component parts. *Secondly*, I became convinced, after reading the writings of Mr. Bicheno and Mr. Faber, that the third woe trumpet had sounded in the year 1792, and not before: and consequently that the vials then commenced. *Thirdly*, From a view of the stupendous events which followed the French Revolution, I could not but conclude, that we were in the midst of a mighty political earthquake, which was convulsing and agonizing the whole of Christendom. It seemed to me that this earthquake *must necessarily* be mentioned in the vials, and I could find it in none but the seventh. I therefore could not but suspect that the seventh vial was already pouring out: and the more closely I considered the subject, the stronger my suspicions became that this was the case. *Fourthly*, Still, however, I was prevented from acquiescing in this conclusion, by the impossibility I found of reconciling it with *my preconceived notions respecting the successive effusion of the vials.* During several years my mind continued in a sort of involuntary scepticism upon these points, pressed by the opposing difficulties, and balancing between them.

At length, by comparing the Apocalypse with itself, I saw that the earthquake mentioned in chap. xi. 19. is the same with that of the seventh vial. And as the earthquake in chap. xi. 19. occurs immediately on the opening of the temple, and the first vial begins also to be poured out immediately on the opening of the temple (see chapters xv. 5, 6, and xvi. 1); I concluded that the earthquake of chap. xi. 19, and consequently of the seventh vial, must be synchronical with the first vial: and therefore that the whole seven vials, instead of following in chronological succession, as I had previously taken for granted, are parallel to each other.

When I arrived at this conclusion, it seemed to me to be the master-key which fitted all the intricacies of this part of the apocalyptic arrangement, and reconciled it with passing events. I therefore sent a paper on the vials to the Christian Observer, which appeared in December, 1808.

I shall here state, that about a year ago I met with the very learned work of Vitringa on the Apocalypse, which I had never before seen. The general arrangement of the vials in his commentary is certainly erroneous, as he places six of them before the sounding of the seventh trumpet. But there is so very remarkable a coincidence between his interpretation of the seventh vial, and the one I was led to adopt merely from studying the analogy of the symbols, that if any of the readers of your work at the time my paper on the vials appeared were acquainted with Vitringa's commentary, they may very probably have suspected me of plagiarism. Vitringa interprets *the air* into which the seventh vial is poured, to signify *the political and ecclesiastical government of the kingdom of the beast.* I have explained the same symbol to be *the political and ecclesiastical constitution of the bestial empire.* A similar resemblance runs through the greater part of the two interpretations. Vitringa likewise agrees with me, in making the earthquake of the seventh vial to be the same as that of the sixth seal, and of Revelations xi. 19.

I now proceed to observe, that the principles of Mr. Faber himself must, if carried to their legitimate consequences, lead him to adopt the very same arrangement of the vials as I have done. Mr. Faber, in the first four editions of his work on the 1260 years, maintained that the French Revolution was the

event in which was fulfilled the earthquake of the sixth trumpet, Rev. xi. 13. In his fifth edition he has given up that opinion, and has adopted my exposition of the earthquake; viz. that it was the ecclesiastical revolution of the Reformation.

Having done this, Mr. Faber seems to me to be placed in the following dilemma:—Either he must exclude altogether from the Apocalypse, *the earthquake* of the French Revolution, or he must admit it to be the earthquake of the seventh trumpet, *i. e.* of the seventh vial, and consequently must arrive at the conclusion, that the effusion of the seventh vial commenced immediately after the sounding of the seventh trumpet, and that all the vials are synchronical. I can see no way in which my learned and respected friend can avoid one or other of these alternatives. And, in point of fact, he has embraced the first of them; for in his last edition, he has avoided all mention of the French Revolution, in the character of *an apocalyptic earthquake.* But as he admits the French Revolution to be the third woe, and to be an event marked with all the characters of suddenness and mysterious power, "which peculiarly appertain to the times of God's extraordinary visitations;" and since, in his chapter on the symbolical language, he defines an earthquake to be "a sudden convulsion in an empire, violently overturning the existing order of things," and therefore cannot deny that revolution to be the most stupendous earthquake which has ever convulsed the moral and political world; I see not with what degree of consistency or probability it is, that Mr. Faber now supposes that there is no mention of this earthquake in the Apocalypse.

Again: does Mr. Faber admit or deny the explanation, given by Vitringa and myself of the *symbolical air*, in the seventh vial? If he receive it, then, I ask, is it not evident that the vial of wrath on the political and ecclesiastical constitution of the bestial empire began to be poured out at the French Revolution? Should Mr. Faber, on the contrary, deny this interpretation, what other one does he substitute for it? I can allow no theory of the vials to be satisfactory which leaves unexplained so important a symbol. I submit the whole of these arguments to the attentive and candid consideration of Mr. Faber.

(To be continued.)

To the Editor of the Christian Observer.

IN your last Number Mr. Faber, with the view of supporting his own hypothesis respecting the 1260 years, undertakes to *prove* that one or more of the vials must necessarily be comprehended within that period; and he subjoins his proof accordingly.—Now, without at present entering into the main question at issue between him and Mr. Cuninghame, I would merely observe, with submission to the learned and respectable writer, that the proof which he professes to give is far from carrying conviction to my understanding. It appears to me that a main link is wanting in the chain of his reasoning. Without reciting the thirteen members of which his argument is composed, I will take the liberty of summoning up the whole of his statement in a short syllogistic form.

1. The witnesses, who prophesy in sackcloth through the 1260 years, have power over waters to turn them to blood, and to smite the earth with all plagues.

2. Under *some* of the vials water is turned into blood, and *others* are poured out upon the earth. *Therefore,*

3. These vials *must* be included within the period in which these witnesses prophecy in sackcloth,

and consequently within the 1260 years.

Now, sir, to the two first propositions I have no difficulty in saying, *Affirmatur*. But to the last I must oppose a *negatur*. The premises by no means warrant the conclusion. The reasoning is clearly deficient, in a very material point. Before such an inference can stand on the preceding propositions, it must be proved that the witnesses have *exclusively* the power of smiting the earth and turning water to blood; that *no other persons* have the same power; and that these effects can be produced by *no one but them*: or, that if they alone are *invested with power*, God may not also do the same by other instruments not so invested. Till this point be proved, I would ask, on admitting that the witnesses have this power, and that under the vials these effects are produced; yet where is the proof that the effects under the vials are those very effects produced by the power of the witnesses? Where is the bond which *necessarily* connects these two extremities together? Why may not the operations of smiting the earth, and of turning water to blood, as described in Rev. xvi. be performed *by other persons*, or instruments, and *not* by the witnesses, and consequently *not* during the period of their prophesying?

The learned and ingenious author *may* be right in his general hypothesis: but surely this *new* argument which he has adduced in support of it can add nothing to his cause, till he has cleared it from this difficulty.

For my own part, looking on the subject as I see it stated in Scripture, and having no previous interpretation to defend, I am of opinion that what I have stated above as a question is probably the fact. I think that the pouring out of the vials has no connection with the power of the witnesses: and my reasons for so thinking are these.

The vials are poured out, not by the *witnesses*, but by seven *angels*, which come out of the temple. What then have the witnesses to do with these plagues? Where is the connection between them? It may be said, "The plagues are inflicted in answer to the prayers of the witnesses, or according to their predictions, and consequently through their power." But admitting this to be the connection between the witnesses and the plagues, I would ask, Why is it to be restricted to a *part* of the plagues, and not to be extended to *the whole* of them? I see nothing in the account of the transaction which would lead me to suppose that the six first vials are poured out by *one power*, and the seventh by *another and a different power*. Yet this supposition, I think, will follow on Mr. Faber's plan: for if, as he contends, the six first plagues are included within the 1260 years, *because* they are inflicted by the power of the witnesses; the converse of this reasoning must prove, that the seventh plague is not inflicted by the witnesses (and consequently by some other power), *because* it is *not* included in the 1260 years.

I am aware, it may be said, that "under the seventh vial, neither was the *earth* smitten nor *water* turned to blood: it was poured out into the *air*." This remark is true: but it does not meet the point in question. I ask, What scriptural ground is there for supposing, that the seven angels having the last seven plagues acted under *different powers*? I ask, if the witnesses had power to inflict the six first plagues, *who* had power to inflict the seventh? And why might not the same power, which inflicted this, inflict the others also? The obvious presumption is, (and there is nothing in the description to oppose it), that *all* the plagues are to be inflicted by the *same* power. But the *seventh* plague, on Mr. Faber's own hypothesis, is *not* to be inflict-

ed by the witnesses; for the season of their prophesying, during which their power continues, has previously expired. And hence I infer that probably *none* of the plagues are inflicted by the witnesses; and consequently that *none* of them are *necessarily* included in the 1260 years.

I am afraid of being tedious on a subject in which all your readers may not feel an equal interest: I will therefore only further remark, that there is an expression in the sixth verse of Rev. xi. which, in endeavouring to come to a right view on this subject, ought not to be overlooked. When the witnesses are said to "have power over waters to turn them to blood, and to smite the earth with all plagues," it is added, "*as often as they will:*" a mode of expression which seems to intimate a *frequent exercise* of their power, at least *an occasional repetition of it at different periods* during the whole course of their prophesying: whereas to refer the exhibition of their power to the pouring out of the vials, appears to restrict it to the latest and concluding days of their testimony. Perhaps this remark may not be without its use in supporting the idea, that the effects of the power of the witnesses, though *similar* in kind, are not the *same*, either in time or in measure, with those produced by the vials of wrath.

MODERATOR.

FAMILY SERMONS. No. LXXIX.

Psal. lv. 17. *Evening and morning, and at noon-day will I pray.*

IF we consider prayer merely as an act of duty, such is the degeneracy of our nature that it will soon be coldly and imperfectly performed. If it be regarded as a willing effusion of gratitude, we shall be apt to neglect it whenever our grateful feelings, as will be too often the case, are not very lively. It is by uniting these views of devotion, that it is likely to be kept up with life and perseverance. The sense of duty will not suffer us to neglect it: the emotions of gratitude will prevent its being dull and formal. Holy fear and grateful love combined will produce the sacrifice of the heart—the worship of God in spirit and in truth.

Where such a proper frame for devotion exists, there will never be wanting objects to call it forth. All nature calls on us to praise the Creator, though man has too often neither an ear to hear nor a voice to celebrate his praise. But wherever there is a mind acquainted with his perfections and our obligations to him, and a heart which feels the emotions of gratitude to our great Benefactor, there almost every object, animate or inanimate, will lead our thoughts to him. And especially the stated returns of day and night will call forth our worship and adoration. "Evening and morning, and at noon-day will I pray."

1. A real Christian cannot suffer the night to close upon him, and make a solemn break in the hurry and business of the world,—he cannot commit himself for several hours to a state of darkness and insensibility,—without serious reflection and prayer. A stop is put for a time to the occupations of the world. The most active for a while suspend their engagements. All is hushed and quiet. "How wisely ordered," the pious worshipper will say, "is this stop to the pursuits of the world! While employed in them, they engross our whole attention; and it is as if our whole happiness depended on them; but the friendly hour of night comes, like a monitor from Heaven, and bids us pause and reflect. It seems to say to us, So will all the busy scenes of this world vanish, even as the light of the past day: ere long, they will all have past away, leaving no more trace than the tumultuous sounds of the day have on the air which is now hushed in silence

What then are all worldly pursuits? Was man made for nothing higher than this world? Surely this season calls on him to reflect on its fleeting and perishing nature. It brings eternity to view, and forces on the mind the time when there will be no interchange of day and night. It bids us turn from these vanities, to serve the living God."

Night seems appointed for consideration, to give us time to reflect and learn wisdom. The various events of the day will then be reviewed by the pious Christian, that a due improvement of them may be made, and that his mind may, through them, be raised to God! Have we witnessed some sad spectacle of human misery? Where shall we find a refuge, but under the shadow of the wings of the Most High? Have we seen the righteous oppressed, while the wicked have prospered? But what is true prosperity but the favour of the Lord; and what is there to dread but his displeasure? Perhaps we have beheld melancholy instances of human depravity: we will learn from it the need of Divine grace, and the excellence of the law of God, and adore him for both. Perhaps we have been struck with the peace and prosperity in which we have passed the day. This too will lead the mind to God; for it is the Lord who giveth peace, and who causeth us to dwell in safety. Indeed, in an especial manner will the *mercies* we have received through the day be solemnly reviewed in the evening, and the praise of them ascribed to God. The health and strength we have enjoyed; our food and refreshment; the kindness of friends and relations, together with all our other temporal blessings, will call for acknowledgments of the goodness of that God from whom they spring. But still more will our spiritual mercies be remembered, and made the occasion of praise. Our preservation from temptation and from gross sin, the gift of a Saviour, the freeness of his grace, his gracious invitations, the strivings of his Spirit with the soul, the patience and long-suffering of our God, the manifestations of his favour and love;—all these will call for lively gratitude, will lead us to the adoring contemplation of that rich and abundant mercy which is not wearied out by the continued ingratitude and unworthiness of sinful man, but is daily renewed to us.

But no pious person can call to mind the events of the day, without being affected by a *sense of his sins*. In the hurry of business, we are often too much occupied by the cares and perplexities of life, to attend as we ought to the principles on which we are acting, and the tempers which sway us. But night brings leisure to review our conduct. And then what need shall we not feel to pray for pardon? How much more might a Christian spirit have been cultivated by us! How many opportunities of glorifying God, and doing good, have been omitted! What want of holy principles; what selfishness has appeared to prevail in our conduct! Of what forgetfulness of God, and of the end of our creation, and of what ingratitude to him for his mercies have we been guilty! How much better might the day have been spent, had we been duly influenced by the love and fear of God! The day is gone to give in its account, and has carried with it the catalogue of our sins. Such reflections will dispose us to pray earnestly for pardon and peace, and an increase of Divine grace.

The state of sleep, though a state of rest to the weary body, is also a state of insensibility. It is the very emblem of death. The use of our faculties is about to be suspended. The soul is about to lose its power of thinking, and the body its power of motion. Use has made this familiar to us; otherwise its likeness to death would shock us. To a real Christian it will present solemn reflections. "I lie down,

and am lost in insensibility. Danger may come near me, but I shall not perceive it. How happy is it that the Guardian of Israel never slumbereth! Death may steal upon me, and I may wake in eternity. How awful the thought! The same Power which will revive my faculties with renewed vigour, will one day restore my frame after it shall have long slept in the dust! Thus are death and the resurrection placed by Providence every evening before my view. Thus is my dependence on God continually brought to my recollection. To thee, O God, I would look, as my only hope and support. Thy love in Christ Jesus refreshes my soul in the night watches. I am thine, and I commit myself to thy mercy. Whether I wake, let it be to live to thee: whether I sleep in death, let me only be raised again at the last day amongst thy chosen people! I can neither live nor die but by thy good pleasure: living or dying, I would be thine."

2. The morning will rise also, to renew to the Christian the occasion of worshipping the Lord. "In the morning will I pray."—The mercies of the Lord are new every morning, and the first thoughts of a truly devout person will be of Him who has preserved him during the silent hours of the night: "How many," he will reflect, "have passed the night in restlessness and anxiety, unable to close their eyes in sleep, oppressed by care, or tormented by pain! Some have been awakened by the terrors of violent men, or of devouring flame. Others have opened their eyes to witness the last departure of a dear friend, the stay and support of their lives. But I have been preserved. No danger has come nigh my dwelling. Let me then adore him who gave me peaceful slumbers, and has now renewed my life. Yes, he is the giver of all the comforts I enjoy. And all I have ever enjoyed, or shall yet enjoy in time or eternity, are the result of his providence and love. Let me then worship him, to whom I am so deeply indebted.

The morning brings with it a renewal of health and vigour. The Christian will consider the purpose for which life is spared, and strength renewed. "Has God," he will say, "restored my powers, and endued me with fresh capacity for exertion? It is not that I should consume them in sloth and idleness, or waste it in sensual enjoyments. Shall I rise only to drink and play, until the body, tired with these pursuits, again requires repose? Are these the ends for which God recruits our strength? God had far nobler designs in view. He made man for himself: the worship and service of God claim his first thoughts. For these was he created by him, and for these his life and strength are daily renewed; let me then begin the day by adoring God."

The morning will also naturally introduce reflections on the events that are likely to occur during the day. Every prudent man considers beforehand what he may have to do. Still more will the Christian, who is engaged in the great work of his salvation, who trembles to think of the difficulties and temptations of the way, and who reflects how little he has hitherto lived to God, begin the day with looking forward to his trials and temptations, and with earnestly imploring grace to encounter them. He will feel, that without God he is a poor destitute helpless creature. He will see that he needs the help of God to discharge his duties in all the various relations of life, and in all the various recurrences of the day. To him, therefore, he commits himself in earnest prayer, and implores his blessing.

3. Thus armed by prayer, the Christian goes forth into the world. But even throughout the course of the day God will not be forgotten. "At noon also," says the Psalmist, "will I pray." Business indeed may not always admit of regular retire-

ment during the day, to worship God. But a devout frame of mind will not want matter, even in the busiest season, at least for pious reflection and ejaculation. It is not the length of the prayer, but the spirit which dictates it, that God regards. In the midst of business, therefore, things will occur to lead the soul to bless God, and to lift up the heart to him in prayer. The nearness of danger, the presence of temptation, the recollection of sin, the view of the carelessness and sinfulness of too many around us, the sight of the evil consequences which sin has entailed on the world, and the cares and trials to which we are subject: these awaken a sense of our need of Divine aid, and excite our petitions for it. So also the recollection of the love and mercy of God in spiritual blessings; the enjoyment of temporal mercies; the sight of dear friends, or the news of their welfare; the view of the sun shining in his strength, or the fields waving with plenty; these cannot fail to draw out the heart of a devout person in aspirations of praise to God. "At noon I will pray."

Such is a sketch of the view which will occur to every devout person at the several seasons of the day: "At evening and morning, and noon-day will I pray." I shall now conclude with a brief address on the subject.

1. Let us make use of what has been said as a test to try the state of our souls.—Have we a heart to worship God? It must be allowed that nothing can be more natural, or more just, than to implore the aid of that great Being from whom all we have is derived, and to return thanks to him, who is the author of all our comforts. What shall we say then to those who have no inclination to worship God; on whom the morning rises, but witnesses in them no return of gratitude to Him who has renewed the face of nature and restored their vigour, who go into the world with no desire or care for *his* blessing in whom they also live, and move, and have their being; who never think of him that hath given them their understanding, their health, their prosperity; who lie down at night without any reflection on the events of the day, or a single supplication for pardon and protection; who never call their families together to worship God, and join with them in adoration; who even when in the house of God are present indeed with their bodies, but are absent with their souls? Will nothing then remind them of God? Can they look upward to the heavens, or down upon the earth; can they look forward to futurity, or backward on their past lives; can they look inwards, and consider the faculties of their souls; can they contemplate all these objects which so plainly point to God, and, in silent but most expressive language, bid us adore him, and not be moved? Can morning after morning, and evening after evening, recur to remind them of God, of death, of the changeful state of all things here below, and yet no impression be made? Can they even go into the house of God, where every thing combines to direct their thoughts to him, and be proof against it all—sit as it were in the presence of God and be unmoved, and be unthankful, and be without the spirit of prayer? Alas! with too many this is the case. All the course of nature preaches to us the duty we owe to God, if man had but a heart to attend. And is not *that* great depravity which can be so forgetful of God? We hope to live in heaven for ever: but heaven is the theatre of worship; nor can those be happy there who could not endure worship here. We hope to dwell with God for ever, and yet cannot bear to think of him or to address him. Can we, in this case, take pleasure in God if admitted into his presence, or can he take pleasure in us and our con-

duct? O let us see the sin of not having a heart to pray to and worship God, and see the necessity of imploring a new heart, and seeking to have a right spirit renewed within us!

2. Let me exhort you to consider prayer as a good test of the state of your souls.—It is the disposition of the heart to which God looks, and which in fact regulates the character and conduct. Now where the heart is right, there will be a strong disposition to cultivate a close communion with God; and not only will the proper seasons of prayer be observed, but the mind will be full of such reflections as have been suggested. They require neither genius nor learning. They ask only a heart sensible of the goodness and mercy of God, and desirous of obtaining his grace. This indeed is not a disposition natural to man. It is the gift of God through faith in Christ Jesus. The Gospel reveals him to us, as restoring men to the favour and fellowship of God. By nature the heart is at enmity with him, and then it feels no inclination to pray to him. But when the mercy of God in Christ Jesus has softened the hard heart—and a deep conviction of sin, its malignity, and its danger has made us to feel our need of Divine forgiveness—then the soul will be incited, and as it were formed, to prayer. Prayer will become our most delightful exercise. It will not only be a duty we must perform, but the enjoyment of our purest and highest pleasure.—Now may the God and Father of our Lord Jesus Christ grant unto us the spirit of supplication and prayer, that we may pray always with all prayer and supplication in the Spirit, and may watch thereunto with all perseverance. Amen.

To the Editor of the Christian Observer.

As I perceive that you occasionally admit into your miscellany extracts from valuable authors, whose works from various causes are not likely to meet the eye of the public in general; I beg to trouble you with an extract from the writings of Sir Francis Bacon. If you agree with me in thinking it worthy of attention, it will probably appear in your pages.

I am, &c.

T. H. Y.

CHRISTIAN PARADOXES.

A Christian is one that believes things his reason cannot comprehend: he hopes for things which neither he nor any man alive ever saw.

He believes himself *freely* pardoned, and yet a sufficient *satisfaction* was made for him.

He believes himself to be precious in *God's sight*, and yet lothes himself in his *own*. He dares not *justify* himself even in these things wherein he can find *no fault with himself*, and yet believes God accepts him in those services wherein he is able to find *many faults*.

The more *injury* his enemies do him, the more *advantages* he gains by them. The more he *forsakes* worldly things, the more he *enjoys* them.

He is the most *temperate* of all men, yet fares most *deliciously*. He *lends* and *gives most freely*, yet he is the greatest *usurer*.

He desires to have *more grace* than any man hath in the world, yet is truly sorrowful when he seeth any man have *less than himself*.

He knoweth, if he *please man* he cannot be the servant of *Christ*; yet for *Christ's sake* he *pleaseth all men* in all things.

He believes Christ to have *no need of any thing* he doth; yet maketh account that he doth relieve Christ, in *all his acts of charity*.

He knoweth he can do nothing *of himself*, yet labours to *work out his own* salvation.

He knoweth he shall not be

saved *by*, not *for his good works*; yet he *doth all the good works he can*.

He knoweth God's *providence* is in all things, yet is so *diligent* in his calling and business as if *he* were to cut out the thread of his happiness.

He thinks sometimes that the ordinances of God *do him no good*; yet he would rather part with his life *than be deprived of* them.

The *world* will sometimes account him a *saint*, when *God* accounteth him a *hypocrite*; and afterwards, when the *world* brandeth him for an *hypocrite*, then *God* owneth him for a *saint*.

His *Advocate*, his *Surety*, shall be his *Judge*: his *mortal* part shall become *immortal*; and what was sown in *corruption* and *defilement*, shall be raised in *incorruption* and *glory*: and a *finite creature* shall possess an *infinite* happiness.—Glory be to God.*

To the Editor of the Christian Observer.

I BEG leave to solicit your opinion relative to a practice into which I have lately been led, but of the propriety of which I have some doubts.

At my church which is the mother church of a considerable country parish, and where the number of communicants is generally very large, it has been the custom for the curate of a chapel of ease always to assist in the administration of the Lord's Supper.

On the two last communion days, however, he was unavoidably prevented from lending me the accustomed help; and I was reduced to the necessity of either detaining the congregation for an unreasonable length of time, or administering the sacrament to two persons at once. I adopted the latter plan, though with some doubts as to its propriety. And though this shortened the service on Christmas-day, it was not concluded till after three o'clock. At that inclement season, and in a church unusually cold and damp, a confinement of such length must be very prejudicial to the health; and in more than one instance, the effects of it are felt to this day. But, sir, how would the event have been aggravated, had I not adopted the plan just mentioned! The long confinement of the communicating part of the congregation, however, would not have been all: the afternoon service would thereby have been either entirely prevented, or, at least, but very thinly attended. Now, sir, I wish to have your opinion, as to the propriety and expediency of administering the bread and wine to two or more persons, with only one repetition of the appointed words.—Yourself, Mr. Editor, or some of your correspondents, will perhaps be able to inform me, whether, in churches where great numbers communicate, this mode of administering is commonly resorted to, and also whether a clergyman has any such discretionary power, as this deviation from common usage implies, or whether it is regarded as an unjustifiable departure from the established discipline of the church. I have never, except once (before I was in orders) been present where this mode of administering the sacrament was practised, and that was at a church in Manchester: the number of communicants was about 500: there were two ministers, and the appointed words were pronounced to every *four* or *six* persons.

I am, &c.

CLERICUS LANCASTRIENSIS.

* Bacon's Works 8vo. 1803. Vol. II. pages 494—499.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A WORK has recently appeared, entitled "A Visit to Paris," by Mr. Scott, which conveys some highly interesting information on the moral state of that capital. Presuming his statements to be correct (of which, independently of a variety of concurring testimony, I think there appears internal evidence), it is impossible not to contemplate with the deepest emotion the universal profligacy and vice in which the metropolis of the French Empire is immersed. The judgments of the late Revolution, and the mercies of the more recent peace, appear to have been equally unheeded by infidel France; and, while a restless ambition prompts her to vex and desolate other nations, she appears to be as ill at ease herself as the victim of unhallowed passions in private life, who feels not a pang the less because he is inflicting misery on all around him. The irrational devotion to amusement in every shape, the pursuit of sensual indulgence in all its varieties, and the contempt of all practical religion and personal virtue are strongly marked by this writer; and if it be true that "righteousness exalteth a nation," while "sin is a reproach to any people,"—if it be true that there is a nearer connection between national guilt and national punishment than some sceptical observers would have us believe,—then is the situation of our neighbours at the present moment calculated at once to excite our commiseration for them, and to operate as a warning to ourselves.

Without detaining you longer with prefatory remarks, I shall extract the greatest part of a chapter from the work in question, and conclude with some observations arising out of the subject.

"Paris seems, at first sight, a place devoted solely to enjoyment, and it is difficult to devise how every one is so well provided with the means. In the principal streets, almost every second house has a part of it devoted to amusement or luxurious gratification of some sort. The shops appear to be almost exclusively occupied with embellishments and eatables; and, certainly, wherever superior ingenuity is shewn, on which Paris may fairly plume herself, it is in the manufacture of some decoration, some piece of vertû, some elegant trifle. The fashionable Boulevardes are lined with baths,—where you may lie in warm water, and have the most delicious refreshments floated towards you from an invisible hand,—Cafés, where coffee and liqueurs are taken,—Restaurateurs, where dinners are served,—Patissiers, where you may regale on patties and ices,—theatres, and billiard rooms.—But the Palais Royal, which is justly said by the Parisians to be without its equal in the world, demands to be principally noticed, now that I am to touch on these subjects.

"It is a square enclosure, formed of the buildings of the Orleans Palace;—piazzas make a covered walk along three of its sides, and the center is an open gravelled space, with a few straight lines of slim trees running along its length. There is a neat compact elegance visible in the architecture of what was the palace,—but the building is now insignificant compared with its purposes, and you can no more attend to its proportions than you could fix your attention on the prospects adorning the banks of a river, if you were hurried down one of its cataracts.

"The climate of France and the character of the French conspire

to cause them to seek their pleasures out of doors. Home is the only place they neglect: it is a place only for their necessities: they must sleep there,—and the tradesmen must transact their business there: a bed, a table, and a few chairs are therefore wanted; and a small room or two, uncarpeted and bare, must be hired. I speak, of course, of the middle and inferior classes. But all that is inspiring and comfortable, they seek out of doors;—and all that they pride themselves in being able to procure is in the shape of decoration and amusement.

"The Palais Royal has grown to be what it is, out of these habits and dispositions, and now presents the most characteristic feature of Paris:—it is dissolute, gay, wretched, elegant, paltry, busy, and idle:—it suggests recollections of atrocity, and supplies sights of fascination:—it displays virtue and vice living on easy terms, and in immediate neighbourhood with each other. Excitements, indulgences, and privations,—art and vulgarity,—science and ignorance,—artful conspiracies, and careless debaucheries,—all mingle here, forming an atmosphere of various exhalations, a whirl of the most lively images, a stimulating melange of what is most heating, intoxicating, and subduing.

"The Palais Royal was the focus of the Revolution: its coffee-houses, its theatres, its cellars, its gambling-houses, its bagnios, poured forth their living streams into its central space, to listen to the invitations of the orators, who incited the people to carry into effect the tremendous plans organized within its concealments. It was here that a joke, or a nod, operating on a loose, reckless, heartless rabble, was, in general, the mandate of torment and carnage,—and sometimes, by well-timed and fortunately directed obscenity and falsehood, the instrument of dissipating the fury of those whom mercy could not soften, and justice could not restrain. A raging, vociferating gang of murderers, men and women, brandished their pikes to destroy the house and family of an aristocrat, who had himself escaped from their fury. An appeal to principle and feeling was out of the question at such a time, and to such beings; but a profligate pleasantry supplied the suitable application. 'Why pull down his house?'—exclaimed the intercessor, mounted on a chair—'it is his landlord's:—why kill his wife?—she is the public's:—why massacre his children?—they are probably some of your own.'—A yell of merriment broke out from the congregation of furies, and the laugh of vice proved, in this instance, a reprieve for the innocent.

"The infamous duke of Orleans, to whom the palace belonged, here expended his immense wealth in nursing, by means of the most horrible immoralities, the Revolution, of which he himself was the victim. The scenes that were acted here at that time are not susceptible of description:—the almost unbounded revenues of this weak and wicked prince, were directed, at the suggestion of the most abominable wretches, to every purpose of human depravity, included within the opposite limits of sensual indulgence and cold and cruel ambition. From hence issued out the ferocious mobs of poissardes, and blackguards, whose character and conduct form the history, for several years, of a nation calling itself great. The day at length came, when he who had never been but the creature of those whom he fancied he guided was to perish by the storm he had assisted to raise. The duke of Orleans was dragged to his death by the mobs who had been trained in his pay, and his last journey was marked by an incident truly French:—those who had partaken of the debaucheries and crimes of the Palais Royal, stopped its owner, opposite to its

well known gate, when he was on his way to the fatal machine that was to terminate his miseries and crimes! They wished to read in his haggard countenance the emotions caused by this sight, so pregnant with intolerable recollections;—they could not deny themselves the indulgence of this extra barbarity; they would not be deprived of the right of exulting over the fall of guilt, in which they had deeply participated!—Are not these things which were not done in a corner, which twenty-six millions of men saw perpetrated as their public acts, which powerfully influenced the thinking, the habits, and the interests of Europe,—and have, more than any other circumstances, contributed to form the character of the age,—are they not the public monuments of France, as much as the pillars which she has erected, or the pictures which she has stolen? She vaunts of her public places: the question is, what sentiments and recollections do they chiefly excite? It is these that are to form her glory,—for glory is an estimate of the mind.

"The Palais Royal is still a place where news and politics are discussed. There is in Paris, what strikes an Englishman as an unusual number of persons, who seem loose from actual occupation, without indicating that they are above it. The period of my visit to that capital, which was shortly after the destruction of a government, the disbandment of an army, and the return of legions of prisoners of war, was more than commonly calculated to display this appearance,—but I apprehend, from what I could learn, that it always exists. The crowds of the Palais Royal are thus formed, and it puts on its air of bustling dissipation, and lounging sensuality, at an early hour of the morning. The chairs that are placed out under the trees are to be hired, with a newspaper, for a couple of sous a piece;—they are soon occupied:—the crowd of sitters and standers gradually increases,—the buz of conversation swells to a noise,—the cafés fill,—the piazzas become crowded,—the place assumes the look of intense and earnest avocation,—yet the whirl and the rush are of those who float and drift in the vortex of pleasure, dissipation, and vice.

"The shops of the Palais Royal are brilliant:—they are all devoted either to toys, ornaments, or luxuries. Nothing can be imagined more elegant and striking than their numerous collections of ornamental clock-cases:—they are formed of the whitest alabaster, and many of them present very ingenious and fanciful devices. One, for instance, that I saw, was a female figure, in the garb and with the air of Pleasure,—hiding the hours with a fold of her scanty drapery;—one hour alone peeped out, and that indicated the time of the day;—the mechanism of the works caused it to be succeeded by the next in succession. Others were modelled after the most favourite pictures and sculptures:—David's Horatii and Curiatii had been very frequently copied. The beauty and variety of the snuff-boxes, and the articles in cut-glass,—the ribbons and silks, with their exquisite colours, the art of giving which is not known in England,—the profusion and seductiveness of the *Magazines des Gourmands*,—are matchless. There are also several passages at the back of the place itself, all full of this sort of display, though of an inferior kind, and including the features of vice in more distinct deformity. Many of the shops in these, are kept by small booksellers, who expose their wares beyond their windows on stalls;—and the mentioning of this fact induces me to notice here two circumstances highly characteristic of Paris, and indicative of its moral and social state.

"The first is the extreme profligacy of the books and prints that

are exposed for sale. The vilest publications lie about every where, throwing in your face a grossness which amounts rather to brutality than mere sensuality." * * * *

"United in view to this shameful feature, is one of another kind, and their neighbourhood illustrates the national character. In France you have no security against the existence of an evil, in the possession of what is commonly and naturally opposed to it:—the French reconcile fineness with filth, politeness with coarseness, honour with falsehood. In like manner, the shops that present the grossness above alluded to are crowded with elegant literature, placed out evidently for numerous purchasers. The best French classics, histories, poets, &c., are heaped on every stall, and lie among the trash of political pamphlets, which prove nothing but that there is not a particle of political understanding or principle in all France. The good books must be purchased as well as the bad ones,—and in point of fact, they are purchased. You cannot walk three steps without encountering a stall rich in literature: the bridges and quays are full of them: the entrances of the palaces are hung round with the wares of these itinerant venders,—for in Paris, their notions of what may be termed the decorum of elegance are not very troublesome; the passages to the courts of justice are markets for these commodities. The French then read a good deal; and evidences that they do are every where apparent in Paris. The females in the public situations of trade are all seen reading,—never working with their needles. Even the poor girls, who sit by stalls where toys are sold, are generally occupied with a book when not engaged with a customer. I have looked over their shoulders, and seen Madame de Genlis, Madame Sevigné, Voltaire, Marmontel, in their hands. This is just as if, in London, the applewomen should be observed reading the Spectator, or Boswell's Life of Johnson, or Pope's works—an appearance which would be deemed a phenomenon. The common classes of the French, therefore, are polished and conversable to a degree unknown in England:—the worst of it is, that, in the country of which I am writing, the people's courtesy and chattering mean nothing: they do not prove the existence either of knowledge or of feeling;—nay, the truth is, they prove the want of both. Where words and forms are bonâ fide indicators of their corresponding sentiments, they will always be more sparingly employed than where this connection has been broken. In like manner, there is a certain point of national character and condition, at which reading will be very generally diffused throughout the community, precisely because it has little or no effect in producing earnestness of thinking on the interests and duties of life.

"To return now to the Palais Royal—It may, after this digression, be supposed to be the hour of dinner; and the salons of the restaurateurs are all full. In proportion as the homes of the Parisians are uncomfortable in an Englishman's estimation, their places of public resort and refreshment have an air of enjoyment, abundance, frankness, and congeniality, to which he has been utterly unaccustomed. From five to half-past seven, crowds of both sexes pour into all the numerous receptacles of this description, the invitations to which hang forth so thick as to astonish the British stranger. The price charged within for dinner, is specified on many of the signs, and varies from twenty-five sous,—about one shilling, to four franks,—above three. For these sums four or five dishes a head are promised; half a bottle, or a bottle of wine, a desert of fruit, and bread 'at discretion.'

The latter stipulation of this engagement is no trifling one; for it is known that a Frenchman's discretion, in the article of bread, is not of the soberest kind.

"The superior restaurateurs, however, specify nothing;—and here both the supply and the serving-up are of the most elegant description. Casts from the exquisite antiques in the Louvre stand in the niches, —lamps, with beautiful shades, throw a noble light on the tables,—the waiters are active, and Madame, the mistress, sits in her splendid recess, as a superintending divinity, decorated, stately, yet gracious; her looks full of the consciousness of her sex and station, her manner welcoming, polished, and adroit.—In the artifices of cookery, and all the seductions of the table, the French are adepts:—nothing can be more unfounded than the common idea in England, that they are comparatively temperate in this respect. Their variety of dishes tempts the appetite, their rich sauces apply themselves irresistibly to the palate: instead of eating less meat, because they take more soup than the English, they add the additional soup to a much larger repast of meat than is commonly made in England. A little delicate looking woman, will think it no violation to say, '*j'ai mangé pour quatre*,"—and really, both females and men apply themselves with a determination, dexterity, and carelessness of observation, to the contents of their numerous dishes, which, in a country where the secret is less known how to redeem by manner the essential grossness of things, would constitute downright gormandizing.

"The appearance of ladies sitting among crowds of men in these public rooms startles the English visitor, as a custom that trenches on the seclusion that he is inclined to think necessary to the preservation of the most valuable female qualities, in the tenderness of their beauty. It is, however, in this respect as in many others in Paris; there is no sensibility for any thing beyond the action itself,—there is an utter ignorance that the highest sense of value prompts restraint, concealment, and precaution,—there is a thorough indifference for what cannot be sensually enjoyed. Can a woman lose her virtue by dining in this promiscuous assemblage?—can we better shew our regard for women, than by making them our inseparable companions?—where would they find a compensation for the pleasures of which you would deprive them?—These would be the questions which a Frenchman would put, if he heard you object to the practice in question.

"The advance of the evening throws out still more prominently the native and most peculiar features of the Palais Royal. When the numerous windows of its immense mass of building are lighted up, and present to the eye, contemplating them from the dark and deserted ground in the center, a burning exterior, leading the imagination to the lively scenes within, perhaps a more impressive spectacle is not to be found in the world. From the foundations of the building, floods of light stream up, and illuminate crowds that make their ingress and egress to and from the cellars, that are places both of amusement and refreshment:—here there are dancing dogs, blind men, who play on musical instruments, ballad-singers, petite plays, and the game of dominos. The tables are crowded with men and women,—wives mingle with prostitutes—tradesmen with sharpers: the refreshments are all of a light nature; nothing like intoxication is seen, and there is no very gross breach of decorum in behaviour.

"It is very certain, that if there were any similar places of resort in London, such abominable conduct would prevail among them that they would become insufferable.

nuisances;—whereas, in Paris, there is nothing seen painfully to offend the eye, and this is enough to satisfy the Parisians that they ought not to shock the mind. But the truth is, that grossness of conduct is the natural and becoming barrier that stands between virtue and vice,—it proves that the two are kept totally distinct; that the partizans of the latter feel themselves proscribed, rejected, disowned, by the respectable. They thus carry with them the brand of their infamy,—the good shudder at it, and avoid them,—they disgust, instead of alluring,—they excite a horror which counteracts the temptations to licentiousness. It is a sign that the virtue of a nation is spurious and debased, not that its vice is scanty and unaggravated, when its manners fail strongly to mark the distinction between the worthy and the reprobate. Where morals are generally loose, where principles are unsettled, and duties ill-understood, and worse practised, the most vicious will assume a companionable decorum of behaviour; for they will feel that they are not much out of the common way; and, being on terms of familiarity and communion with all around them, their iniquity will help to form a generally debased standard, instead of remaining distinct and odious, as a contrast to what is pure and valuable. This is the true secret of what is termed the superior decency of Paris in some respects:—it cannot be said to exist in any one instance of superiority in what is good;—it is not to be found in a closer regard to the nuptial contract, in a higher sense of what is honourable in transactions between man and man, or in abstinence from sensual indulgences. No, in each and all of these respects, the French are notoriously less strict than the English:—but their prostitutes are better behaved, and their public assemblages are not so boisterous; the causes of which are, that their women of the town are less a peculiar class than those of England, and that the quiet and comfort of their homes are less sacredly preserved, and fondly esteemed.

"Above the cellars and the shops of the Palais Royal, there are the elegant Cafés, the common and licensed gambling houses and bagnios, and, still higher, the abodes of the guilty, male and female, of every description. The first mentioned (the cafés) are in fact brilliant temples of luxury:—on entering them for the first time, one is almost struck back by their glare of decoration and enjoyment. Ladies and gentlemen in their colours, and statues in their whiteness; and busy waiters, and painted walls, and sparkling delicacies of every kind, are mingled, and repeated, and extended in appearance to infinity, by numerous mirrors, which add vastness to elegance, and the effect of a crowd to the experience of accommodation. In one of these, the *Café des milles Colonnes*—(so called because its columns are reflected in glasses till they become thousands)—a priestess of the place presides, with even more than the usual pomp of such persons. She is a fine woman, and admits the stare of her visitors as a part of the entertainment which they have a right to expect. For a minute or two she reads, holding the book delicately at arm's length, and simpering as if to herself at its contents, in the consciousness that she is at least regarded by fifty eyes:—then, with a look of official dignity, she receives a customer's money from one of the waiters, and daintily dips her pen into a burnished ink-stand,—after which she drops the necessary memorandum on the paper, gracefully displaying her finely-shaped hand, and exquisitely white kid gloves. Occasionally, one of the gentlemen in the coffee-room sits down by her side, and talks gallantry as they do on

the stage,—that is to say, with the air of knowing that he is the object of general remark.

"Leaving these scenes where Pleasure puts on her gayest trappings, and appears in all her smiles and fascinations, you may enter others where her attire is coarser, and she has assumed more of the louring, jaded, desperate look of vice. *The Café Montensier* was a theatre during the revolutionary period, and it still continues to be divided into galleries and pit:—the stage is covered with a vast bouquet of flowers. Here the company is understood to be of a loose description: the *men* are chiefly military. They go lounging about, from below to above, and from above to below; and the large proportion which their profession forms of all public assemblages, and their reckless, irregular, profligate carriage, open one's eyes to the blessings of a military population, and to the prudence and patriotism of those who would make military badges be regarded as objects of the highest ambition, by holding them forth as the most honourable indications of desert.

"The gambling rooms constitute spectacles purely shocking. They are licensed and inspected by the government, and therefore they are orderly and regular on the surface of their arrangements and behaviour; but they are licensed by the government, and therefore they destroy the foundations of order, morals, honour, and loyalty. If a father debauches his children, is his family likely to be noted for subordination and respectability?"

"On entering these horrid places, you are first startled by the preparation of taking from you your hat and stick in the antichamber:—when you proceed into the rooms where they play, your heart is withered by anxious looks, and a heated stillness, rendered more impressive by the small interruptions given to it by the sudden sharp click of a bit of wood, which intimates that the winner is seizing his money.—Of all popular vices, gaming is the most odious and deadly: it is opposed to all social feelings,—it renders even extravagance selfish, and improvidence mean;—it stifles kindness in proportion as it encourages hope;—it gives to the disposition a sharp, edgy, contracted character, and, while it ruins the circumstances more fatally and surely than any other illicit pursuit, it throws neither pomp nor pathos around the downfall. About these hellish tables, half-pay officers, private soldiers, clerks, and ex-employés, are seen in a desperate contention with treacherous fortune:—the expression of the face, as the trembling hand puts down the piece of money, is awful;—one piece follows another,—gold is succeeded by silver, and, from five franc coins, the unfortunate wretch is reduced to the risk of a single franc. He loses it, and leaves the room with a face that bespeaks him drained and desperate. For what atrocity is he not now prepared?—The appearance of women at these tables is still more horrible:—their sex, which is so susceptible of lovely appearances, natural and moral, seems equally calculated to display the features of deformity in their most revolting aspects.

"There is yet much more that belongs to the Palais Royal,—but I believe I have described all that will bear description. Prostitution dwells in its splendid apartments, parades its walks, starves in its garrets, and haunts its corners. It is not, certainly, so riotous in its manner as in England; but it is easy to see, that its profligacy is of a deeper, fouler, more nauseous kind.

"Such is the Palais Royal;—a vanity fair; a mart of sin and seduction! Open, not on one day of festival, or on a few holidays; but every day of the week. Every day does it present stimulants and opportunities to profli-

gacy and extravagance,—to waste, and riot, and idleness. It is there—always ready to receive the inclined, to tempt the irresolute, to confirm bad habits, and dispel good resolutions. It is there—as a pestilential focus of what is dangerous and depraved,—a collection of loose and desperate spirits, in the heart of a luxurious capital,—as a point of union for every thing that is evil,—where Pleasure, in all her worst shapes, exists, in readiness to be adapted to every variety of disposition, and to enslave and corrupt the heart by making the senses despotic. There is but one Palais Royal in the world, say the Parisians; and it is well for the world that there is but one.

"Besides the amusements here alluded to, there are ten theatres in Paris open every night, and every night crowded. The Boulevardes are full of coffee-houses, such as have been described as belonging to the Palais Royal. At several of these, petite plays are performed: there are also public dancing-rooms, public gardens, and exhibitions without number. The people increase this enormous amount of amusement for themselves;—in all the public walks, in fine weather, they are to be seen dancing in parties. The waltz is the predominating figure, and the women of Paris of all ranks, grisettes as well as duchesses, delight in it to madness, and exercise it with skill and grace.

"The whole neighbourhood of Paris, within the circle of six miles, is crowded with similar places of entertainment; adding rural enjoyments to those of the town: and all these places, in country and in city, are well supported. A more important feature of national character than this excessive fondness for revelry and public entertainment, cannot be imagined. It never can exist amongst a people who are deeply attached to their homes; and amongst a people who are not deeply attached to their homes, the most illustrious public virtues will but rarely be found."

I think it will be generally admitted that the description given by Mr. Scott, of the state of Paris, presents to the eye an awful picture of moral deformity. If there are those who can contemplate it unmoved, I envy not their feelings. It was natural to expect that the late signal deliverance which France experienced would have some effect in checking the torrent of profligacy which has overspread this guilty city. But how painful to the Christian observer must it have been to perceive that the only marked change consisted in the revival of many superstitions which had fallen into disuse, and that, while open infidelity was less visible, true piety was not more apparent. If the crime which hurried Louis XVI. to the scaffold, began to be viewed in its true character, it was not the less revolting to the feelings of Christians, to learn that a body of priests were fixed at St. Denis, whose peculiar office it was to pray for the soul of the departed monarch! If the French people, and especially their king, might have been expected to refer to the proper source the astonishing events which gave peace to them, and restored to him the throne of his fathers, what astonishment was excited by finding these ascribed to the blessed Virgin? If the French government could so far render homage to virtue, as to recognize in the treaty of Paris the injustice of the Slave Trade, was it to be expected that in the very same public act, she should deliberately proclaim herself the restorer of all the guilt and misery, the unexampled perfidy and atrocity of such a commerce; or that the first use which the nation was anxious to make of the peace and freedom so miraculously restored to her, should be to forge chains for the Haytians, and to carry war and desolation into their borders?

If again, in the same short period of repose, Louis XVIII. sought in vain to convince his people of the obligations of the Christian Sabbath, what does this argue, but a total insensibility on the part of that people to one of the most imperative duties and the highest privileges of Christianity? It is not a little remarkable, that one of the first addresses to the Usurper, who lately resumed his precarious seat on the throne of France, contained an express congratulation to that nation on having regained her undoubted right to profane the sacred day!

I am naturally led by this remark, to advert to the extraordinary spectacle which France has recently presented to the astonished world by the perjury and infamy which have accompanied the recal of its blood-stained Chief. The demoralizing influence of infidel principles is as evidently seen in the conduct of the French army now, as in that of the French people from the beginning of the revolutionary period. The bands of the Fauxbourg St. Antoine, in the early times of the Revolution, and the present troops of the French nation, appear to be characterised by the same desire of invading the property of others; the same revolting apathy in carrying on the trade of death; the same contempt of God; and the same disregard of man. Rapacious, cruel, and unrelenting; perjured to the Deity, and hating his image in his creatures, at once the adoration and terror of a nation which fosters and fears it, the French army is the scourge of its friends, no less than of its enemies; and perhaps it is hardly possible to conceive a more proper instrument of retributive vengeance to a people "that delight in war," than an army so constituted and so commanded.

I have been led into these reflections from considering the deplorable and abject condition of France in a moral point of view. Let any English husband, or father, or brother, after considering the state of Parisian manners, ask himself whether this is a condition of being for rational and immortal creatures. Let him, then, contrast with such a state of things, the very superior tone of society in England; and let him honestly inquire whether the distinction is not to be ascribed to our purer faith. But if our moral and religious advantages have been greater, our gratitude should be proportionate; for of this we may be assured, that in proportion to our superior light will be our increased responsibility. And had not these observations been already so far extended, I think it would not be difficult to shew that we have cause enough for apprehension with reference to England; and that it is more than probable, that the storm which may burst in all its fury over France, may also reach ourselves under some milder form of visitation, and cause us to feel that if the tower should fall in Siloam, and wrath descend upon the Galileans, yet, except *we* repent, *we* shall likewise perish.

I am, &c.

LAICUS*.

To the Editor of the Christian Observer.

I WISH some of your correspondents would write a paper against bigotry and prejudice.—I have been reading a work, full of demonstrations, by the Rev. Mr. Norris, which, if men would listen to reason, could not fail to put an end to one of the most dangerous and widespreading mischiefs that ever threatened to overturn the fabric of social order, and to destroy the foundation of all good morals.

* We received the above communication about two months ago, but were prevented by the press of matter from inserting it. The events which have since occurred are certainly not calculated to lessen the interest of Mr. Scott's too-faithful portrait.

I allude, sir, to the circulation of the Bible: and as you have (from pure ignorance, I trust,) contributed to the evil, let me counsel you without delay to make what reparation you can for the calamities which you have helped to bring upon the world. You will tell me, perhaps, that I must not rely with faith too implicit upon the statements of Mr. Norris. Sir, I do not feel it necessary to rely upon his statements: I have got facts of my own. It is to his *demonstrations*, sir, that I appeal, and to the testimony of the newspapers, in evidence of their unimpeachable and unassailable truth. Listen, I beseech you, and perpend. He demonstrates that the word of God, if put indiscriminately into the hands of the poor, can do no good, and must do harm. With respect to saving souls from perdition, he demonstrates that the Bible Society, of which the sole object is to distribute Bibles, "is baneful in its operations," (p. 53); that its perfect work is to produce, even among the better informed, "indifference to every religious opinion," (p. 223); that the wideness of the circulation of the Scripture is the most baneful property of the Society, (p. 46); that the Bible is despised, because it is cheap, (*ib.*); that the facility of obtaining it has caused one woman to tell a lie, (p. 77); and a second to abuse her hostess for not telling one (ib.); it has enabled Jew boys —thieves to a proverb—to sell Christian Scriptures, (p. 46); has furnished the means of drunkenness to the lovers of gin, (p. 47); and of wicked profanation to the dealers in cheese, (ib.)

"The murders committed within the period have been both more in number, and more horrid in the circumstances attending them, than have disgraced the annals of the kingdom for a long series of years," &c. (p. 373.)

Some persons pretend to say that the murders at Shadwell, to which my author alludes, were committed *before* the establishment of the Bible Society in that quarter. Well, sir, if then the mere prospect of the distribution of Bibles was such and so horrible as to induce men to murder one another beforehand, what, I ask, will be the effect when the Bibles are *actually circulated?* I challenge the boldest of you to come forth and reply. It is plain to demonstration, that if the poor are suffered to have Bibles, it must end in civil wars and general bloodshed.—I know that some there be, who sneer at an argument of anticipation, and smile when you talk of the authority of Mr. Norris; but my argument is not an argument of anticipation. *My* facts have not been proved fictitious. Do you remember the establishment of Associations in London for the purchase of this same Bible? Are you aware that young persons were invited to give a penny a week, in order to procure it? Well, sir, mark the result. Has not every newspaper, which we have lately read, told us of combinations among the boys of the metropolis to rob and destroy? It cannot be denied: were these things ever heard of till this circulation of Bibles? No.—Take another fact: "A great number of burglaries and robberies have lately been committed in Hertfordshire, particularly in the neighbourhood of Hockeril and Bishopstortford." (Times, Feb. 1.) And was not a Bible Society established last year at Bishopstortford?—Look a little further. A well-meaning writer in the Times of January 31st, under the signature of "Publicola," calls the attention of the public to ginshops, as the origin of all manner of crimes: his statement is true, as far as it goes; but he has not reached the bottom of the case.—What carries people to the ginshop? Is it not the Bible? What gives them facilities for procuring it? Has not Mr. Norris told you—the Bible? Did Publicola complain of ginshops before the es-

tablishment of the Society? I would be glad of an answer to that question, sir. If the poor contribute to Bible Associations, they will all get Bibles; and what then can be the result, as my author has declaratively demonstrated, but an increasing indifference to religion, an increasing contempt for the Scriptures, an accession of liars, a harvest of Jew boys, and robbery, and drunkenness, and profanation, and mountains of cheese, and oceans of gin?

The same causes will universally be followed by the same effects. If the Bible produce crimes in England, it will produce them in France. "It would seem," says the Times, Jan. 30, "that Paris is at present as much annoyed by juvenile depredators as London. The Gazette de France tells us, that the Paris court of assizes was engaged in a trial of twenty-one thieves, most of whom were only from twenty to twenty-two years of age." The Bible-Society again! Was not an edition of the New Testament circulated last winter in Paris? I suspect, indeed, some connection between this fact and the return of Napoleon.

I know that some will object to these demonstrations, under the idle pretext that the Society for promoting Christian Knowledge has been employed in the same sort of work for a century, and yet we had none of these horrible murders and robberies, and Jew boys and gin shops, till within the last few years. But this appeal confirms my argument: *that* society was never guilty of too extended a circulation: they distributed the Bible with the most laudable and exemplary caution: they did it so quietly and so sparingly, that if we may believe one of their own number, many even of the clergy knew not of their existence: the poor, comparatively speaking, had few Bibles till this mischievous excrescence, called the Bible Society, began to be troublesome; and then in evil hour—alas! for their simplicity!—the venerable institution determined to set to work in good earnest; and they, to be sure, must have their auxiliaries, and their filiations, and their branches too, under some name or other. Who then can wonder, while two such engines are in motion to subvert the morals of the people, that we should witness a period so dreadfully prolific in crime!

I have thought much about a cure for the evil; but I can see no effectual mode of procedure, except by complete and radical extirpation. Would you play with canine madness? Would you trifle with the plague? My remedies are these:—First, Take from the poor all the Bibles which they possess;—those persons alone excepted, who can prove, to the satisfaction of my author and myself, that they have made a good use of them; that is, have never read them without a comment, nor presumed to open them but with the consent of the curate.

Secondly, Hang upon one gallows, the higher the better, all the presidents, vice-presidents, and committees, whether district or diocesan of both societies, and of all their auxiliaries and branches: some of them will never cease from their nefarious doings so long as they are permitted to live.

Thirdly, Transport to Botany Bay, for the term of natural life, all their comforters and abettors.

Fourthly, To prevent the possible recurrence of mischief, make it felony for laymen to read or write.

Thanne ful mery wol the day be for olde Englelond
Whan lewed men ne rede ne wis to understonde:
When ilke text they hold not worth an oistre
Til ytaughte belike by the monk of the cloistre:

Withouten boke or sillable or letter
Ther hertes and ther wordes shulde seme the better:
Ther diete wol easy be and digestible
Whan ther study is but litel on the Bible:
And deinte freers mought slepe at ther ease
And al the king's reaume be siker of peace.

I am, Sir, &c.
H. BONER.

St. Peter's Day.

REVIEW OF NEW PUBLICATIONS.

BROOK's *History of the Puritans.*

(Concluded from p. 406.)

AFTER so long, and we fear tedious a consideration of the Puritanical question in our second and principal period of Mr. Brook's History, we feel disposed to release our readers from the labour of accompanying us through any lengthened discussion of the third and fourth. The third, being the period of the predominance of the Puritan party, namely, from the meeting of the Long Parliament, (when the power of Charles and the Bishops virtually ceased), to the death of Oliver Cromwell, might indeed afford us ample matter for profitable reflection, as exhibiting the character of Mr. Brook's "Friends of Religious Liberty," in its true and legitimate light. But we shrink from the painful task of selecting from the mass of historical evidence now lying before us, what might enable us to set forth we will not say, Puritans in particular, but Christians in general, in such a light as no *fellow Christian* can view them, without the most painful emotions. Politics had now, indeed, been completely involved with religion. The wretched imitation of his illustrious, though severe, predecessors by Laud, that real master of ceremonies, and, we are sorry to add, not master of his own worst passions, had greatly provoked the nation in those ticklish times, when the commonest sense would have taught him at least moderation; and, at the same time, a few desperate revolutionists and republicans had gradually obtained such complete success in enlisting the harrassed, and still obstinate, Puritans of various classes under their banners, that we doubt if any fair selection could be made for the purpose of shewing the degree of religious liberty which was really aimed at by the honest and pious non-conformist, or for bringing the genuine principles of any one sect into juxta position and comparison with those of the now oppressed and subjugated church. As we should be far, very far, from adopting Laud, and his intemperate and blundering plans, for our criterion of the old and true Church-of-England principles of government, so will we not take the tender mercies of an exasperated Prynne, or Hugh Peters, as our specimen of Puritan zeal for Christian Liberty.

One instance, however, we cannot help selecting from Mr. Brook's own pages, of the spirit of an old zealous Presbyterian, the famed author of the Gangrena, who had perseverance enough to retain, to the end, the moderate and regular principles of non-conformity with which he originally set out; calmness enough to take a general view of all the parties and their several principles, into which his associates at length divided themselves; and candour enough to expose them fully to view, though with all the indignation of the most vehement satirist, in the above mentioned celebrated work.

"'If ministers,' says the *singular* Mr. Edwards," (an epithet by the bye, in this place, meaning too much in Mr. Brook's mind; for however singular he may be in other respects, he was by no

means singular in declaiming against toleration.) "'If ministers will witness for the truth and against errors, they must set themselves against toleration, as the principal inlet to all error and heresy; for if toleration be granted, all preaching will not keep them out. If a toleration be granted, the devil will be too hard for us, though we preach ever so much against them. A toleration will undo all. It will bring in scepticism in doctrine and looseness of life, and afterwards all atheism. O let ministers, therefore, oppose all toleration, as that by which the devil would at once lay a foundation for his kingdom to all generations: witness against it in all places: *possess the magistrate with the evil of it*, yea and the people too, shewing them how if a toleration were granted, they could never have peace any more in their families, or ever have any command of wives, children, servants .... Toleration is destructive to the glory of God, and the salvation of souls; therefore, whoever should be for a toleration, ministers ought to be against it. If the parliament, city, yea, and all the people, were for a toleration of all sects .... yet ministers ought to present their reasons against it, preach and cry out of the evil of it, never consent to it, but protest against it, and withstand it by all lawful means within their power, venturing the loss of liberties, estates, lives, and all in that cause, and inflame us with zeal against a toleration, the great Diana of the sectaries!!!'" Gangrena, Part I. 1646. Brook, Vol. iii. pp. 86, 87.

Is it quite clear, after this astonishing effusion of an old genuine Presbyterian Puritan, that these "friends of Religious Liberty" really "ventured the loss of liberties, estates, lives and all," only in the sacred cause of liberty of conscience, and free religious toleration? This passage will certainly enable us more fully to understand some few sentences in which Mr. Brook hurries over this unpleasant portion of his History. His unfriendly monitor Mr. Edwards shall supply us with one more guide to the temper of these times, and we will have done.

"Our evils," says the Grangrena, in another place, "are not removed or cured, but only changed; one disease and devil hath left us, and another as bad is come in its room. Yea this last extreme is far more high, violent, and dangerous in many respects. Have we not worse things come upon us, than even we had before? *Were any of these monsters heard of heretofore*, which are now common amongst us; as denying the Scriptures, *pleading for a toleration of all religions and worship?* You have put down the Book of Common Prayer; and there are many amongst us who have put down the Scriptures, slighting them, yea blaspheming them. You have broken down the images of the Trinity, Christ, Virgin Mary, Apostles; and we have those who overthrow the doctrine of the Trinity, oppose the Divinity of Christ, speak evil of the Virgin Mary, and slight the Apostles. You have cast out the bishops, and their officers; and we have many that cast to the ground all ministers in the reformed churches. You have cast out ceremonies in the sacraments, as the cross, kneeling at the Lord's Supper; and we have many that cast out the sacraments of Baptism and the Lord's Supper. You have put down saints' days, and we have many that make nothing at all of the Lord's day and fast days. You have taken away the superfluous, excessive maintenance of bishops and deans; and we have many who take away and cry down the necessary maintenance of ministers." "In the bishops' days we had many unlearned ministers; and have we not now a company of Jeroboam's priests?" "The worst of the prelates in the midst of many Arminian tenets and Popish innovations, held many sound doctrines, and had many commendable practices: yea the very Papists hold, and keep to many articles of faith and truths of God, and have some order amongst them, encourage learning, have certain fixed principles of truth, with practices of devotion and good works: but many of the sects and sectaries in our days deny all principles of religion, are enemies to all holy duties, order and learning, overthrowing all." Vide Grey's Answer to Neale, Vol. IV. p. 62.

Here we must confess, is sufficient *license* to satisfy the most latitudinarian appetite. But still, if amidst all this heterogeneous mass of productions,

——— where nature breeds,
Perverse all monstrous, all prodigious things,

we look almost in vain for the small invaluable germ of "Religious Liberty," which has since expanded into such full maturity of growth; we must be allowed to hold, that Mr. Brook has much misemployed his time, whilst he supposed he was writing the history of its early cultivators. Tenderness for the consciences of others, the very touchstone of Religious Liberty seems, in truth, nearly as far from us in this period of the history, as in any other.

"Cromwell and his friends, indeed, *gave it out*, that they could not understand what right the magistrate had to use compulsion in matters of religion. They thought that all men ought to be left to the dictates of their own consciences; and that the civil magistrate could not interfere in any religious concerns, without ensnaring himself in the guilt of persecution." p. 95. A declaration from this arch-hypocrite, evidently carrying its own crudeness and nullity in its face! Nor do we think it worth while, even Mr. Brook himself being judge, to shew how it was acted upon, more particularly with regard to the episcopal clergy. It is very true also, "the Parliament voted, that all should be indulged or tolerated, who professed the fundamentals of Christianity: and certain learned divines were appointed to draw up the fundamentals to be presented to the House." pp. 96, 97. And Baxter, to whose life Mr. Brook refers, sufficiently informs us on what principle these fundamentals were *attempted* to be drawn up, together with his own total dissent from Owen and others in the commission, and the ridiculous issue of the whole*. In short, if we were disposed to smile, the wretched attempts which this wretched interregnum made to obtain even the very "colour or front," whether of uniformity, comprehension, or toleration, would afford sufficient materials for the most poignant satire on the weakness, and inconsistency of poor human nature. For the honour of our common Christianity, as well as for the sake of our readers' time, we forbear to draw out our observations upon them to further length. We allow the utmost to Mr. Brook's now victorious heroes, (what, indeed, we should have been still more ready to allow to their predecessors) when we attribute to them the praise of zeal unfeigned, however misguided, for their *own* religious opinions; and of a desire most honest, though most visionary, of bringing the reformed church to their own notions of a strict, uniform, and perfect system of doctrine, discipline, and administration. We will allow further, the great learning of many honest men, who were employed in building this castle in the air, which at the last ended in a mere Babel. Nay,

* "One merry passage," says Mr. Baxter, "I remember, occasioned laughter. Mr. Sympson caused them to make this a fundamental, that 'He that alloweth himself, or others, in any known sin cannot be saved.' I pleaded against the word 'allowed,' and told them that many a thousand lived in wilful sin, which they could not be said to allow themselves in, but confessed it to be sin; and that there seemed a little contradiction between 'known sin,' and 'allowed:' so far as a man knoweth sin, he doth not allow, *i. e.* approve it. But they would have their way. At last I told them, as stiff as they were in their opinion and way, I would force them with one word to change, or blot out all that *fundamental*. I urged them to take my wager; and they would not believe me, but marvelled what I meant; I told them that the Parliament took the Independent way of separation to be a sin: and when this article came before them, they would say, 'By our brethren's own judgment, we are all damned men, if we allow the Independents, or any other sectaries in their sin. They gave me no answer, but they left out all that *fundamental!*

we will even admit with Mr. Neale, that

"Better laws were never made against vice, or more rigorously executed. Drunkenness, fornication, profane swearing, and every kind of debauchery, were deemed infamous, and were *universally*" (a large admission, however!) "discountenanced. The clergy were laborious to an excess, in preaching, praying, catechising, and visiting the sick." (We presume it is meant those of the Parliament's introduction). "The magistrates were exact in suppressing all kinds of games, stage plays, and abuses in public houses: and a play had not been acted in any theatre in England, for almost twenty years." p. 99. Introduction.

A most surprising account, it must be allowed, of the metamorphose of a land but just before represented as overrun with "heathens, epicures, and atheists." p. 35. Let this pass, however, and what a whit are we nearer to the darling object of Mr. Brook's idolatry, or the alleged design of his illustrious worthies, the establishment of a pure system of religious freedom? "It is ridiculous," says the shrewd Montesquieu, "to see the impotent attempts of the English nation after the death of Charles I. to establish a pure republic without virtue." And equally may we apply the observation to the troubled, and feverish efforts made in these strange times to bring in and fix upon the country something analogous to that, in the constitution of ecclesiastical affairs. We think, in truth, almost the only consistent *church*-lesson to be derived from this period of our ecclesiastical history is the absolute folly and inanity, whilst this nation and human nature remain as they are, of attempting what these early Puritan theorists did attempt, to introduce a *perfect* national discipline. The attempt, instead of ultimately succeeding to their wishes, only brought down unnumbered calamities upon themselves; a never-dying prejudice against all plans, even the most moderate, for religious improvement and reformation; and a tenfold license, both in principle and conduct, on the generation immediately subsequent to their own. When in entire possession of the ground, they found themselves totally unable to keep it. We suppose the profoundest acts of legislation, all the resources of the most accomplished politicians, civil or ecclesiastical, could not have held together, for many months longer, the incongruous materials of which the government and constitution, both in church and state, under Oliver Cromwell, were composed. When he died, the country was without a head, without a plan, and in imminent danger of falling into the wildest anarchy. The few leading Presbyterians, the most respectable and weighty of the whole confederacy, saw no alternative but that of recalling the king, and re-establishing the ancient and discarded church. Like a spoiled child, who has gained the utmost of his wishes, and having broken to atoms the most expensive furniture, and exhausted all the means of amusement unwisely put within his reach by an indulgent parent, is glad at last to return to his ordinary pursuits and tasks for his wonted and long-lost satisfaction; so these men, with little thanks to their moderation or change of sentiment, yet under the influence at once of satiety and necessity, send for the king whom they had driven out; set up the bishops whom they had pulled down; and quietly await the event for themselves, glad enough to exchange the responsibility of governing any longer, for all the hazards of a tardy submission. When it can be fairly proved, that the restorers of king Charles had any other means of providing, either for the nation or for themselves, than this one measure, we shall then be more disposed than we now are to allow the credit sometimes claimed for them in this business. At least, till that is proved

we think so much surprise should not be expressed at that which so very soon followed upon the king's restoration, viz. the famous Act of Uniformity in 1662; so indignantly and sternly perpetuated, amongst the Non-conformists and their posterity, by the name of the Black Bartholomew Act.

On this last period of Mr. Brook's historical Introduction, we confess that we are disposed to say not much more than Mr. Brook himself has said. It opens so new and so wide a field for discussion; the case was now again so completely changed from that which had existed and agitated the church in the previous reigns; the persons, as well as principles, were so different; religion and politics both wore so different an aspect; and affairs were really verging now so much nearer to the happy consummation of a free toleration, under a fixed, though comprehensive, church-establishment, that it would be the height of temerity to pronounce at a glance upon the merits of an act which, after all, was in some shape necessary, even as a step towards toleration,—much more to compare it to another truly black St. Bartholomew's day, which consigned 40,000, some say 100,000, innocent Protestants in cold blood to the murderous knife of midnight assassins. Besides, where shall we look for an impartial account of a transaction so unfairly classed? Good, honest, contemporary and suffering, Mr. Baxter tells us, of "*hundreds* of able ministers with their wives and children having neither house nor bread." It is complained by church writers, that in Mr. Neale's time, the numbers had been aggravated and swelled up to "2000, about or even above, of *all sorts*, who quitted *or refused to accept*, preferment." Vid. Neale, iv. 369, 8vo. Mr. Brook is satisfied with neither of his favourite authorities on this important point, but has recourse to *Mather*'s History of *New* England, and from thence roundly asserts that

'It is well known, that near 2,500 *faithful* ministers of the Gospel were *silenced*. And it is affirmed upon a *modest* calculation, that it procured the death of 3000 non-conformists, and the ruin of 60,000 families!!!" All, as Mr. Brook triumphantly adds, "to establish uniformity in all ecclesiastical matters. A charming word indeed! for the thing is still wanting, even amongst those who promoted these tragic scenes." p. 100.

Certainly we must think *the thing* still wanting amongst those who DESCRIBE them!—Yet surely Mr. Brook would not have spoken so slightingly of *the thing*, if he had reflected for a moment that the very League and Covenant, which so unhappily beguiled the consciences of many hundred *really* faithful ministers at this juncture, swore to "endeavour to bring the churches of God in the three kingdoms to the nearest conjunction and *uniformity* of religion." 1st Art. And if he consults Pt. ii. p. 433, of Baxter's life, we think he will find the following points strongly illustrated:—1. That the proper Sectarians or Independents rejoiced that the terms of the public ministry were not more enlarged, in order to have a large number excluded, and so a toleration of separate churches rendered necessary. 2. That the Presbyterians rather wished for more comprehensive terms, in the hope of still obtaining entire uniformity. 3. That the graver and more thinking part sat still, and meddled not with the business, having not yet made up their minds whether the terms were too large, or not large enough, or in what manner Parliament could or should have acted but as it did.

To say more on this portion of our history, would be evidently to travel out of the line laid down for us by Mr. Brook himself. We have no doubt that here he found himself, as we do, standing upon very different ground from that of

the former periods. Perhaps we are neither of us willing to start more game than can be fairly run down. For ourselves, we are amply content with the challenge courteous for a future day in other fields; and shall now return to ground already trodden, to look for something there that may recompense the reader, after the dry and tedious labours through which it has been necessary to conduct him. In other words, we shall dedicate our remaining space to the large residue of Mr. Brook's 1st vol. with the whole of the 2d and 3d, containing the Biographical Memoirs. From these we shall extract a few such circumstances and traits of character, as we think may be attended with interest; and shall endeavour to draw some general view of the Puritan character, as resulting from the whole.

It is to be borne in mind that the history of every individual person contained in these volumes is *professedly* the history of a suffering, and, as it is alleged, oppressed and persecuted character. Their first conversion, and gradual acquisition of "wisdom and knowledge" conformable to their new views; their resistance to the established order of things; and their consequent "apprehension by pursuivants," with their numerous and expensive journies; their examination before bishops and councils, with the subsequent sentence (when any took place) of suspension, deprivation, imprisonment, banishment, or dismission to preach the Gospel in the most barbarous parts of Staffordshire, Shropshire, Lancashire, &c. (vol. i. p. 322.); their measures of defence or retaliation, as opportunity might offer; together with their more laudable labours amongst their respective flocks, or in their studies; and finally, where it was to be obtained, the account of their last moments and dying testimonies to their favourite opinions; make up the bulk of these memoirs, and will afford us little opportunity for variety in our extracts beyond the heads here enumerated.

In the first volume, containing mostly the Puritans of Queen Elizabeth's reign, a motley group, we were much interested by the *conversion* of Bale, with which the Memoirs open, and that of honest and apostolical Bernard Gilpin. The former, as being the most *picturesque*, we here give. It is from his own pen.

"I wandered," says he, "*in* utter ignorance, and blindness of mind both there (at Norwich) and at Cambridge, having no tutor or patron; till, the word of God shining forth, the churches began to return to the pure fountain of true divinity. In which bright rising of the New Jerusalem being not called by any monk, or priest, but seriously stirred up by the illustrious the lord Wentworth, as by that centurion, who declared Christ to be the Son of God, I presently saw and acknowledged my own deformity; and immediately through the Divine goodness, I was removed from a barren mountain, to the flowery and fertile valley of the Gospel, where I found all things built, not on the sand, but on a solid rock. Hence I made haste to deface the mark of wicked antichrist, and entirely threw off his yoke from me, that I might be a partaker of the lot and liberty of the sons of God. And that I might never more serve so execrable a beast, I took to wife the faithful Dorothy." p. 101.

This gentleman, after his conversion, accepted, and resided upon, the bishopric of Ossory, in Ireland, and *positively refused* to be consecrated *but* according to the English Book of Common Prayer. Unfortunately, however, driven to Geneva by the persecutions of Queen Mary, he returned, like most of his friends, in a different mind. His bishopric "went a begging;" the church, he had now discovered, only had begun to be ruled by the government of bishops about 607, A. D., through the invention of the monks;" and he contented himself with a prebend of Canterbury,

where he employed himself in composing strong invectives against Popery, and writing "comedies of Christ's Baptism and Temptations." A comedy of Christ at twelve years old; a comedy of the Raising of Lazarus; a comedy of the High Priests' Council; a comedy of Simon the Leper; a comedy of the Lord's Supper, and the Washing of the Disciples' Feet; two comedies (or rather tragedies) of Christ's Passion; two comedies of Christ's Burial and Resurrection, &c. From these, and the titles of nearly sixty other Protestant works, it is easily gathered that he was a man of *great wit:* and if we consider his last change of opinion, of lamentably *short memory!*

Of that truly reverend Father, Bernard Gilpin, we should be much more willing to deprive our author, who boldly challenges him for "a thorough Puritan in principle, and a most conscientious Nonconformist in practice, but against separation." He was a man, indeed, whom any party might be proud to claim. Let us be content, and share him, if we must, with our dissenting brethren. We will allow him his scruples (he, too, was a *travelled* divine), if they will follow him in his abhorrence of separation. And in Mr. Brook's own account we will contrast his situation under persecution;—from the Papists, as a Protestant,—and from the conforming prelates, as a Nonconformist. In the former case, when he had manfully abode the storm of Queen Mary, at his post, and had at length received the fatal summons from *burning* Bonner,

"laying his hand on the shoulders of a favourite domestic, he said, 'At length they have prevailed against me. I am accused to the bishop of London, from whom there will be no escaping. God forgive their malice, and give me strength to undergo the trial.' He then ordered his servant to provide a long garment, in which he might go decently to the stake, and desired it might be got ready with all expedition; 'for I know not,' said he, 'how soon I may have occasion for it.' As soon as he was apprehended, he set out for London, in expectation of the fire and faggot. But on his journey to the metropolis, we are informed that he broke his leg, which unavoidably detained him some time on the road. The persons conducting him took occasion from this disaster maliciously to retort upon him a frequent observation of his, viz. 'That nothing happens to us but what is intended for our good.' And when they asked him whether he thought his broken leg was so intended, he meekly replied that he had no doubt of it. And, indeed, so it soon appeared in the strictest sense; for before he was able to travel, Queen Mary died, and he was set at liberty. Thus he again escaped out of the hands of his enemies." pp. 253, 254.

Now for the persecution of the conforming prelates.

"The excellent Bishop Pilkington, who succeeded Tonstal, at Durham, connived at his non-conformity; and excused him from subscription, the use of the habits, and a strict observance of the ceremonies. But the Bishop could screen him only for a season. For upon the controversy about the habits, about 1566, he was deprived for non-conformity; but it is *extremely probable* he did not long continue under the ecclesiastical censure. *The year after* he was offered and nominated to the bishopric of Carlisle, he was offered the provostship of Queen's College, Oxford; but this he declined also. His heart was set on ministerial usefulness, not ecclesiastical preferment." p. 255.

The anecdotes of this great and good man are too well known, particularly through the medium of his interesting life, written by his worthy descendant, to warrant any further extract from this memoir.

Of the same order of Nonconformists appears to have been the venerable Miles Coverdale. To his travels in Germany, during the reign of Queen Mary, are we indebted for his refusal of the bishopric of Exeter, on his return, which he had occupied previous to his departure. He, however, assisted in the consecration of

Archbishop Parker, wearing only a *plain black gown*, and was no separatist; though it is impossible to lament sufficiently those scruples which forbad him in *lawn sleeves* to resume himself the same functions, as a Protestant bishop, which he had exercised in them before under King Edward VI., when,

"like a true primitive bishop, he was a constant preacher, and much given to hospitality. He was sober and temperate in all things, holy and blameless, friendly to good men, liberal to the poor, courteous to all, void of pride, clothed with humility, abhorring covetousness and every scene of vice. His house was a little church, in which was exercised all virtue and godliness. He suffered no one to abide under his roof who could not give some satisfactory account of his faith and hope, and whose life did not correspond with his profession. He was not, however, without his enemies. Because he was a constant and faithful preacher of the Gospel, an avowed enemy to all superstition and Popery, and a most upright and worthy man, his adversaries sought to have him disgraced: sometimes by secret backbiting; sometimes by open raillery; and sometimes by false accusation. Indeed, their malice is said to have been carried to so great a length, that they endeavoured at last to poison him; but through the good providence of God, their snares were broken, and he was delivered out of their hands." p. 124.

We are sorry to find this venerable father in not the best of company. The next memoir, we think disrespectfully enough, relates the history of a nonconforming *dog*.—A certain divine, by name Turner, who had begun preaching the Gospel *without* ordination—but "a most learned and pious Nonconformist, an avowed enemy to all the abominations of Popery, and a most zealous promoter of the Reformation," and who had discovered his contempt of the clerical garments by enjoining a common adulterer to do penance in a *priest's square cap*—had contrived to convey this same contempt into the mind of a "very sagacious dog." Upon this,

"having invited a bishop to dine with him, he was desirous to put a joke upon his lordship. Therefore, while they were at dinner, he called his dog, and told him that the bishop *perspired* very much. The dog then immediately flew upon his lordship, snatched off his cornered cap, and ran with it to his master." p. 131.

If this bishop was Bishop Aylmer, perhaps there was more of meaning than met the ear in an expression of his, formerly alluded to, that "he was hated by the Puritans *worse than a dog*." As to Dean Turner (for, notwithstanding all his *persecutions* for nonconformity, he was Dean of Wells*), we must leave Mr. Brook to settle a controversy that seems to have arisen about his rudeness of character. "That this *celebrated divine*," Mr. Brook informs us, "was opposed to the episcopacy and ceremonies of the church, was never doubted; but that he was a disturber of the peace, was never *proved!*" Ibid.

The next life, with many others in the course of the work, contains one of those logomachies or free conferences usual in those times, but which, with Mr. Brook, we consider only as a kind of "religious duel between two hostile parties, which can no more decide the equity of any cause, than an appeal to the sword or pistol, and ought to be as much discountenanced amongst all denominations of Christians." (Vol. III. p. 430.)—There is still this further objection to the relation of them, that it must be for the most part wholly unfair, as being given under a bias to one side or the other. It makes all the difference *who* paints the picture. The painter puts the lion under the man: perhaps the lion,

* Besides being also "a most skilful physician," which may account for the *complex* titles of his books; *e. g.* A Preservative, or *Triacle* against the Poison of Pelagius.

if a painter too, would have reversed the attitude. The following specimen, however, we will select from the life here mentioned of R. Hawkins, as an edifying model for religious disputation. Dramatis Personæ:—Hawkins, White*, Smith, Nixon, Rowland, &c. who, it appears, had all come fresh from a short imprisonment in the Compter, on one side; and Bishop *Grindal*, Dean Goodman, Archdeacon Watts, the lord mayor, &c. on the other.

"The *Bishop* charged them with absenting themselves from the parish churches, and with setting up separate assemblies for prayer, preaching, and administering the sacraments. He told them, that by these proceedings they condemned the Church of England, which was well reformed according to the word of God, and those martyrs, who shed their blood for it. To this charge Mr. Hawkins replied, in the name of the others, as follows; and would have said more, but was interrupted.

"*Hawkins.* We condemn them not. We only stand to the truth of God's word.

"*Bishop.* Have you not the Gospel freely preached, and the sacraments duly ministered, and good order preserved; though we differ from other churches in different ceremonies, which the prince has the power to command for the sake of order? What say you, Smith, as you seem the *ancientest?*

"*Smith.* Indeed, my lord, we thank God for reformation; and that is the thing we desire according to God's word.

"*White.* I beseech you, let me answer.

"*Bishop.* Nay, White, hold your peace. You shall be heard anon.

"*Nixon.* I beseech you let me answer a word or two.

"*Bishop.* Nixon, you are a busy fellow. I know your words. You are full of talk. I know from whence you came.

"*Hawkins.* I would be glad to answer.

"*Bishop.* Smith, *you* shall answer.

"*Smith.* So long, indeed, as we might have the word freely preached, and the sacraments administered without the use of *idolatrous gear*, we never assembled in private houses. But when all our preachers, who could not subscribe to your apparel and your laws, were displaced; so that we could not hear any of them in the church, for the space of seven or eight weeks, except Father Coverdale, who at length durst not make known to us where he preached; and then we were troubled in your courts, from day to day, for not coming to our parish churches; we considered among ourselves what we should do. We remembered, that there was a congregation of us in this city, in the days of Queen Mary; and a congregation at Geneva, which used a book and order of preaching, ministering the sacraments and discipline most agreeable to the word of God. This book is allowed by the godly and learned Mr. Calvin, and the other preachers at Geneva, which book and order we hold. And if you can, by the word of God, reprove this book or any thing that we hold, we will yield to you, and do penance at Paul's cross; but if not, we will, by the grace of God, stand to it.

"*Bishop.* This is no answer.

"*Smith.* Would you have me go back from better to worse? I would as soon go to mass as to some churches, and particularly to my own parish church; for the minister is a very *Papist.*

"*Dean.* He counteth the service and reformation in the days of King Edward, as evil as the mass.

"*Bishop.* Because he knoweth one that is evil, he findeth fault with all. You may go to other places.

"*White.* If it were tried, there would be found a great company of Papists in this city whom you allow to be ministers, and thrust out the godly.

"*Bishop.* Can you accuse any of them of false doctrine?

"*Nixon.* Yes; I can accuse one of false doctrine, who is even now in this house. Let him come forth and answer

---

* This gentleman was examined, it seems, again before the Lord Chief Justice, &c.; and on his being introduced, the following specimen of the dignity of the bench in those curious times take place:—

"*L. C. J.* Who is this?

"*White.* White, if it please your honour.

"*L. C. J.* White? as black as the devil!

"*White.* Not so, my lord; one of God's children!"

to the doctrine which he preached upon John x.

"*Dean.* You would take away the authority of the prince and the liberty of the Christian.

"*Bishop.* Yes; and you suffer justly.

"*Hawkins.* It does not belong to the prince, nor to the liberty of Christians, to use and defend that which appertaineth to papistry and idolatry, as appears from Deuteronomy vii. and other parts of Scripture.

"*Dean.* When do you hear us maintain such things in our preaching?

"*Hawkins.* Though you do not defend them in your preaching, you do it by your deeds and your laws. You preach Christ to be a Prophet and Priest, but not to be a King; nor will you suffer him to reign in his church *alone* by the sceptre of his word; but the *pope's canon law*, and the *will of the prince*, must be preferred before the word and ordinance of God.

"*Dean.* You speak irreverently of the prince, before the magistrates. You were not required to speak, and therefore might hold your tongue.

"*Hawkins.* You will suffer us to make our defence, seeing you persecute us.

"*Bishop.* What is so preferred?

"*Nixon.* Your laws, your copes, and your surplices; because you will suffer none to preach, except they wear them and subscribe.

"*Bishop.* No! What say you of Sampson, and Lever, and others? Do not they preach?

"*White.* Though they preach, you have deprived and forbidden them, and though you suffer them, the law stands in force against them; but for what cause you will not suffer others, whom you cannot reprove by the word of God, I know not.

"*Bishop.* They will not preach among you.

"*White.* Your doings are the cause.

"*Hawkins.* And they will not join with you. One of them told me 'he had rather be torn in an hundred pieces than communicate with you.' We neither hold nor allow any thing that is not contained in the word of God—but if you think we do not hold the truth, shew unto us, and we will renounce it.

"*Smith.* And if you cannot, we pray you let us not be thus used.

"*Dean.* You are not obedient to the authority of the prince.

"*White.* Yes, we are. For we resist not, but suffer whatsoever authority is pleased to lay upon us.

"*Bishop.* Thieves likewise suffer when the law is laid upon them.

"*White.* What a comparison is this! They suffer for evil doing, and you punish us for serving God according to his word.

"*Nixon.* The prince, as well as ourselves, must be ruled by the word of God: as we read, 1 Kings xii. that the king should teach only the word of God.

"*Bishop.* What should the king teach the word of God? Lie not.

"*Nixon.* It means that both king and people should obey the word of God.

"*Bishop.* It is indeed true, that princes must obey the word of God only. But obedience consisteth of three parts. 1. That which God commandeth may not be left undone. 2. That which God forbiddeth may not be done. 3. That which God hath neither commanded nor forbidden, and consisteth in things *indifferent*, such things princes have authority to appoint and command.

"*Prisoners.* Prove that. Where find you that?

"*Bishop.* I have talked with many persons, and yet I never saw any behave themselves so irreverently before magistrates.

"*White.* I beseech you, let me speak a word or too.

"*Bishop.* White, stay a little. You shall speak anon.

"*Hawkins.* Kings have their rule and commandment, Deut. xvii not to decline from the word of God, to the right hand or to the left, notwithstanding your distinction.

"*Smith.* How can you prove those things to be *indifferent* which are *abominable?*

"*Bishop.* You mean our caps and tippets, which you say came from Rome.

"*Ireland.* They belong to the Papists; therefore throw them to them.

"*Watts.* You would have us to use nothing that the Papists used. Then should we use no churches seeing the Papists used them.

"*Hawkins.* Churches are necessary to keep our bodies from the rain; but copes and surplices are superstitious and idolatrous.

"*White.* Christ did cast the buyers and sellers, and their wares out of the temple; yet was not the temple overthrown.

"*Bishop.* Things not forbidden of God may be used for order and obedience. This is according to the judgment of the learned Bullinger. We, therefore, desire you to be conformable.

"*Smith.* What if I can shew you Bullinger against Bullinger, in this thing?

"*Bishop.* I think you cannot, Smith.

"*Smith.* Yes, that I can.

"*Bishop.* Though we differ from other reformed churches, in rites and ceremonies, we agree with them in the substance of doctrines.

"*Hawkins.* Yes; but we should follow the truth in all things. Christ saith, 'Go ye, therefore, be teaching them to observe *all things*;' but you have brought the Gospel and its ordinances into bondage to the ceremonies of Antichrist; and you defend idolatry and papistry, &c."

"After much of the same sort—

"*Mayor.* Well, good people, I wish you would wisely consider these things, and be obedient to the Queen's good laws, that you may live quietly and have liberty. I am sorry that you are troubled; but I am an officer under my prince, and therefore blame me not. The Queen hath not established these garments and other things for any holiness in them, only for civil order and comeliness; and because she would have ministers known from other men, as aldermen are known by their tippets, judges by their red gowns, and noblemen's servants by their liveries: therefore, you will do well to take heed and obey." pp. 134—139.

We own we like the speech of the good, honest lord mayor better than all the rest; and cannot help thinking within ourselves—"Now, mark how a plain tale will set thee down." It seems many of these conferences were not indeed wholly without their use at the time; for, strangely enough to appearance *as they are given*, they sometimes suddenly end in the submission and subscription of the party under examination, and that, either with or without explanation. Messrs. Underdown and others, p. 272, seem to be instances of this; Mr. Stroud, p. 300; Drs. Humphrey and Sampson, pp. 368 and 373. These latter persons were two learned Oxonians of high consideration in the school of peaceable Puritanism; and it would repay the trouble of investigating both their conduct and their treatment, to ascertain from their history the limit at once of the scruples of reasonable and conscientious Nonconformists, and of the *persecutions* of the ruling party. Time, however, will not let us enlarge on the memoirs of these two nurslings, unfortunately, of Zurich and Strasburgh. We can only notice their singular ground of dissent, not to say their prevarication, in allowing the *lawfulness* of the habits, but still denying their *expediency* (p. 368): and whilst on the former ground they were acquitted by the church of nonconformity, on the latter they reserved their claim to appear amongst Mr. Brook's worthies. They were both decided Presbyterians in discipline: yet Humphrey obtained nearly complete toleration; and though Sampson suffered deprivation and a temporary restraint, he spent the last twenty-one years of his life in the government of an hospital at Leicester, and "in his beloved work of preaching," and "died in great tranquillity and comfort in his nonconformity," in 1589, aged seventy-two years. His plain dealing with Archbishop Grindal and the Queen herself in council, is alike honourable to his own sincerity and, if we may add it without offence, to the candour of those whom he addressed. It is remarkable, that these two learned divines, who seem to have referred every thing to their continental advisers, wrote, as Mr. Brook informs us, to Bullinger of Zurich, also to P. Martyr and Bernardin, for their opinion on habits and bishoprics. Mr. Brook tells us of the reference—why does he not tell us of the result? For this we must look in Collier. Bullinger replies in the first place to the queries proposed by Humphrey—"Whether a particular habit ought

to be imposed on ecclesiastics, to distinguish them from the laity?" Answer—"If we take 'ought' for necessity, and that 'tis essential to salvation, I believe the imposers never intended it to be understood in this sense. But if there's no more meant than that this ought to be done for the sake of decency, &c.—in this case, I can't conceive which way either those that command the habit, or those that comply, are guilty of any fault*." The other answers are *equally* explicit to the negation of Drs. H. and S.'s queries.—What if Mr. Brook had been equally explicit in his use of the names of Messrs. Bullinger, Martyr, &c.? From the same source we also learn that, "though now Sampson preferred deprivation to compliance, he was not always of this *narrow* opinion: for upon his retiring to Strasburgh, in the late reign, he wrote to his flock in London to conform to the ceremonies settled in the reign of King Edward; adding, 'that these things, not being matters of faith, might be altered at the discretion of their spiritual governors;' with a proviso, however, for piety and edification, directed, as it should seem, against Popery, which was then professed.

Mr. E. Deering, whom Dr. Sampson earnestly pressed, on his deprivation, to have for his successor, appears to have been by no means so guarded a man. It is strange that such an assertion as the following should have been quoted against him by Mr. Brook, without either denial or comment upon it, viz. "That breaking the laws of the civil government is in its own nature no sin, but only on account of scandal." p. 193. No wonder, then, that while he was lecturer of St. Paul's "he should have been charged with having spoken certain things which, by *interpretation*, were *said* to reflect upon the magistrate and disturb the peace of the church." There is no fact of which Mr. Brook is so wary in the admission, as the unsound or unsafe views held by any of his worthies respecting civil government. His readers must judge how far the positions and principles scattered up and down his work justify or not his reserve. We may still have to mention one or two more. Mr. Deering we rather hope not to have been intentionally disaffected, but certainly much of an enthusiast. "If you have sometimes," said he to Queen Elizabeth, in a sermon, "been *tanquam ovis*, as a sheep appointed to be slain (meaning in the days of her sister Mary); take heed you hear not now of the prophet *tanquam indomita juvenca*, as an untamed and unruly heifer." Mr. Fuller properly observes on this anecdote, that Queen Elizabeth shewed something of *the sheep* still left in her nature, in contenting herself with requiring Mr. Deering to preach no more at court. We have far more pleasure, however, in giving the following anecdote of his truly amiable and Christian spirit:—

"Mr. Deering being once at a public dinner, a gallant young man sat on the opposite side the table, who, besides other vain discourses broke out into profane swearing;—for which Mr. Deering gravely and sharply rebuked him. The young man, taking this as an affront, immediately threw a glass of beer in his face. Mr. Deering took no notice of the insult, but wiped his face, and continued eating as before. The

* Eccles. Hist. vol. ii. p. 501. See also p. 542, a letter from Bullinger to Horn, Bishop of Winchester, lamenting "that those who pretend a peculiar regard for the Gospel should check the propagation of truth, and embarrass the bishops in their government;" adding, "there was also a sort of people amongst *us* who loved to push things to excess, and thought they had never gone far enough in the work of reformation. Upon this fancy they began a separation, and met in conventicles. And what was the consequence? Nothing but schism, and a variety of sects," &c.

young gentleman presently renewed his profane conversation; and Mr. Deering reproved him as before: upon which, but with more rage and violence, he flung another glass of beer in his face. Mr. Deering continued unmoved, still shewing his zeal for the glory of God, by bearing the insult with Christian meekness and humble silence. This so astonished the young gentleman that he rose from the table, fell on his knees, and asked Mr. Deering's pardon; and declared, that if any of the company offered him similar insults, he would stab him with his sword. Here was practically verified the New Testament maxim, 'Be not overcome of evil, but overcome evil with good.'" p. 211.

On his death-bed, as the sun shone full in his face, said this holy, though, in some things, mistaken man—

"As there is only one sun in the world, so there is one righteousness and one communion of saints. If I were the most excellent creature on earth, equal in righteousness to Abraham, Isaac, and Jacob, yet would I confess myself to be a sinner, and that I expected salvation in the righteousness of Jesus Christ alone: for we all stand in need of God. As for my death, I bless God, I find and feel so much comfort and joy in my soul, that if I were put to my choice, whether to die or live, I would a thousand times rather choose death than life, if it was the holy will of God." p. 200.

A subsequent memoir of Mr. Lever presents us with a notable admonition to some of our young modern, say Cantabs, the whole of whose nonconformity consists of a certain surrender of the square cap, in favour of another of more round and jockey-like dimensions; whilst, perhaps, it may afford a hint by what means the schools of ancient Nonconformists became so much more formidable than those of some of our modern prophets. Shewing the state of learning at Cambridge in two sermons at Paul's Cross, says Mr. Lever—

"There be dyverse (poore godly dylygent students) ther, which ryse dayly betwixt foure and fyve of the clocke, in the mornynge: and from fyve until syxe of the clocke use common prayer, wyth an exhortation of God's worde in a common chappell: and from sixe unto ten of the clocke, use ever either private study or common lectures. At tenne of the clocke they go to dynner, where as they be contente with a penye pyece of byefe amongst foure, havynge a fewe porage made of the brothe of the *same* byefe wythe salte and otemel, and nothynge els. After thys *slender* dynner, they be either teachinge or learnyinge, untyll fyve of the clocke in the evening, when they have a supper not much better than theyr diner. Immedyatelye after the whyche they go either to reasonynge in problemes, or unto some other studye, untyll it be nyne or tenne of the clocke; and there beynge w; thout fyre, are fayne to walk or runne up and down half an houre, to gette a heate in their feete, when they go to bed." p. 215.

"Angustam, amici, pauperiem pati
Robustus acri militiâ puer
Condiscat."

If this is a specimen of the training of our Puritan champions, no wonder what followed in the combat! The field of battle was a holiday to the Roman soldier. And who knows but the Gatehouse, the Marshalsea, and the Compter, afforded warmer quarters and better cheer to these "brown sons of labour," than their own critic groves and hungry cloisters. To attempt to reduce such men by hardships and inflictions was, indeed, a measure unworthy of episcopal sagacity. It was quite clear that such men might resolve any thing, and would stick to their resolution. For instance, Mr. Lever writes to certain in *Bridewell*, and

"declares that though the popish garments are not in themselves unclean, he is resolved, by the grace of God, never to wear the square cap and surplice; because they tend neither to decency nor edification, but to offence, dissention and division* in the Church of Christ!" p. 221.

* We did not know before to whom some of our *more learned* opponents of the Bible Society are indebted for their

On the contrary, Mr. Deering had before averred,

"While any law bound me to wear the cap and surplice, I wore both. I never persuaded any to refuse them, &c." But still in other matters, "If I seem *curious*, or to stand upon *little* points, conscience, it should be remembered, is very tender, and *will not yield* contrary to its persuasion of the truth." p. 201.

That these good men *stood upon little points*, as it respected the liturgy by law established, is pretty clear; but not so, many redoubted sticklers for "religious liberty," when establishing *their own discipline*. In the present volume we find Mr. Field, and in the second volume Mr. Wilcocks, with divers others, hard at work on their favourite book of discipline. This seems to have been first brought into the world under cover of an Admonition to Parliament, framed more particularly by Messrs. Field and Wilcocks; and of which Mr. B. gives us the following account:—

"This work was entitled, 'An Admonition to the Parliament;' with Beza's Letter to the Earl of Leicester, and Gualters to Bishop Parkhurst, for reformation of church discipline, annexed. It contains the platform of a church; the manner of electing ministers with their several duties, and their equality in government. It then exposes, with some sharp language, the corruptions of the hierarchy, and the tyrannical proceedings of the bishops. The admonition concludes with a petition to both Houses, that discipline more consonant to the word of God, and agreeable to the foreign reformed churches may be *established by law*. Their attempt to procure an establishment of their own opinions, Mr. Pearce justly observes, was the greatest fault in the book, or in any attempt which the Puritans made. With unanswerable evidence they exposed the corruptions of the established ecclesiastical government, and particularly the persecution and tyranny by which it was upheld. But I fear, says he, could they have obtained their desire of the Parliament, the *platform* which they proposed must have been established by some persecuting laws; which I cannot find that Christ ever appointed his ministers to use for the advancement of his kingdom. All compulsion and enforcing of ecclesiastical discipline by civil penalties, is quite contrary to the spirit of Christianity. Mr. Field and Mr. Wilcocks presented the Admonition themselves to the Parliament; for which, July 7, 1572, they were sent to prison; and after examination, they were, by the instigation of the bishops, sent to Newgate." Vol. i. p. 319.

It may not be uninteresting to the reader to see the grounds on which the *bishops* (as it is alleged) were desirous to be beforehand with the *disciplinarians*, in the enforcement of 'civil penalties:' and therefore we subjoin, in a note, a Protestation* drawn up about the same

cogent argument against it, as tending to disunion and disagreement in the church. Who, in the name of common sense, is the author of that disunion, but the opponent himself, who first fabricates, and then uses the weapon!

* "Being thoroughly persuaded in my own conscience, by the *working*, and by the word of the Almighty, that these relics of Anti-Christ (the Prayer-book, &c.) be abominable before the Lord our God; and also for that by the power, mercy, strength, and goodness of the Lord our God only, I am escaped from the filthiness and pollution of these detestable traditions, through the knowledge of our Lord Jesus Christ; and last of all, inasmuch as *by the working also of the Lord Jesus, his Holy Spirit*, I have joined in prayer and hearing God's word with those that have not yielded to this idolatrous trash; notwithstanding the danger for not coming to my parish church, &c. Therefore I come not back again to the preaching, &c. of them that have received these marks of the Romish beast. I. Because of God's commandment to go on to perfection. Also to avoid them [divers texts intervene in these interstices]. II. Because they are abomination before the Lord our God. III. I will not beautify with my presence those filthy rags, which bring the heavenly word of the Eternal, our Lord God into bondage, subjection, and slavery. IV. I would not communicate with other men's sin—touch no unclean thing, &c. *Sirach* xiii. 1.

time, by these *champions of liberty*, to which they required each other severally to swear, and afterwards to take the holy communion in ratification of it.

We do not understand how Mr. Brook or his authorities are entitled, after such a Protestation, to write of Mr. Wilcocks thus: "He was a person of *great moderation:* he acknowledged the Church of England to be a true church, and her ministry a true ministry, though greatly encumbered, &c. He also "occasionally attended the public service of the church, and *was a divine of great learning and piety* (this as a matter of course always with Mr. Brook); yet, for the *single* sin of nonconformity often persecuted, &c." p. 194.

The mention of Mr. Wilcocks brings us into the 2d vol. from which, however, and the 3d, our extracts must be very few. We find in the 2d vol. many of Mr. Wilcocks's brethren in labour, all *celebrated* in Mr. B.'s pages, but who must nearly all pass with us for an *ingens sine nomine turba.* We lament to find "the learned and pious but Calvinistic Perkins," before "the high tribunal," answering for conferences with Cartwright or others, about matters of discipline, p. 133.

"Mr. Perkins's sermons were all law, and all gospel. He was a rare instance of those opposite gifts meeting in so eminent a degree in the same preacher, even the vehemence and thunder of Boanerges···and the persuasion and comfort of Barnabas··He used to apply the terrors of the law so directly to the consciences of his hearers, that their hearts would often sink under their convictions; and he used to pronounce the word *damn* with so peculiar an emphasis, that it left a doleful *echo* in their ears a long time after! Also his wisdom in giving advice and *comfort*, was great," &c. Vol. ii. p. 130.

He was a singularly rapid and accurate reader; and used to write in the title of all his books, "Thou art a minister of the word; mind thy business." His peaceable behaviour and great fame are "said" to have procured him a dispensation from the persecutions of his brethren. Perhaps, like one Parker in this same volume, "he *most probably* received the ecclesiastical censure: and *if* he had been taken, *must* have been cast into prison; where, without doubt, he *must* have died!!" p. 239.

The able Dr. Whitaker is forced into the same ranks; and figures, though evidently with some reluctance, side by side with Cartwright, Travers, and others, of notorious

V. They give offences both to the preacher and the hearer. VI. They glad and strengthen the Papists in their errors, and grieve the godly. VII. They persecute our Saviour Christ in his members, &c. VIII. These popish garments are now become very idols indeed, &c. IX. I come not to them, because they should be ashamed and so leave their idolatrous garments, &c.*··If any man obey not our sayings, note him. Moreover, I have now joined myself to the church of Christ; wherein I have yielded myself subject to the discipline of God's word, as I promised at my baptism. Which if I should now again mistake, and join myself with their traditions, I should forsake the union wherein I am knit to the body of Christ, and join myself to the discipline of Anti-Christ.—God give us grace still to strive in suffering under the cross, that the blessed word of God may *only rule*, and have the *highest place* to cast down strong holds, to destroy or *overthrow policy* or imaginations, and every high thing that is exalted against the knowledge of God, and to bring into captivity or subjection every thought to the obedience of Christ, &c. that the name and word of the eternal, our Lord God, may be exalted or magnified *above all things*." Collier's Eccl. Hist. vol. ii. p. 544. This Protestation, let it be observed, was framed so early as 1573, fifteen years after Elizabeth's accession, and may therefore afford a key to the proceedings of the large remainder of her own, and the subsequent reigns.

* Here we seem again to catch our learned Antibiblican plagiarists. They must not give a Bible even, *with* a Dissenter. *Note him.*

memory. We think one of the most questionable features in Mr. Brook's work, is this indiscriminate conjunction of men of all classes, under one broad and sweeping banner of non-conformity. This very Dr. Whitaker, who is at issue with the Archbishop on the most essential points of discipline, yet we find the selected delegate from Cambridge, in 1595, to Lambeth, for the purpose of consulting with the Archbishop and other learned divines, upon the Calvinistic points (then opposed by Dr. Baro and others): "when they concluded upon nine propositions, commonly called the Lambeth Articles, to which, as it should seem, by Whitaker himself, the scholars in the University were enjoined an exact conformity." p. 82.

But of all friends to meet, stealing along the trackless mazes of Puritanism, we own we are most surprised at recognising the face of good old venerable Joseph Mede! pp. 429 et seq. If there ever was a man whom we should have been desirous of claiming more than another, as a pure specimen of mild, judicious, and Christian-like, but, at the same time, true and faithful conformity to the established church, it is the author of the Clavis Apocalyptica! It seems Mr. B. has had the same likeing for so great a name: and we should have been as well satisfied with him, if we had not found him at his old work of leaving out, from his documents quoted, the exact sentences which make against himself. The letter quoted from p. 865 of the folio vol. of his works, and which we have no space to give, speaks ambiguously, it is true, as far as Mr. B. has gone, of our church going upon differing principles from the rest of the reformed, p. 432. But had the following sentence been added, all would have been clear. "If this union, (viz. with foreign churches,) be like to further and advantage us in the way we affect, we shall listen to it. If it be like to be prejudicial, as, namely, *to give strength and authority to those amongst us, who are enamoured of the foreign platform*, or *bring a yoke upon our own by limiting* and making us obnoxious, we'l stand aloof and not meddle with it, lest we infringe our liberty." We are sorry Mr. Brook should lay himself open to so severe a charge as he incurs, by attempting to prove the non-conformity of a man, by a letter which he knows to contain such a sentence as the above. The fact is, Mr. Mede, like a wise and good man, saw and lamented errors on both sides; and without the smallest leaning towards the Presbyterian discipline, which he expressly disclaimed, he yet knew enough of its strength to see it could not be put down by mere violence; and his sagacious mind discovered very plainly, without the help of prophecy, the course which things were likely to take, unless a different spirit were adopted, and that church and state would in all probability buy experience by their downfall. Joseph Mede, we should take in one word, to be a complete *ante-dated* instance of the true Church-of-England spirit; that which we should wish it always to have been, and that which we are bold to say, in an age certainly more liberal, enlightened, and experienced, than the puritanical one, it now is. He gained that temper of mind, that view of things, from his own natural sagacity, or, let us say, from above, in reward for his humble and unceasing investigations of the Divine word, which we have obtained from hard experience: and as soon should we think of implicating a Tillotson, a Burnet, a Beveridge, or a Secker, in the charge of non-conformity, from their known liberality of sentiment, as we should this learned and divinely-enlightened interpreter of prophecy.

Many an affecting contrast to this quiet and moderate spirit, does the present volume afford us in the

mixed medley of characters it contains. To Messrs. Cartwright, Travers, and other choice spirits of the Presbyterian school, we have before alluded. Mr. Brook commits one of his usual convenient oversights, in misplacing a journey of the former to the continent (it is intimated by Fuller, in consequence of an offence taken at the conduct of Queen Elizabeth to him at Cambridge), from which he is said to have "returned" in due time "a bitter enemy to the hierarchy." It is of great consequence to know the points at issue between him and Whitgift to have been *Geneva-bred;* particularly as Mr. B. has been so large in the detail of that controversy, of which he significantly hints the issue in *profit* to have been, that "Whitgift was made Archbishop of Canterbury, and Cartwright was persecuted from place to place as unfit to live." We can only, however, stop to ask how, in the face of Fuller, an historian of the most undoubted credit, and constantly referred to as such by him, and who expressly and particularly relates this journey, and the time of it; can Mr. B. positively declare, without any mention of that historian's evidence on this occasion, "it is pretty certain Cartwright never went to Geneva, till after his expulsion from the University." p. 143. The relation of the controversies in which Mr. C.'s views of church-government involved himself and his church-adversaries is sufficiently lamentable. Threats, and even expulsion, might certainly be necessary in extreme cases, in a university; but confinement in a cold prison, with the gout and sciatica, could form no part of syllogistic reasoning, or of legitimate discipline, either for university or church: much less could personal reproach and invective be expected to win back a lost son to the church, who had already "left all to follow—Christ" shall we say, or—"Calvin?" Yet we are told

"The pardon and release of Mr. Cartwright and his brethren was procured of the Queen by the intercession of Archbishop Whitgift" [the persecutor himself.] Also it is observed, "that when Mr. Cartwright was freed from his troubles, he often repaired to the Archbishop, who used him kindly, and for several years tolerated his preaching at Warwick, upon his promise not to impugn the laws, orders, and government of the Church of England, but promote, both publicly and privately, the estimation and peace of the same. With these terms, it is said, he complied. Notwithstanding, when the Queen understood that he preached again, though in a temperate manner, according to his promise, she would not permit him any longer without subscription; and she was not a little displeased with the Archbishop for his past connivance." p. 158.

The character of Travers, the famous opponent of Hooker, is given by Mr. Brook from Fuller, we think with no fair admission of the extreme candour and general impartiality, as well as real and unaffected piety of that witty historian, and "zealous conformist;" whom we cannot too strongly recommend to the attention and perusal of our readers.

Fuller observes of Mr. Travers, "that his utterance was agreeable, his gesture *graceful,* his matter profitable, his method plain, and his style carried in it the flowings of grace from a sanctified heart." Why "graceful" was substituted for Fuller's word "plausible," Mr. B. must determine. We will give Mr. B. so far credit for forbearance in the eyes of our readers, as to add, what he has *not* added, the historian's account of *Hooker* in the next sentence. "Some say that the congregation in the temple ebbed in the morning, and flowed in the afternoon, and that the auditory of Mr. Travers was far the more numerous, the first occasion of emulation between them. But such as knew Mr. Hooker, knew him to be too wise to take exception at such trifles," &c. Fuller, lib. ix. p. 216. In truth, Travers appears to

have been rather a favourite with Fuller: and he seems pleased to impute to him "a reverend esteem for Mr. Hooker," for the sake of calling him "a charitable adversary;" to confirm which, he relates, that on occasion of a foul aspersion being cast on the character of Hooker, Travers replied to the question of a friend, as to its validity, (Fuller, ibid.) "In truth, I take Mr. Hooker to be a holy man."

But we cannot close our numerous extracts without adding a few from another and more advanced school of Puritanism, the Brownists. These men contended for a still higher purity than all that went before them, and would communicate with none but such as were holy, like themselves. One of the articles alleged against Messrs. Greenwood and Barrow, two noted leaders of the sect, who suffered death (we blush as we write it) for their writings and opinions, though very mischievous, was the maintenance of the following:—

"That all the precise (meaning those Puritans who were not Brownists), who refuse the ceremonies of the church, strain at a gnat and swallow a camel, and are hypocrites!" Again; "that all who make or expound any printed or written catechisms, are idle shepherds; that the children of ungodly parents ought not to be baptized; that to use set forms of prayer is blasphemous, &c." p. 24.

Their opinion of bishops may, perhaps, be decently collected from the following answers of Barrow:—

"*Chancellor.* Do you know these two men? pointing at the Bishop and Archbishop.

"*Barrow.* Yes, my lord: I have cause to know them."

"*Chancellor.* Is not this the bishop of London?

"*Barrow.* I know him for no bishop, my lord.

"*Chancellor.* What is he then?

"*Barrow.* His name is Aylmer, my lord. The Lord pardon my fault, that I did not lay him open as a wolf, a bloody persecutor, and an apostate.

"*Chancellor.* What is that man, pointing to the Archbishop.

"*Barrow.* He is a monster; a miserable compound: I know not what to make of him. He is neither ecclesiastical nor civil, but that second beast spoken of in Revelation.

"*Judge.* Where is the place? Shew it. "When Mr. Barrow turned to Rev. xiii. the Archbishop arose; and in anger gnashing his teeth, he said, Will you suffer him, my lords?" pp. 33, 34.

How much is the strong effect of the ludicrous in such an extract taken off, by the sense of the lamentable dishonour which it reflects on the very name and spirit of our common Christianity. To what purpose are books written which must make in fairness such exposures? Are they intended to serve as illustrations of the free-born spirit of these "distinguished champions of religious liberty," so deserving of imitation, and "of whom the world was not worthy?" Surely Mr. Brook does not intend them to act as any palliation of the anger and indignation of the right reverend judges. And yet have they not that effect?

In these examinations of Barrow and Greenwood, we find sufficient proof of their dangerous opinions of state government, as "that it is not possible for any one to alter the least part of the *judicial* law of Moses, without injury to the moral:" "that princes may be excommunicated;" "that no laws may be made by princes for the government of the church, but such as are plainly set down in Scripture:" so that, in fact, the state must be without a religion. And yet to punish the mere delivery of such opinions with death!!!

"Mr. Phillips, a most worthy and famous preacher, having conferred with Mr. Barrow, and beheld his holy preparation for death, said, Barrow, Barrow, my soul be with thine. And we learn from the famous Hugh Broughton, 'that though Barrow and Greenwood were condemned for disturbance of the state, this would have been pardoned, and their lives spared, if they would have promised to come to church.' And

thus," adds the *sagacious* Mr. Brook, "they suffered for *non-conformity!*"

We cannot forbear relating one incident about these unhappy and misled men, not related by Mr. Brook, but which we find in Collier:—Before their execution, Drs. Andrewes, Parry, Bisse, and White were sent to Barrow, to exhort him to recantation. He told them, "they were not the men he most disliked in the present differences. For though, says he, you are mistaken, yet you think yourselves in the right, and walk up to that light which God has given you. But I cannot but complain of Mr. Cartwright* and his brethren, by whose books we have been taught your calling is anti-Christian." Upon this they replied, "that calling had been approved by Cranmer, Ridley, &c." Barrow replied "Most true it is, that they and others were martyrs in Queen Mary's times: but these holy bands of mine," says he, shaking his fetters, "are much more glorious than any of theirs; because they had the mark of Antichrist in their hands." (Collier, vol. ii. p. 638.) It is a question whether Presbyterian Cartwright, or Brownist Barrow, shew here to the best advantage.

The prelates, it seems, soon grew ashamed of hanging these Brownists for propagating their religious opinions. They therefore contrived a law for banishing them all out of the kingdom. But liberty, the idol of these sectaries, soon plays them a dog trick; and when fairly settled abroad, far from the reach of gibbets and proscriptions, Messrs. G. and F. Johnson, the leaders of the Brownists, are found in hot dispute about the marriage of the former to a rich and luxurious wife, which divides the whole church. Nor do many years pass, when behold another unhappy controversy between Messrs. Johnson and Ainsworth, a second Brownist, "about matters of discipline!" Mr. J. held for "eldership alone;" Mr. A. for "the whole church, of which the elders are a part." The matter was not to be adjusted: Pope Johnson excommunicates Pope Ainsworth, who returns the compliment. And this small remnant of the Christian church was at length divided into two main branches—the Johnsonian Brownists, and the Ainsworthian Brownists! Controversies, however, still thicken; and in the heat of collision, a full catalogue of the "Anti-Christian abominations yet retained in England," is evolved; which we would willingly give as the fullest we know any where. It will be found pp. 104, 105, vol. ii. Still, however, divisions proceed amongst these reformers, as if to shew the infinite divisibility of party, as well as matter; till at length, happily, a perfect *unity* is effected, and the only unity of which such a church is capable, which we shall give in Mr. Brook's own words:—

"Mr. Smyth differed also from his brethren on the subject of Baptism. The Brownists who denied the Church of England to be a true church, maintained, that her ministers acted without a Divine commission; and consequently, that every ordinance administered by them was null and void. They were for some time, however, guilty of this inconsistency, that while they re-ordained their pastors and teachers, they did not repeat their baptism. This defect was easily discovered by Mr. Smyth.... But Mr. Smyth's certainly appeared in this, that refusing to apply to the German Baptists, and wanting a proper administrator according to his views of the ordinance, *he baptized him-*

* This champion for religious liberty had a happy art of escaping just in proper time from dangerous *positions*. Coppingher and Hacket, two unhappy enthusiasts, who also suffered death, received a message from Cartwright, Travers, Egerton, and Clarke, when Coppingher desired a conference with them, "that they would leave him to himself, or rather to Satan; and that they thought him unworthy to be conferred withal."

self; on which account he was stigmatized by the name of a *Se-Baptist!!*" p. 197.

Having now, we think, fairly deduced the wide-spreading puritanical separation, in its ultimate tendencies, down to the single point of actual individuality, we think we may be fairly excused by our readers, if we consider this a proper place for treating it as evanescent, and breaking off our extracts, had we even any space to pursue them which we have not, from these Memoirs. Indeed, to return to England, and trace the party-coloured line down through the sullen, muttering reigns of James and Charles, to the actual catastrophes so much to have been expected on both sides, would be but to repeat much in spirit and temper of what has been already set down. Only we must say, that while many excellent characters and views of religion might be drawn out of Mr. Brook's subsequent pages, there seems a still larger preponderance of enthusiasm and extravagance than before. From the rough scholar, Hugh Broughton, to the villain Hugh Peters, through a long train, sometimes, of very pious and well-meaning men, sometimes of enthusiasts, and too often, we fear, of libellists, demagogues and rebels; we still trace amongst the Puritans the same wrongness of idea, on one point, and that wretched pertinacity of opinion so common to error of all sorts, with the same, or rather increasing, violence and ill-judging severity amongst their powerful opponents, which sets all hope of reconciliation at defiance. The heart sickens at the prospect; and we hasten to make a few general observations on the puritanical character which occur to us, as a proper conclusion to this too-long-protracted article.

It is not to be questioned, but a prodigious degree of personal activity, zeal, and fervour, both of mind and body, was the great characteristic of the times we are treating of, and most particularly of the puritan body. This great revulsion of feeling, which we may date from the moment when the art of printing rouzed Europe from a state of moral and theological stupor, was, beyond all question, under God, the human means of the blessed Reformation. England very early participated, or, we may say, led the way, in this moral resurrection; and scarcely, perhaps, could all the art of man or power of darkness combined, have arrested the progress of "Luther's light," which "sprang from Henry's lawless bed." For a long and eventful course of years the impulse, once given, continued and propagated its mighty operation: and the gigantic acquisitions in every branch of learning, the progress of the human intellect, the convulsive changes, both political and religious, at home and abroad, within that period, all testify to the extent of its range. In this impulse the Puritans largely partook; and their great mental and bodily exertions, their contempt of ease, their unextinguishable thirst for new discoveries, their unwearied zeal in propagating them abroad, in conversation, in print, but, more than all, in the pulpit, knew no bounds. For this, with every smatterer in their history, it is impossible for us not to give them their full credit. But as every great mutation draws with it corresponding inconvenience, and none more so than that which destroys the "vis inertiæ" of nature, which Dr. Paley quaintly observes "is necessary to keep things in their place;" so this grand revolution of mind and purpose drew with it a sad train of concomitant evils. The temporary fever seized on all the powers of the mind at once: it inflamed the bad as well as the good passions: it seized and distorted (may we say it? for "we bear this treasure in earthen vessels,") the very gifts themselves of Divine grace. Hence

arose, in the first place, that *violence and impetuosity of character*, which belonged alike to all parties in this singular age. The bishops *persecuting*, the Puritans *persecuted* (if it be speaking correctly to use the word at all), were in this particular much alike. We know not which of the two will lay claim to the most or the least of this quality: to us it appears the *only* extenuation to be pleaded for the wretched and unchristian conduct of either. Both were thoroughly convinced they were right: neither could brook the smallest opposition. And, perhaps, there is not a greater instance of pertinacity to be met with in the history of the world, than that a petty question, (such was its nature at first,) about a cap and a surplice, could not be adjusted in a wise and enlightened nation, and should give rise to a schism which has lasted to this day.

The question, however, was speedily widened; and a *morbid sensibility of conscience* soon acted as a second, and incurable evil, more particularly on the minds of the Puritans. The world, from having been, for generations preceding, swallowing camels, suddenly became unable to digest a gnat. Every thing was suspected. The proper information of conscience, a due deliberation, a patient abiding of events, a submission to the judgment of others, a careful weighing of the opposite demands of conscience, and, above all, a fear of mistaking sudden impulses of unaccountable feeling for the sober suggestions of that commanding faculty, found no place in their system. And as extremes generally meet, the largest sacrifices of conscience ere long became necessary to maintain its own fancied sovereignty: and perhaps to this day, the sects which pretend to follow most implicitly and conscientiously the direction of immediate impulses, do not afford the happiest illustrations of the artlessness and simplicity of the Christian character.

This *disease* was helped forward by another, of the widest possible range and deepest mischief—*an ungoverned exercise of the intellectual powers on theological subjects.* Every thing in theology, and in morals, became the subject of deep and perplexed speculation. Hence one refinement and hypothesis followed after another. System, that creature of the brain—the most dangerous charmer, and often most deceptive guide to poor, frail man—became the object of a new *idolatry*. And, like all other idols, it required very large offerings.—Unity in religious worship and opinion was sacrificed at its shrine. The simplicity and plainness of Scripture-statements were often wholly given up for the most mystical and fantastical doctrines. Questionable principles were fearlessly pushed forward to the most remote and infatuated conclusions. Applications of Scripture, the wildest and most unfounded, were set up, and treated as oracles. The hidden operations of the human mind were scrutinized with metaphysical exactness: and the transient glances or the vehement flashes of a disordered imagination were alike measured and scanned, and reduced as if into a system of solid religious experiences. In short, the understandings and imaginations of men, and often, we fear, without their hearts, were engrossed in the discovery of religious novelties. Instead of religion being but the ruling principle of their ordinary life and manners, itself became their whole and sole business; and their talk and their walk was to prove or to enforce their system and their discipline. They aspired after all knowledge, all mysteries, and all faith. They spake with the tongue of men and of angels. They ate of the tree of knowledge of good and evil. But in too many cases there was want-

ing that which is "the greatest" of all; and without which they were "as sounding brass and tinkling cymbals."

Charity, we fear, was not the *characteristic of those times.* The *ornament of a meek* and quiet spirit was too much laid aside; and in its room appeared that which we mention as the fourth general evil, viz. *an ambitious, conceited, and self-opinionated temper of mind.* No unprejudiced person, we are persuaded, can read the ecclesiastical history of those times without discerning such a temper at work in almost every transaction it relates. The ruling prelates were by no means exempt from it. Their views of doctrine and discipline, and their determination to enforce them, may have been as unbending as those of the Puritans. But they had law and right—the right of possession, at least, it will be allowed—on their side. The Puritans, on the other hand, had their establishment to seek; and they were determined to move heaven and earth to obtain it. They wrote—they preached—they prayed—they went from house to house, and were conversant with all ranks, from the highest to the lowest. As it was necessary, they supplicated, admonished, inveighed, and, finally, rebelled;—and all to carry their *own* plans, and to impose upon others their *own* views. In the prosecution of their designs, they shewed themselves the most self-confident of the human race.—"Such was Mr. Burton's courage, in his various citations before Laud, that he says, 'I was not at any time before him, but methought I stood over him as a schoolmaster over his scholars; so great was the goodness of God towards me.'" Vol. iii. p. 41. The *consequence* was, as might be expected, that the passions of a weak ungoverned man, like Laud, were inflamed to madness; but the *cause* was seated in the deep and unsubdued self-sufficiency of Burton. This was the general failing, we are bold to say, of his school. They had a lofty notion of themselves and their own attainments; and they thought themselves the more at liberty to indulge it, because, forsooth, they apprehended it to be the goodness of God towards them. In fact, they had an irregular conceit of superior light and inspiration; and whilst they were secretly beguiled with that common fondness every man has for his own opinion, they excused, or rather gloried in it, on the plea that their opinion was given them from above. They considered themselves as divinely designated and chosen for the greatest political as well as religious purposes. Their contempt for those who differed from them knew no bounds; and they propped each other up by mutual admiration and applause.

Such, we unfeignedly believe to have been the school of Puritans in Charles the First's time; and not very different that which immediately preceded, and perhaps unfortunately owed some of its doctrines to the unfortunate scruples of Hooper and Coverdale. We are not conscious of overcharging the picture. God forbid that we should desire to blacken it. Many of them were, with all their faults, we doubt not, good and holy men; and some among them, mistaken as we may deem them in certain points, were eminently distinguished by their piety. Their studies may, in many cases, be set up as instructive lights to posterity, and they had often deep and clear views of the things of God. On the other hand, there were many secondary causes which might be assigned for that most unhappy bias given to their minds on certain points.

1. Coming immediately after the darkness and abominations of Popery

ry, they were in the highest degree prejudiced against it. They could not separate in their mind the *idolatrous* from the *innocent* use of things in themselves confessedly indifferent: and they ran into the common error of imputing effects to concomitant circumstances, rather than radical causes. Even a Dissenter would now confess that Popery is no necessary adjunct, either to a square cap or a surplice; and that when we kneel, we no more adore the elements than they do when they sit.

2. The intervention of Queen Mary's reign, which gave to the reformed Church of England, like another Hercules, a serpent to contend with in its cradle, humanly speaking, produced the worst effects. It inevitably gave to Elizabeth's forcible methods (though how different!) of establishing the reformation, the same complexion to unwary observers that Mary's previously had in abolishing it. The violence of intolerant Protestantism had a most ill look after that of persecuting Popery: whilst the comparative lenience of the former rather fostered than repressed trivial scruples, and we believe, on the whole, left the balance in favour of the persecuted party, as to general profit and esteem. Protestantism was no game at all to play under Mary. Nonconformity was not a bad game to play under Elizabeth and her successors.

3. But the most fatal of all the secondary causes of mischief was, that connection established with the continental Reformers, particularly those of Geneva, during the reign of Mary. Our travelled English divines, who perhaps had better have stayed at home, and wielded the sword of the Spirit by the side of their suffering brethren, returned so strongly prejudiced in favour of the new discipline, and of all the light and liberty they had enjoyed in those halcyon days of free religious converse and worship, that nothing else could satisfy them. They associated religion with Calvin's institutions, and nothing else. Every thing was flat and stale—in other words, popish and anti-Christian—that was not on that model. And though the testimony of many wise Reformers abroad was given again and again in favour of things, as they stood in England, rather than hazard all in a new change, still that change must be made, or Puritans would be Puritans still. They could not see how wholly inapplicable the discipline of Frankfort, Strasburg, Geneva, or Zurich, was to such an extended, diversified, and free, perhaps licentious kingdom as England: nor that it was little short of a miracle, to have Calvinists in doctrine at the head of affairs, unless they could have Calvinists in discipline too. They learnt that most pernicious of all heresies, in ecclesiastical policy, the habit of tampering with the civil government: and crude sophisms deduced from the Judaical state, worked imperceptibly in their system, till they finally burst forth in the guilt of rebellion and regicide. Let the documents even of Queen Elizabeth's reign be fairly consulted; let the commendations of Wyatt's rebellion in the preceding reign be considered; let the various positions of Knox, Goodman, and others, be properly weighed; and little doubt will remain how early and how deeply this political leaven began to work. The Bible was made to serve a purpose it never was intended to serve. And in the rejection of all human wisdom, all ecclesiastical authority, all primitive examples, (which it is true had been much abused by the Papists), they devised from the Scriptures alone a new wisdom of their own; set up as supreme, their own self-constituted authority; and gave a fresh and grand, but negative, example of zeal without prudence, loyalty without obedience, purity without peace, and religion without amity.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—The Life and Campaigns of Field Marshal Blucher, translated from the German of General Gneisenau, his Quarter-Master-General;—A Treatise on Locomotive Machinery, especially Steam-boats and Carriages, with plates, &c., by Mr. Robertson Buchanan*;—The Fifth and Last Number of Mr. Britton's History and Antiquities of Salisbury Cathedral;—A Familiar History of England, for the Use of Schools, by Mr. Harris and Mr. W. Savage;—The Speeches of the Right Hon. Edmund Burke;—A new Edition of the Family Bible, edited under the Sanction of the Society for promoting Christian Knowledge, in parts containing 20 sheets, at 8s. each.

Preparing for publication:—(By Subscription) A Series of Practical Treatises on Mill-work, beginning with a Treatise on the Teeth of Wheels, by Mr. R. Buchanan;—In two vols. 8vo., Sermons and Norrisian Prize Essays, by the late Rev. Joseph Whiteley, M.A.;—A Topographical History of Staffordshire, by W. Pitt, Esq.;—A Work on the Costume of the Original Inhabitants of the British Islands, by S. R. Meyrick, LL.D., and C. H. Smith, Esq.;—A Treatise on Theology, written by Mrs. Lucy Hutchinson, author of the Life of Colonel Hutchinson, with a Life of Mrs. Hutchinson written by herself.

The edition of Stephen's Greek Thesaurus, edited by Mr. Valpy, late Fellow of Pembroke, Oxford, and Mr. Barker, of Trinity College, Cambridge, will be published in parts, at a guinea each—large paper, two guineas; to be completed in three or four years. The copies to be printed not to exceed the number of subscribers.

A steam yacht has been established between London and Margate. It will go down one day, and up the next, and start and arrive at regular hours within the day.

Mr. Carpue is said to have succeeded a second time in forming a new Nose on the Asiatic Plan, (see our Number for February, p. 119.)

It is expected that in the next session of Parliament a law will be passed to establish an uniformity of weights and measures throughout the British dominions. Ten pounds avoirdupois of pure water, at the temperature of 56½ degrees, is to be the new gallon, containing 276.48 cubic inches, about 20 per cent. more than our present wine gallon. The pound avoirdupois is to be regulated by a pound of pure water, as above; that is to say, it is to be 27.648 cubic inches of pure water. The present yard is to be retained, being corrected by a pendulum vibrating seconds of mean time in the latitude of London. A cube foot of pure water of the above temperature weighs 1000 ounces avoirdupois.

* Mr. R. Buchanan has just published a Treatise on the Economy of Fuel and Management of Heat, especially as it relates to heating and drying by means of steam; wherein he treats of the effects of heat, the means of measuring it, the comparative quantity of heat produced by different kinds of fuel, gas-lights, &c.; of heating-mills, dwelling-houses, baths, and public buildings; of drying and heating by steam; with observations on chimney fire-places, stoves, lime-kilns, furnaces, chimnies, distilleries, &c. &c.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

War inconsistent with the Doctrine and Example of Jesus Christ; by J. Scott, Stockport. 5s. 6d. per hundred copies.

Remarks on the Effusion of the Fifth Apocalyptic Vial, and the late extraordinary Restoration of the Imperial Revolutionary Government of France: to which is added, a Critical Examination of Mr. Frere's Combined View of the Prophecies of Daniel, Esdras, and St. John: by G. S. Faber, B.D. 8vo. 2s. 6d.

A Manual of Instruction and Devotion on the Sacrament of the Lord's Supper; by the Rev. John Hewlett, B.D. foolscap 8vo. 5s.

Sermons on the most important Doctrines of the Gospel; by the Rev. John Thornton. 12mo. 4s.

An Essay on the Doctrine of the Trinity, attempting to prove it by Reason and Demonstration; founded upon Duration and Space, and upon some of the Divine Perfections, some of the Powers of the human Soul, the Language of Scripture, and Tradition among all Nations; by the Rev. James Kidd, A.M. 8vo. 12s.

A Series of Questions upon the Bible; for the Use of Families and Young Persons: originally composed for Sunday Schools; by the Rev. Edward Stanley, M.A. 12mo. 3s. 6d.

The True Christianity of the venerable John Arndt; edited by William Jaques. 2 vols. 8vo. (with portrait of the Author), price 1l.

Memoirs of Mrs. Newell, wife of Rev. Samuel Newell, Missionary to India from the United States; by Dr. Woods: with Funeral Discourse.

Christian Triumph: a Sermon occasioned by the Decease of the Rev. James Wraith, who died 1st May, in his 81st year; delivered at Hampstead, on the 15th May, 1815; by the Rev. Jacob Snelgar. 1s. 6d.

MISCELLANEOUS.

Recent and Important National Discoveries of a New System of Farming, Feeding Cattle, &c., at half the usual Expense. 8vo. 10s. 6d.

The Antiquarian Itinerary: containing eighty-three highly-finished Engravings; displaying the ancient architecture and other vestiges of former ages in Great Britain; accompanied with descriptions. Vol. 1. foolscap 8vo. 15s.

The Lives of Edward and John Philips, nephews and pupils of Milton, including various particulars of the literary and political history of their times: to which are added, Collections for the Life of Milton, by John Aubrey, F.R.S. 1681, printed from the manuscript copy in the Ashmolean Museum; and the Life of Milton, by Edward Phillips, first printed in 1694; by Wm. Godwin. With an original likeness of President Bradshaw, and two other portraits. 4to. 2l. 2s.

Memoirs of the Abbé Edgeworth, containing his Narrative of the last Hours of Louis XVI.; by C. Sneyd Edgeworth. post 8vo. 7s.

The Political Life of William Wildman, Viscount Barrington; compiled from original papers by his brother Shute, Bishop of Durham. 8vo. 6s.

Popular Models and Impressive Warnings for the Sons and Daughters of Industry; adapted to the leisure Hours of the Apprentice, the Nursery, and Servants' Hall. 5s.

The Literary and Scientific Pursuits which are encouraged and enforced in the University of Cambridge, briefly described and vindicated, with various Notes; by the Rev. Latham Wainwright, A.M. F.S.A. 8vo. 4s. 6d.

A practical Treatise on finding the Latitude and Longitude at Sea, with Tables from the French of M. de Rossel, with practical Examples; by Thomas Myers, A.M., of the Royal Military Academy, Woolwich. 16s.

A System of Land-surveying and Levelling; by Peter Fleming. Illustrated by twenty-two copper-plates. 4to. 15s.

Second Report of the London Society for the Improvement and Encouragement of Female Servants; instituted 1815. 6d.

Recreations in Natural History, or Popular Sketches of British Quadrupeds; describing their Nature, Habits, and Dispositions, and interspersed with original Anecdotes. 8vo. 2l. 8s.

The White Doe of Rylstone; or, the Fate of the Nortons; by William Wordsworth. 4to. 1l. 1s.

Ode to Desolation, with other Poems; by M. W. Hartstonge, Esq. 8vo. 7s.

Poems, by Hugh Lawton, Esq. Royal 4to. 1l. 5s.

De Rancé, a Poem; by J. W. Cunningham, Vicar of Harrow. 8vo. 6s.

Helga, in seven Cantos, with Notes by the Hon. Wm. Herbert. 8vo. 12s.

The Poetical Works, collected, of Lord Byron. 4 vols. foolscap 8vo. 1l. 8s.

The Speeches of the Right Honourable Charles James Fox, in the House of Commons, from his Entrance into Parliament in 1768, to the Year 1806, now first collected, in 6 vols. 8vo. 4l. 4s.

A Treatise on the Economy of Fuel, and the Management of Heat, especially as it relates to Heating and Drying by Means of Steam, illustrated by plates; by Robertson Buchanan, Civil Engineer. 8vo. 18s.

Letters from France, written by a Modern Tourist in that Country, and descriptive of some of the most amusing Manners and Customs of the French: with characteristic illustrations from drawings taken on the spot; by M. S. 8vo. 4s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following is an abstract of the Eleventh Report of this Society, which was read at the Annual Meeting on the 3d of May last:—

At the last Meeting, the members of the Society were encouraged to indulge the pleasing hope, that the pacification of Europe would lead to a more extensive adoption of the principle of their institution. This expectation has been amply verified. The societies instituted on the continent, during the year, are numerous and important. The Committee will first notice those, the formation of which was assisted by the presence and exertions of the Rev. R. Pinkerton, while on his return to Russia.

1st. The Netherlands Bible Society, established at Amsterdam, under the presidency of his Excellency Mr. Roel, Minister of the Interior; and of which many Catholics are members.—Another Society has been formed at Rotterdam, of which his Excellency Mr. Van Hoogstraaten, Member of the States General, is President.—Thirty more Bible Societies have been instituted in different parts of the United Netherlands, which, together with Rotterdam, are considered divisions of the Netherlands Society. A plan has been adopted for instituting 32 Bible Associations in Amsterdam and its environs, comprising nearly 200,000 inhabitants.

2d. The Grand Duchy of Berg Bible Society, established at Elberfeld.—The population is large, and includes a great proportion of Catholics. Many thousands of them had never seen a Bible; and among some, even the meaning of the word was unknown. His Excellency Baron Von Gruener, governor-general of the duchy, was chosen president.

3d. The Hanoverian Bible Society. In Hanover, as in Petersburgh, the Lutheran, Calvinistic, and Catholic clergy, join hands to promote the good cause.—When the chief Catholic priest entered the room, he grasped Mr. Pinkerton's hand in the most cordial manner, and with a countenance beaming with joy, said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion, that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine instruction from the Fountain Head." The president of this society is his Excellency Baron Von Arnswaldt, minister of state, privy counsellor, and president of the ecclesiastical court. His royal highness the duke of Cambridge is its patron.

4th. The Prussian Bible Society, established at Berlin, under the presidency of his Excellency Lieutenant-general Von Dierecke, tutor to the Crown Prince of Prussia.—His Prussian Majesty has approved of the Society, and confirmed its laws; and has granted to it the freedom of the letter-post. The Bible Society, which had existed at Berlin since 1805, has merged in the Prussian Bible Society.—At Königsberg, the printing of the Lithuanian Scriptures was rapidly advancing. An additional grant of 200l. to the Bible Committee at Königsberg has enabled them to procure additional types, and to print 3,000 extra copies of the Lithuanian New Testament. A Bible Society has been recently instituted at Königsberg, in connexion with the Prussian Bible Society at Berlin.

5th. The Saxon Bible Society, established at Dresden, under the presidency of his excellency Count Hohenthal, the minister for religion.—A most interesting account of the formation of this institution, given by the Rev. Dr. Doering, chaplain of the court of Saxony, concludes with observing, "Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Mr. Pinkerton, in passing through Warsaw, held a meeting in the palace of Prince Czartorisky, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were adopted, subject to the approbation of

the Emperor of Russia. In Poland, it is asserted, that a copy of the Bible is scarcely to be obtained at any price. Mr. Pinkerton, before he left Warsaw, made arrangements for the distribution of 250 Polish Bibles, and 500 New Testaments, as well as of a number of German Testaments and Bibles.

The societies above enumerated, were established in less than three months after the last annual meeting. At the meetings convened for the purpose, the greatest joy and harmony prevailed; and from the rank, abilities, and respectability of the presidents, vice-presidents, and directors, there is every reason to hope their example will have an extensive influence, and their exertions a most beneficial effect. The Committee have granted 300l. to the Berg Bible Society, and 500l. to each of the four other societies: and they have since granted 100l. to the Auxiliary Bible Society at Potsdam; and the like sum to the Saxon Bible Society, for promoting an edition of the New Testament in the Wendish dialect, for the use of the poor Wendes or Vandals in Lusatia.

RUSSIA.

The Bible Society at St. Petersburg has now assumed the title of "The Russian Bible Society." The proceedings of this institution, formed under the patronage of his imperial majesty, and superintended by a nobleman not less distinguished by his piety and abilities than by his high rank, are conducted with a zeal and energy which promise substantial benefits to the Russian empire. The great object of its exertions is, to distribute a large number of copies of the holy Scripture at the lowest rate: its committee is now printing them in seven different languages, while the committees of its auxiliary societies are printing them in several other dialects. The number of Bibles and Testaments now printing by the Russian Bible Society is stated at 92,000 copies.

The Moscow Bible Society, which almost rivals that at St. Petersburg in the number of contributors, has undertaken an edition of 5000 Bibles and 5000 Testaments in the Slavonian language, for the use of the native Russians; the printing of the latter is nearly finished. In 260 years, not more than 50,000 copies of the Slavonian Bible have been printed. This Society has also undertaken, at its own expense, the printing of 5000 copies of the Georgian New Testament. A set of Georgian types, which escaped the conflagration of Moscow, has been discovered: and this work is now in progress, under the superintendance of the Georgian Metropolitan Ion, and Archbishop Pafnut, both residing at Moscow.

The Society at Dorpat has established a Bible Association in every parish, under the direction of the Pastor. This has been found a most efficient plan for promoting its success among the common people.

The Societies at Mittau and Riga are printing 14,000 Lettish New Testaments, and the Society at Revel an edition of the Bible in the Revelian Esthonian dialect. To the Societies of Mittau, Riga, Dorpat, and Revel, 1000 copies of the German New Testament have been ordered from St. Petersburg, at the expense of the British and Foreign Bible Society.

The Committee have granted the sum of 200l. to the Russian Auxiliary Society, formed at Arensberg, the capital of Oesel, for that and the neighbouring islands. The scarcity of the Scriptures is so great in these parts, "that even some, who are teachers of others, are destitute of a Bible."

The printing of the Persian New Testament, translated by the late revered Henry Martyn, is printing at St. Petersburgh, from a copy brought thither by Sir Gore Ousely, Bart., Ambassador from his Majesty to the Court of Persia, who has undertaken to superintend the press. The zeal, learning, piety, and diligence of Mr. Martyn, afford the most satisfactory assurance of the accuracy of this translation. A singular testimony in its favour has already appeared in the interesting letter of the King of Persia, to Sir Gore Ousely. Under the countenance of this sovereign, the Persian New Testament will probably be extensively read; and the western provinces of Persia, now subject to Russia, afford a wide field for its circulation. The Committee have assisted this work by a grant of 300l.

Intelligence from the Crimea authorises the hope, that the Tartar New Testament, printed at Karass, will prove a blessing to the Mohammedans in that quarter. A Mufti, to whom a Tartar New Testament had been presented, accepted it with gratitude: he has become an annual subscriber of fifty rubles to the Society at St. Petersburg,

and has also expressed a solicitude to obtain a copy of the Bible in Turkish.

A version of the Calmuc New Testament, translated at St. Petersburg, is printing there, at the charge of the British and Foreign Bible Society. This dialect is understood by other tribes in Siberia, and on the confines of China.

The Georgian Archbishop, Dositheos, is a member of the Russian Bible Society; and by his influence, the Royal Family of Georgia, and many of his countrymen, have also become members of it. The number of professed Christians in the three provinces under his charge, exceeds half a million; and in the 2000 churches which they contain, there are not 200 copies of the Bible Not only is an edition of the Georgian New Testament printing at Moscow, but the Archbishop has heartily agreed to promote the establishment of a Georgian Bible Society on his arrival at Tiflis, the capital.

"It is my opinion," says the ecclesiastical head of the Græco-Georgian Church, "that the Bible Societies will be the means of spreading the knowledge of the Gospel among all nations, and of fulfilling the prophecies of our Lord in regard to this part of our faith. But such institutions are not only most eminently calculated to bring the heathens to the faith of the Gospel, but also to rouse the churches of Christ, in different lands, from that spiritual ignorance and slumber in which many of them are lying, and to bring them again to the fountain of all truth and blessings."

As a token of his esteem for the Society, he has presented to them, a copy of a Georgian Bible, with an inscription expressing his "hearty desire to co-operate with them in their exertions, to spread the word of the Lord among all nations of the earth."

The first annual meeting of the Russian Bible Society was held at St. Petersburg on the 20th of last September. On this occasion, the first dignitaries of the Greek, Catholic, Armenian, and Georgian churches attended; in their sacerdotal garments, united in amity and peace. The proceedings of the day were conducted by the President, Prince Galitzin. The Report of the Committee, when reading, produced a burst of astonishment, gratitude, and joy, over the gloriously simple principles and blessed effects of their beneficent institution. The immediate effect of this meeting was the accession of three metropolitans, five archbishops, and two distinguished laymen, to the list of vice-presidents of the Society.

Nine Auxiliary Societies are connected with that of St. Petersburgh. More are in contemplation; and the plan for Bible Associations has been considered, and unanimously approved; and each vice-president and director had his district assigned to him, in order to carry the plan into effect.

The Armenian Bible is now printing in Russia, and the Committee have agreed to assist the undertaking, by a donation of 500l. The Armenian inhabitants of Russia have themselves subscribed for half the edition of the New Testament, consisting of 5000 copies, now printing.

The following is a quotation from a letter addressed to Lord Teignmouth, by Prince Galitzin:—

"The object of the Society is from day to day becoming more generally known and understood from its beneficent effects: its funds are increasing by the subscriptions and donations of many thousands of new members. Thus our institution is enabled, as it advances, to extend the sphere of its operations, through the increasing aid which it receives from all classes of people in the empire; among whom the Russian Clergy, by their own liberality and persuasion of others, are peculiarly distinguished. The peasantry in the villages lay together their rubles and kopecs, to support the good cause of the Society; thus manifesting, that they have right ideas of its pious work. The demand for Bibles increases from day to day so much, that the Society knows not how to satisfy it. Such, my lord, are evident marks of the grace of God, that bringeth salvation to all men, and leadeth them, therefore, to the knowledge of the word of life."

Such a description suggests heartfelt prayers to God, for his blessing on an institution formed for supplying the spiritual wants of the Russian empire. The Committee have voted a third donation of 1000l. in aid of the Russian Bible Society.

The Committee have received a donation from that Society, of 1000 copies of the Armenian New Testament: in return, they have placed at its disposal a considerable quantity of Bibles and Testaments, which remained on hand in

Russia, after supplying the prisoners of war in that empire, as well as nearly 600 Testaments in the Ancient and Modern Greek, together with a set of stereotype plates for the Modern Greek Testament, which will facilitate the circulation of the Scriptures in the provinces using the Greek language, where the demand is increasing.

SWEDEN.

Of the activity displayed by the Evangelical Society at Stockholm, no further proof is necessary than that it has printed 40,600 Testaments, and 13,500 Bibles. The Committee has granted the sum of 300l. to this Society, to aid the printing of a pocket Swedish Testament, on standing types, which was much wanted; and a further sum of 200l. to enable the Society to extend the distribution of Bibles among the poor in Sweden.

The three Auxiliary Societies of Gothenburg, Westeras, and Gothland, are no less actively employed in circulating the holy Scriptures within their several departments; and their exertions have been assisted by donations from this Society.

The Committee here alludes, with feelings of unfeigned regret, to the death of the Rev. Dr. Brunnmark, whose life was a sacrifice to his indefatigable exertions in this cause. He had the satisfaction, however, to witness the happy effects of the three societies he had planted; and to observe a growing interest in Sweden, both in the circulation and perusal of the holy Scriptures. He assisted to form the plan of a general Swedish Bible Society, which was submitted to the King, with a request that he would become its Patron; to which his Majesty assented; and the crown prince, at the same time, assented to be the first honorary member of the Society, which obtained the royal confirmation on the 22d of February last. Count Rosenblad, the President, has already demonstrated the deep interest which he feels in the success of the institution, by the measures he has adopted for forming Auxiliary Societies in Sweden, as well as a Bible Society in Norway. The Committee have voted 600l. in aid of the Swedish Bible Society.

DENMARK.

On the 22d of May, 1814, at a most respectable Meeting convened in Copenhagen, at which Dr. Münter, the Bishop of Zealand, presided, a Danish Bible Society was formed, with his Danish Majesty's approbation, and with the promise of his highest protection. The objects of this Institution are to supply Denmark with the Danish Scriptures; to provide the Germans settled there with the German Scriptures; to provide for the exigencies of Iceland, Greenland, the Danish West-India Islands, and the Danish Settlements on the Coast of Africa.

Iceland was last year visited by the Rev. Mr. Henderson. The main object of his journey was to give the natives the full benefit of the measures adopted for supplying them with the holy Scriptures. He carried with him the recommendation of Bishop Münter, and received the greatest encouragement from the Bishop and Clergy of Iceland, as well as from the Civil Authorities: he employed two months in perilous journeys into the interior, and, wherever he went, he was welcomed with enthusiasm, and followed by the benediction of the inhabitants. The want of the Scriptures was lamentably felt, and the ardour of the people to obtain a copy excessive; yet, notwithstanding this scarcity, he received frequent proofs of the acquaintance of the Icelanders with the contents of the sacred volume; and, taken as a body, they exhibited the strongest marks of a religious disposition.

FINLAND.

The Finnish Bible Society flourishes, and the grant of 200l. for supplying the Swedish inhabitants of Finland with the Scriptures has produced the happiest effects. This Society had agreed to adopt the plan of establishing Auxiliary Societies. The Committee have granted 500l. to promote the printing of a quarto edition of the Finnish Scriptures. This fresh donation has been acknowledged in terms of the warmest gratitude by the Governor-general of Finland.

GERMANY.

A Bible Society has been formed at Lubeck, with the sanction of the Burgomaster and first members of the Government. It has been assisted by a grant of 100l.—To the Hamburg-Altona Bible Society recently established, the Committee have granted 300l.—At Bremen, a Society has also been recently established, to which a donation of 100l. has been presented.

A Bible Society has been instituted at Dantzick, after the plan of the Prussian Bible Society, his Excellency J. W. de Weikman, Privy Counsellor of his Prussian Majesty, President. A donation has been made to it of 200l. besides 50l. for the gratuitous distribution of Bibles among the inhabitants of that city, who had most severely suffered from its bombardment.

To a Bible Society formed at Erfurt, for the province of Thuringia, 300l. have been granted in aid of its funds.

The Wurtemberg Bible Institution has made progress, both in collecting subscriptions and in printing a large 8vo. edition of the German Bible. The King of Wurtemberg, has granted the Institution the freedom of postage for all its letters and parcels, and allowed it the use of a seal.

A Branch Bible Society has been formed by the United Brethren, for Herrnhut Niesky, and Kleinwelke, in connexion with the Saxon Bible Society.

SWITZERLAND.

An additional grant of 200l. has enabled the Zurich Society to undertake a large edition of the German Bible.

The Bible Society at St. Gall mentions that the Canton of St. Gall contains upwards of 100 Catholic parishes, in which the reading of the Scriptures was formerly prohibited to the people, but that eighty or ninety of the parishes have received permission to peruse them; and that the acquaintance of the Catholics with the Scriptures becomes more and more general. The situation of this society, as well as that of Basle, being calculated for promoting the circulation of the Scriptures among the Roman Catholics, the Committee have presented to each 100l.

The Bible Society at Basle has printed and circulated the Italian and Romanese New Testament. The Romanese Old Testament was also in progress. All these works are materially assisted by the Bible Committee at Chur. The Basle Society has also completed an edition of 10,000 copies of a German Bible, on small types. Its Bibles and Testaments are circulating, not only in Switzerland, but also in several parts of Germany and France; both among Protestants and Roman Catholics.

Bible Societies have been instituted at Lausanne, for the Canton de Vaud, and at Geneva; to each of which the Committee have voted 200l.

MALTA.

His Majesty's Sicilian Regiment, by the permission of the Colonel, has been supplied with Italian Testaments. The French and Italian prisoners of war on board the transports at Valletta, were also furnished with Bibles and Testaments, previously to their return. These Testaments were eagerly and gratefully received; and, from the report of the English Surgeon in charge of these men, it appears, that they were perused with great avidity, and the most gratifying effect.

FRANCE.

The Committee have endeavoured to promote the circulation of the holy Scriptures in that country, by a donation of 500l. to the Consistories in Paris, for French Stereotype Testaments for the use of Protestants; and have also subscribed 250l. to a stereotype edition of Maitre de Sacy's version of the New Testament for the use of the Catholics in France*.

TURKEY.

The Committee having received information of a Turkish translation of the whole Bible in manuscript, which had been deposited for a century and a half in the archives of the University of Leyden, have happily obtained possession of it, through the kindness of Mr. Professor Kemper. It is now consigned to the care of Baron Von Diez, Counsellor of Legation to his Prussian Majesty, and formerly Ambassador at Constantinople, for the purpose of being printed at Berlin. This venerable nobleman, who, with the knowledge and talents requisite for the task, unites a cordial zeal for the propagation of Divine truth, has undertaken to superintend the printing of this valuable manuscript. He has pronounced the translation accurate, and the style most excellent.

The Official Declaration from the Œcumenical Patriarch of the Greek Church, in favour of the accuracy of the Modern Greek Testament, printed by this Society, and authorizing the free sale and perusal of it, has already appeared in our pages.

(To be continued.)

---

* Both these editions have been prepared under the care and superintendance of Mr. Leo.

PRAYER-BOOK AND HOMILY SOCIETY.

The Third Annual Report of this Society is before us, and we proceed to give our readers an abstract of it.

The Committee have taken a house in Salisbury Square, Fleet Street, where the meetings of the Committee are held, and where the sale of books, together with all other business of the Institution, is carried on.

The Folio Edition of the entire Book of Homilies has been completed; and, through the care of the Rev. Henry Budd and the Rev. C. R. Pritchett, it has been edited with peculiar judgment and accuracy. The copies will be delivered to Subscribers, as soon as they can be bound without injury. It was necessary that those already bound should be hot-pressed. The Society has lost above two shillings by every copy, the subscription price of One Guinea proving too low. In future it will be 25s.

The issue of Prayer-books has increased. In the first year it was 3500; in the second, 7660; in the third, 9,331, besides 975 Psalters. The Homily Tracts issued have amounted to 55,500, besides 525 copies of the Articles.

The Committee have supplied the Hulks with 1000 Homily Tracts. A letter was afterwards received by the Secretary, signed by 21 of the convicts, of which the following is an extract.

"Having through the medium of our much-esteemed and worthy Chaplain, the Rev. Mr. ——, received your valuable present of Homilies, &c. for our use and edification, we most humbly beg permission to return our sincere and grateful acknowledgments for the same, assuring you, Reverend Sir, that the value of your present is justly appreciated by us, from the inconvenience which we recently experienced from the want of them.

"Your condescension and benevolence to us, in this our secluded and unhappy situation, has revived our depressed spirits, and stirred us up to emulation of each other in religious and moral duties; and we humbly hope, that from your humane goodness, the unremitting exertions and laudable example of our worthy Chaplain, and the arduous endeavours of Captain Mears, to be brought to a due conviction of our late sinful course of life, and by our most anxious endeavours (through Divine Providence) to pursue such a line of conduct (during the remaining period of our unhappy seclusion from society) as may fix upon our minds a just abhorrence of sin, and deter us (when it shall please the Almighty to restore us to the blessings of liberty) from again relapsing into a similar unhappy condition."

Through the assistance of the present worthy Ordinary of Newgate, they have likewise supplied that prison with 20 quarto Prayer-books, to which will be added, as many folio copies of the Homilies at cost price; the whole to be properly secured for the use of the prisoners. Some copies of the smaller Prayer-books and Homilies have been supplied gratuitously.

The Committee have also sent Prayer-books and Homily Tracts to New South Wales, Sierra Leone, and Ceylon, and have opened a correspondence with Ireland, the Cape of Good Hope, and Bengal. The packages for New South Wales, containing 1000 Prayer-books, and an assortment of Homily Tracts, were sent thither by means of an order from Earl Bathurst, who was pleased also to recommend the object to the Governor of the Colony. Means have been taken for distributing Prayer-books and Homily Tracts among the soldiers embarking for foreign service.

During the year, six more of the Homilies have been added to the Tracts, and two more are in the press. The remaining five will soon be published. The number printed since the last meeting has been 82,000.

The Committee express their acknowledgments to Thomas Bates, Esq. of Hatton Castle, Northumberland, for a subscription of 200 guineas to the Folio Edition of the Homilies. He is now furnishing the parish churches in his neighbourhood with copies. They likewise express their obligations to various Clergymen who have preached, or lent their pulpits, for the benefit of the Institution. It is strongly recommended that associations should be formed for supplying local wants, by means of subscriptions of a penny a week.

Several valuable testimonies have recently been borne to the usefulness of the Homilies as tracts, little differing in substance from those already recorded.

Joseph Wilson, Esq. has been chosen Treasurer of the Society, in the room of the late lamented Henry Thornton, Esq.

The funds of this valuable Institution continue to be very inadequate to its

objects. The annual subscriptions do not amount to 500l.; and the whole sum obtained during the year, in donations and collections, has only been 293l. The Committee have undertaken to prepare an edition of the Prayer-book in Hindustanee, for the use of the Natives of India. The translation is the work of the late Rev. Henry Martyn. This is an object to which all who love the Church of England, and desire her increase, and long to see her shadow extending into distant lands, will be glad to contribute.

The Report is preceded by an excellent sermon preached before the Society, by the Rev. *John Sargent*, M. A. Rector of Graffham in Sussex. The subject is Christian simplicity, and the sermon itself affords a pleasing illustration of this grace. An extract or two will close this article: they will speak more powerfully in favour of the Society, than any thing which we ourselves could substitute.

"With regard to the Homilies, we have in them the same truths set forth to us as in the Articles; with this exception, that they are there proposed, as might be expected from the didactic nature of such discourses, in a different manner. In the one, they are stated definitely and formally; in the other, in a more popular mode: for it is not one of the least of the many excellencies of the Homilies, that, though they are accurate in defining, where that is necessary, they are by no means systematic; *they set forth the truths of the Gospel, as they are generally set forth to us in the holy Scriptures;* and in this, they imitate *their* simplicity. In conformity also with these Divine oracles, they inculcate those points the most earnestly which lie at the foundation of faith and practice: they observe a due proportion between doctrines and precepts: they are replete with energetic warnings and exhortations; they are most remote from any thing metaphysical, wild, and fanciful: they are frequent in their reference to the Scripture, and the Scripture is fairly and honestly quoted; they are full likewise of the examples of Scripture, and do not consider them, as too often is done, as exempt cases. And to all this we must add, that their language, though eloquent, is not that eloquence which soars above the comprehensions of the common people, and which, on that account perhaps, is not of the highest cast; but that which condescends to their capacities, and which speaks, as the Angels to the Shepherds, in sublime but intelligible accents, 'Unto you is born a Saviour, Christ the Lord.'

"How fully do the Homilies set forth the excellence of the Scriptures; and exhort men to *speak, think, believe, live,* and *depart,* according to them! How faithfully do they declare the condition of man; that it is one of extreme misery*; that he is wretched, sinful, and condemned, "without one spark of goodness in him†" but what he derives from the Holy Spirit! How evangelically do they preach the glad tidings of the Gospel; holding forth the mercy and merits of Jesus, as the only grounds of our justification, and that we partake of the benefits of this justification in the simpliest possible way, even by faith; for that we are justified by faith only, which faith they affirm to be the gift of God! Again; how careful, therefore, are they to distinguish a true from a false faith; shewing that true faith is ever productive of holiness. And, as holiness itself may be mistaken, how well do they distinguish that which is genuine from that which is spurious; declaring that they are to be known by their respective motives and ends! How earnestly do they press upon the conscience, the necessity of submitting to lawful authority, and of labouring after purity and peace! How openly do they display the dangerous extremes of presumption and despair: and yet, how would they have the Christian animated against the fears of death; viewing it, with the most comfortable assurance, not as an enemy, but as a friend; not as a cruel tyrant, but as a gentle guide; leading him not to mortality but immortality, not to sorrow and pain but to joy and pleasure, and that to endure for evermore‡."

After a similar exposition of the excellence of the Liturgy, he adds,—

"Need we then, my brethren, when we say that an institution has this exclusive object, add one word more to recommend it? Does it not bear its own recommendation inscribed upon the

---

* See particularly the Second Homily throughout.

† See Homily for Whitsunday, Society's Fol. Ed. p. 315.

‡ Homily "against the Fear of Death," Society's Fol. Ed. p. 63.

portals of it; and that sufficiently legible in the eyes of every sincere member of our Church, and well calculated to interest his affections? Is not its simple and definite object, to circulate those admirable writings, which are so well suited to humble the proud and self-conceited, to confirm the timid and wavering, to awaken the negligent and worldly-minded, to bring back to the love of undoubted verities, those who have ears itching after novelties; and thus to counteract those causes of spiritual decay, which are deeply seated in the nature of fallen man? Can we doubt about giving it our energetic support, by our exertions and contributions, and above all by our prayers? Can we hesitate in aiding such a design, if we love the doctrines contained in the Articles, if we admire the way in which these doctrines are inculcated in the Homilies; and above all, if we have so felt the truth of them in our hearts, as to plead them fervently, at the throne of our Redeemer, in the words of the Liturgy?"

BRISTOL AUXILIARY SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

On Thursday the 8th of June, a public meeting was held in the Guildhall, at Bristol, for the purpose of forming a Society in aid of the London Society for promoting Christianity among the Jews. The chair was filled by Sir W. J. Strutt, mayor of the city, in a manner which peculiarly entitled him to the grateful acknowledgments of the friends of the Institution. The meeting was attended by Lewis Way, Esq. one of the Vice-Presidents of the London Society, by its three Secretaries, and by the Rev. Messrs. Simeon, Marsh, and Grimshaw. There were also present, upwards of thirty of the established clergy of Bristol, and its vicinity. Mr. Woodd, Mr. Way, and Mr. Simeon opened the meeting by stating at length the general objects of the Society, the course of its operations, and the causes which had led to the recent change in its constitution, by which the management of its affairs was transferred wholly into the hands of members of the Establishment. They gave an account also of the measures which had been adopted in effecting this change—of the providential combination of circumstances by which difficulties, threatening the subversion of the Society, had been removed, and of the truly Christian spirit which the Dissenters in London had displayed, on resigning their share in its administration. We are happy in being able to state, that the information and explanations which were thus afforded, have proved in general completely satisfactory. Dr. Randolph, Mr. Biddulph, and several other clergymen, expressed at the meeting, in the most unequivocal manner, their approbation of the Society as now constituted; and though, from motives of delicacy, no public avowal of their sentiments was made on the part of the members of other denominations, they have in many instances declared their hearty determination to support the Society by their influence and contributions.

The establishment, therefore, of the Auxiliary Society at Bristol may be considered as one of the first fruits of the improvement, recently introduced into the plan of the Parent Institution, and will, it is hoped, be followed by that of many others throughout the United Kingdom. Certainly no institution can be more worthy the support of Christians of every denomination, than one which has for its specific object the bringing of the wandering tribes of Israel and Judah to the knowledge and belief of the true Messiah, whether that event be considered in itself, or in connection with the glorious consequences which we are taught by the word of God to expect will result from it to the whole Gentile world. If that be looked forward to as a period of singular felicity, in which the kingdoms of the world shall become the kingdoms of the Lord and of his Christ; surely the conversion of the Jews, through whose instrumentality that grand design of Providence is to be brought to pass, cannot be regarded with any other feelings than those of joyful anticipation; and all who have at heart the manifestation of the Divine glory, and the extension of human happiness, must feel themselves impelled to concur with their utmost energies, in promoting the success of endeavours which have both these ends so directly in view.

On the Tuesday following, a Ladies' Society was formed, in aid of the former, to be under the direction of a patroness, vice-patronesses, a treasurer, two secretaries, and a committee consisting of 24 ladies, of the Established Church.

In order to give greater facility and efficiency to their exertions, the city of Bristol, with Clifton, is distributed into eight districts; to each of which are assigned three members of the Committee, who are to attach to themselves each, three other ladies of zeal and activity, thus forming an association of twelve members in each district, having its own treasurer and secretary. The principal object of this Branch Society, is to promote smaller weekly and monthly contributions; and the money raised by its means will be appropriated, under the direction of the Committee in London, to the education and protection of Jewish children and females, and to the translation of the New Testament into Hebrew. The respective associations will hold monthly meetings, which will be attended by one or more of the ministers belonging to the districts in which they are held; and thus, it is hoped, a devotional spirit will be promoted in the minds of the members, and social prayer concur with united personal exertions in forwarding the important designs of the Institution.

OXFORD BIBLE SOCIETY.

The Second Annual Meeting of this Society was held in the Town-hall, Oxford, on the 30th May, 1815; G. F. Stratton, Esq. in the chair.

The Chairman congratulated the Meeting upon the flourishing state of the Society, which he felt assured would have been a much larger contributor to the funds of the Parent Institution, had not the difficulties with which the Agricultural Interest had had to struggle, since he last had the honour of addressing them, pressed with peculiar force upon this county, which scarcely possessed a single manufacture.

The Report of the Committee was then read, and ordered to be printed.

The Rev. Daniel Wilson expressed the pleasure he felt in the opportunity now afforded of co-operating without any compromise of principle, for the noblest object of charity, with the members of other religious persuasions. Why not ascend above the spot where the stream divides, and drink of the pure spring that flows for the healing of the nations? He proceeded to illustrate, by a statement of facts, the wonderful rapidity with which the British and Foreign Bible Society had attained its present eminent station. "In the first year of its existence," he said, "its whole income was not 700l.; in its eleventh it has fallen little short of 100,000l. In the first year its patronage was small, its labours inconsiderable; in the eleventh, it numbers among its supporters many of the Royal Family, above half the Nobility, and the majority of the Prelates of the United Kingdom, and had aided the printing or circulation of the Scriptures, in whole or in part, in fifty-five different languages. It had originated in this island among a few individuals; but now its ramifications in other parts of the world were no fewer than one hundred and thirty, beside giving birth to four hundred and eighty-four auxiliary and branch Societies within the British dominions. And yet," he continued, "it was an awful fact, that although eighteen hundred years had passed since the Son of God had descended from heaven to redeem lost mankind, not one in five of the whole race of Adam had even now heard the gracious tidings of that redemption. An appeal like this must be regarded as irresistible, by all who from their own feelings are able to judge of the inestimable value of such knowledge." He then animadverted upon the conduct of those who, instead of contributing to projects of public utility, busy themselves in suggesting impediments or detecting imperfections; and concluded with this apposite quotation from Locke, in a letter to Mr. Molyneux: "I am always for the builders who bring some addition to our knowledge, or, at least, some new thing to our thoughts. The finders of faults, the confuters and pullers down, do not only erect a barren and useless triumph upon human ignorance, but advance us nothing in the acquisition of truth. Of all the mottos I ever met with, this writ over a water-work at Cleves, best pleased me:

'Natura omnes fecit judices, paucos artifices.'"

The Rev. Mr. Natt stated, that as a parochial minister he felt himself called upon to bear his testimony in favour of the British and Foreign Bible Society, of which he had the honour of having been a member from its commencement. He considered the infinite value of the sacred Volume which it so widely distributed as forming its grand recommendation; while the comprehensiveness of its scheme was so far from being

an objection, that it peculiarly entitled it to support; inasmuch as it coincided with the genuine spirit of the Gospel in uniting Christians of every denomination and country in promoting the common salvation.

The Rev. Mr. Davison, of Oriel College, remarked, that the British and Foreign Bible Society had been often charged with intentional exaggeration, though its enemies, when called upon to substantiate the accusation, had seldom ventured to descend to particulars. For his own part, he was willing to accept the numbers they gave him; to take, instead of millions, thousands, or hundreds; and even then he would maintain it had been an important instrument of good; persuaded as he was, that the reasonable prospect of converting one human being would amply repay the toil and perils of travelling to the ends of the earth. He then took a survey of the Society's foreign proceedings, and dwelt with particular satisfaction on the patronage given to it by the sovereigns of the several countries in which it had been planted; expressing his hope, that, by loyalty and submission to established authorities, it would every where continue to deserve the encouragement it had received.—A too profuse distribution of copies of the Scriptures had been urged as an objection to some local societies. Such waste he considered had always been allowed, and must exist to a certain degree in every extensive concern. It was our business to look closely to the principles of our association; to be sure we were pursuing a good end by legitimate means; and we need not then be uneasy or discomposed by errors and defects in detail. Such errors must occasionally occur while our affairs were conducted by imperfect and erring creatures; and in a world where such mistakes could always be guarded against, the labours of the Society would not be wanted. He concluded with observing, that till he could hear of some more effectual mode of doing good, than by joining this Society, it might reckon upon his best services; and he believed it would be very long before he should have to transfer them to any other.

The Rev. J. Hill, vice-principal of St. Edmund Hall, took a view of the measures adopted by the Committee for the supply of the county, and pressed upon the meeting the duty of coming forward in their respective neighbourhoods, both to make known the object and nature of the Society, which were often misunderstood, and to ascertain the deficiency of the Bible among the poor, which was considerably greater than was imagined. In the course of his speech, from his own knowledge, he gave some affecting anecdotes, which evinced the anxiety of the poor to possess the holy Scriptures, and the improvement they had derived from their perusal.

The Rev. Hugh Pearson observed, that although it was no longer necessary either to discuss minutely the merits of the British and Foreign Bible Society, or to defend the grounds upon which its friends had joined it, there were various circumstances, which not only justified speeches on these annual meetings, but rendered them highly expedient. They were especially useful in diffusing amongst the community a knowledge of the nature and effects of the Institution, and in affording an opportunity for noticing whatever might be connected with its vindication or support. With respect to the first of these points, the progress of the Society, as detailed in the Report, would be contemplated with delight, while a due consideration of its unbounded object must stimulate its friends to persevere. In noticing the opposition the Society had had to encounter, Mr. Pearson particularly referred to a late voluminous attack, which professed to *demonstrate* its mischievous tendency. The extreme violence of the author, and the absurdity of many of the charges which he had brought forward, happily rendered a refutation less necessary. He had certainly demonstrated his own groundless, though doubtless honest, fears, but had utterly failed in establishing the positions which he had so confidently undertaken to prove. He had indeed, (to adopt the allusion of an eloquent prelate, the Bishop of Landaff, when defending the Bible itself against a celebrated modern infidel) gone through the wood with the very best intention in the world of laying its spreading honours in the dust; but he had succeeded only in exposing a few unsightly shrubs, which the kindness of its friends would gladly have concealed from the public view, and which a more generous enemy would have suffered to remain in obscurity; while the goodly cedar trees which form

its strength and ornament, and against which his aim was chiefly directed had laughed unhurt at the feebleness of his stroke;

——— Telumque imbelle sine ictu
Conjecit.

In reply to some of the assertions of the author in question, he referred to a tract lately published by a learned Bishop*, who had not many years ago adorned this University; and in defence of the sufficiency of the Scriptures alone for the purposes of moral and religious instruction, quoted a powerful and masterly passage, from the last volume of Bishop Horsley's posthumous Sermons. Mr. Pearson concluded with expressing his hope, that the result of that day's meeting would be a conviction in every mind, that we could not be more laudably or beneficially employed, than in co-operating with the British and Foreign Bible Society, in promoting the universal distribution of that Volume, which has God for its Author, truth without any mixture of error for its matter, and for its end the temporal and eternal welfare of mankind.

The Rev. Mr. Marsh expatiated upon the aid and influence afforded to the Missionary by the British and Foreign Bible Society. He spoke of the feelings that must arise in the heart of a new convert on receiving the sacred volume as a present from a distant land, not locked up in an unknown tongue, but translated into his own, by strangers who had laboured hard themselves in order to spare his toil; and doubted not but his faith must be animated and confirmed, by reflecting on the benevolent genius of Christianity, which had raised up to him remote and disinterested benefactors unconnected with him by any human tie. In contemplating such scenes, he could not bring himself to dwell upon cold abstractions, or to weigh fears and scruples, when he felt it to be his duty to act.

The Rev. Mr. Hinton congratulated himself on being upon this occasion surrounded by members of an University to which we were originally indebted for the existence of an English Bible. A Wickliffe and a Tindal were the first, he observed, in this country to lay open the Scriptures to the unlearned; and, in a later age, Kennicott and others had been indefatigable in their endeavours to restore the purity of the original text. Such labours were, from their very nature confined to the scholar and the critic; but in the present effort to diffuse the knowledge of the Bible, all Christians might alike co-operate, and the Almighty had conferred upon all who were willing the high honour of being his instruments for the communication of his Holy Word. It was to him matter of unfeigned gratification, that an opportunity was offered by the Bible Society to him and others of his brethren, of uniting with their fellow-Christians, without the slightest compromise of principle, in this grand and benevolent design: while he referred all who imagined there could be any danger in such an union to the security afforded by the patronage of numbers of the great and dignified in every rank and profession, as well as to the satisfactory experience of eleven years, for the removal of their doubts and apprehensions.

* The Bishop of St. David's.

VIEW OF PUBLIC AFFAIRS.

THE results of the battle of Waterloo are altogether without parallel in history, whether we consider their intrinsic magnitude, their bearing on the peace and happiness of the world, or the rapidity with which they have been accomplished.—The Bourbons are restored to the throne of France; Paris is again in the hands of the allies; and Bonaparte is at this moment a prisoner in England.

The Jacobin adherents of Napoleon seem to have vainly hoped that his abdication would have arrested the progress of the allied arms, and led to a negociation with them as the actual organs of the French Government; or at least to a suspension of hostilities. The intelligence, however, of that event, did not produce a moment's hesitation in the advance of the allies. The Duke of Wellington and Prince Blucher marched forward, in regular communication with each other, and without interruption,

except as the necessity of storming a fort, or escalading a town, might produce a few hours' detention. A body of the enemy's troops, under Marshal Grouchy, in the attempt to gain Paris, were twice encountered by the Prussians, and suffered severely. They, however, effected their object. From 40,000 to 50,000 men, besides the National Guards and Federès, were thus collected for the defence of Paris, under the general command of Davoust. The north side of Paris, including Montmartre, St. Denis, and Belleville, had been very strongly fortified; but the south side was, to a considerable degree, unprotected. The allies took advantage of this circumstance; and crossing the Seine at St. Germain, the Prussians possessed themselves of St. Cloud and Versailles; while a corps of the British army moved across the Marne, towards the south-east side of Paris. An attempt was made to defend St. Cloud; but the gallantry of the Prussian troops surmounted every obstacle, and thus laid the vulnerable points of Paris open to the combined assault of the victorious armies. A farther defence would now not only have been unavailing, but would have exposed Paris to all the horrors of a sack. The conflict before the barriers might indeed have cost the allies many valuable lives, but the issue could not be questioned; and the conflagration and pillage of the capital would have been the inevitable consequence of forcing its defences at the point of the bayonet. The provisional Government judged more wisely than to push matters to this dreadful extremity. A capitulation was proposed and acceded to, by which the French army was permitted to retire, with its equipments, behind the Loire, and the allies were put in military possession of Paris; that city to be completely evacuated in three days, and the movement behind the Loire to be effected in eight days. The allied generals engaged to respect public and private property, and to call no persons remaining at Paris to account for their political opinions or conduct. The convention, it is true, was called a military convention, and was understood to refer all political arrangements to the sovereign authorities. Yet a clause, which distinctly specified that "the inhabitants of Paris, and in general all persons residing there, shall continue to enjoy their rights and liberties, without being called to account, by reason either of the offices they hold, or may have held, or of their political conduct or opinions," and which had been approved and ratified by Blucher and Wellington, seems at first sight to be little less than a complete amnesty in favour of all, whether ringleaders in the conspiracy against Louis or not, who were at that time at Paris. To common ears, it sounds like a pledge on the part of the allied commanders, that no inquisition into the political delinquencies of those individuals shall hereafter be instituted. And this is, perhaps, the real explanation of the forbearance which has been exercised towards so many of the most active adherents of Bonaparte, and of the impunity and security they continue to enjoy. If this be so, we doubt not there were circumstances in the relative situation of the conflicting forces, or some other powerful motives of policy, to justify a course which, if we be not mistaken (as we trust we shall be found to be) in the meaning we give to the stipulation, seems likely to disappoint the just expectations of Europe, respecting the guilty authors of the present war, and of the carnage it has occasioned.

On the 30th June, Bonaparte appears to have quitted Paris to repair to Rochefort. The two houses, in the mean time, continued their sittings until Paris was actually in possession of the allies; and these sittings would have been continued, even after the king had reached St. Denis, had not the houses been occupied by the allied troops. And even then some members had the audacity to clamour loudly and violently against this act of exclusion, which they represented as treason against France. Their closing labours consisted of a new constitution for France, and an address to the French People. This address contains a protest against any government which may be imposed on France by force. It also contains a recognition of the injustice of the slave trade, and a recommendation of its abolition.

The king entered Paris on the 8th. He had previously issued a proclamation, in which it was intimated that, with the exception of the chief instigators and actors in the treason that had been perpetrated, and who should be pointed out by the two chambers as fit objects of trial, he should pardon to

his misguided people all that had passed during his absence from France. The two chambers have been dissolved, and a fresh election ordered. We must probably await the meeting of the new legislature for the denunciation and arrest of those traitors who are to be tried. It surely, however, would have been an act of prudence in the mean time to have secured the persons of the guilty. The government might at least have taken the necessary measures for the arrest of the more distinguished and notorious offenders; provided, indeed, it did not feel itself restrained by the convention of Paris; and in no other way can we account for this timid policy. Ignorant of the motives which may have influenced this line of conduct, we forbear from the observations it naturally suggests. There must be something very peculiar in the state of France, supposing the king's councils not to be justly liable to the charge either of infatuation or treachery, which should require not only that the men who have been the most deeply implicated in the late transactions should be at large, and should enjoy an entire immunity even from public reprobation,—nay, should be even spoken of with lenity and respect in prints completely under the controul of government; but that some of their number should be placed in the highest and most confidential offices of state. The first act of the king, on entering Paris, was to appoint a ministry. Talleyrand has been named secretary of state for foreign affairs, and is also to be the premier; Baron Louis, minister of the finances; Baron Pasquier, minister of justice; Count Jaucour, minister of marine; the duke de Richelieu, minister of the household; Gouvion St. Cyr, minister of war; and Fouché, Bonaparte's duke of Otranto, minister of the police. The circumstances, we repeat it, must be very extraordinary, to justify in the eyes of Europe such an appointment as the last. A short time will probably reveal its true motives: we shall therefore withhold at present our farther comments.

While these things have been proceeding at Paris, the armies of the allied powers have continued to pour into France, on the side of Italy and Germany. Considerable resistance to their progress was made by Marshal Suchet, in the south, and by General Rapp, in the neighbourhood of Strasburgh; but it has proved unavailing; and more than half a million of men, in arms, have advanced into the very heart of the kingdom. Many fortified places still hold out; and the army which retired from Paris, though professing submission to the king, still maintains a menacing aspect. With these exceptions France is once more subdued, and must owe her integrity to the moderation of her conquerors. The emperors of Russia and Austria, the kings of Prussia and of the Netherlands, are now assembled at Paris. Lord Castlereagh arrived there on the 6th instant. From their united councils, tutored as they have been by the experience of the past year, we may expect arrangements which shall secure the liberty and happiness of France, and the peace and independence of the rest of the world. It seems, however, scarcely possible that this great work should be erected on a stable foundation, if the present French army, with its burning thirst for rapine and revenge, shall be suffered to continue an organized body. It must be completely dissolved, and the very elements of which it is composed dispersed to the four winds of heaven, before we can calculate with any confidence on the repose of the world. Until this object be effected, we trust that not a single soldier of the allies will be withdrawn from France.

In the mean time, the inhabitants of that country are suffering very severely. The distress which their own improvidence and vanity, may we add, their sacrilegious contempt of all obligations, human and divine, have brought upon them, and which involves the innocent and the guilty in one common punishment, is described to us by eye-witnesses in terms calculated to excite the commiseration of their worst enemies. Neither their own troops, nor those of the allies, are likely to be very abstinent in the use of their power. And as their wants must be amply supplied, it cannot be doubted that their fulness is gained by the destitution and misery of multitudes. In Paris and its vicinity there is scarcely a house in which some of the allied soldiers are not quartered, the owners of the house being obliged to feed as well as lodge them; and as the number is supposed to amount to 150,000 men, the suffering must be great, independently of the vitiating effects of other kinds which must be

the fruit of such associations. God grant that these calamities may tend to humble this proud and irreligious people, and may lead them to bow before Him who smites them, and who, after having employed them as his instruments in the chastisement of other nations, is now giving them to drink of the cup of his chastening!

In contemplating the course of events during the last month, it is impossible not to be impressed with this sentiment, that they have been peculiarly "the Lord's doing." On the eighteenth day from the opening of the campaign, a force amounting to not more than an eighth part of the allied armies, dissolves that military power which had so recently set at defiance the rest of Europe; dethrones the object of its idolatry; re-seats Louis XVIII. on the abdicated throne; and is the undisputed master of the capital of France. Never before were such stupendous effects produced by means more signally inadequate. Nor were they the result of accident or surprise. Bonaparte had had time to prepare his military means; both of annoyance and defence. His troops seconded his plans with an ardour and devotement which have never been exceeded. He was free to choose his time and place of attack. —Yet after one battle his means of effectual resistance are annihilated; and France becomes the conquest of a fragment of the alliance with which she had thought to cope. It certainly is a curious circumstance, that Paris, that cradle of all the miseries which for twenty-five years have wasted Europe, should twice in fifteen months have fallen into the power of the nations whom France had oppressed and pillaged, and that this last time the blow should have been struck by a handful of Englishmen. How often did she hurl against us the menace of destruction,—a menace which would have been fearfully executed, had the Almighty given the rein to her rage! It will, we trust, be *our* characteristic to be neither cruel in war nor vengeful nor insolent in triumph; and that our possession of Paris will only afford us the opportunity of teaching its inhabitants a lesson of moderation and mercy.

We hear much of the joy and exultation with which the return of Louis XVIII. has been hailed; and there are doubtless many external indications to support the statement. The newspapers of Paris, which had been the heralds of Napoleon's greatness, and the channels of conveying to every part of France, to the very moment of the capture of their city, the inflammatory libels of his adherents against their lawful sovereign, now very dutifully assume all the emblems of loyalty, and sound in unmeasured terms the praises of Louis *le Desiré*. In all this there is something which not only appears hollow and unsatisfactory, but to the feelings of an Englishman even disgusting; while there are far too many stringent circumstances of a contrary kind which prove a great part at least of this people to be tainted to the very core with a disloyal spirit, and to prefer Bonaparte's rod of iron, accompanied, as they trust it would be, by external rule and rapine, to the mild sway of the Bourbons, if under them they must forego their wicked projects of domination and pillage, and their ferocious hopes of vengeance. The circumstances to which we allude are the necessity under which the allies have been placed of punishing with dreadful severity the inhabitants of many of the places through which they have passed, and who either opposed to them a useless resistance or secretly massacred the stragglers of the army; the tardiness with which the tri-coloured flag has given place to the royal ensign, even in places where it could not be alleged that the feelings of the population were restrained by military force; the audacity with which the friends and adherents of Bonaparte, relying, as it would seem, on the popularity of their cause, proclaimed their attachment to him, and protested against the change of government, even after the British standard was planted on Montmartre, and Louis was already at the gates of Paris; and the almost total silence of the French press respecting the criminals who have caused so much blood to flow, and been the artificers of so much misery to Europe, and especially to France herself. We feel, indeed, for the sufferings of the French; and we sincerely wish they were terminated; but it is vain to hope that in what appears to be the prevailing state of men's minds in that country, either Louis can enjoy a tranquil reign, or Europe a rational hope of peace, without some strong external pressure.

There is, however, one circumstance of happy augury, which, we confess,

goes far, in our estimation, to counterbalance those weighty motives to despondency. It is now no longer a matter of doubt, that the French Government has consented to a total and unqualified abolition of the Slave Trade. From this one concession, humanity derives a compensation for a large share of those sufferings which, in the inscrutable counsels of Providence, have unquestionably paved the way for obtaining it. Let us thank God for this boon.

But it is time we should advert to Bonaparte himself. He quitted Paris on the 30th of June, and repaired to Rochefort, with the purpose of effecting his escape in two frigates to the United States of America. Here he found his path so beset by English cruizers, as to render this attempt hopeless; while in France, he probably found the toils winding around him more closely, and menacing his personal safety. In this dilemma he adopted the resolution of throwing himself on the generosity of the British Government, and with that view surrendered himself unconditionally into the hands of Captain Maitland, of his Majesty's ship Bellerophon, by whom he has been conveyed to England. He embarked on board that ship, on the 15th inst. with a suite of about 40 persons, and arrived in Torbay on the 24th. His future destination has not yet been made known. Whatever it may be, we trust it will be such as shall afford a complete security against the slightest chance of his any more disturbing the peace of nations. We certainly do not participate in those feelings of vehement resentment towards this miserable man which some of our contemporaries take a pleasure in expressing; and we think the language of insult and abuse, which is always misplaced, peculiarly indecorous when employed towards a fallen and prostrate foe. We cannot, however, admit that we should suffer ourselves to be betrayed by a false feeling of generosity, or a false estimate of magnanimity, into the adoption of any procedure with respect to him which is not calculated to extinguish in his own breast, and in that of his ferocious adherents, the slightest hope of his being ever again called into active life.

It is another of the very singular occurrences of the present singular period, that Bonaparte should thus voluntarily throw himself into the power of Great Britain, the nation which, above all others, he had threatened and insulted, and whose utter destruction was the leading and uniform aim of his policy. This selection certainly renders no mean homage to her character. He is himself said to have addressed a letter to the Prince Regent, from Rochefort, containing these words: "I have terminated my political career; and I come, like Themistocles, to seat myself at the hearths of the British people. I place myself under the protection of their laws, which I claim of your Royal Highness, as the most powerful, the most constant, and the most generous of my enemies."

Bourdeaux, Thoulouse, Strasburgh, with many other of the frontier fortresses, are still held by the rebel soldiery, encouraged in their resistance, probably, by the still formidable attitude which is maintained by Davoust's army on the Loire. This has caused some sanguinary assaults, and destructive bombardments, which have led to much loss of life and property. The army of the Loire, indeed, affects to submit to the king's authority; and the army of the South, under Suchet, is said to have done the same; but judging by the language of Davoust's letter to the king, on behalf of his army, we confess we do not count much on the sincerity of that submission. In the mean time, the allied forces have advanced to the Loire: a British squadron has also entered the river of Bourdeaux: it can hardly be doubted, therefore, that if milder means fail, the salutary application of force will soon extinguish every remnant of open resistance to the king's authority.

It must be admitted that Louis has a delicate and difficult part to act at the present crisis. He has to reconcile a due regard to his own outraged authority, and to the just expectations of his allies, with the interests and constitutional liberties of France, and the wishes and feelings of the sound part of the community. He has begun well, in consenting to disburden France of the nefarious traffic in slaves. Let him proceed to place the religious and civil rights of his subjects on a firm basis; to put out of question their security from any revision of the national sales, from any revival of the abrogated privileges and exactions, whether of the noblesse or the clergy; to encourage a liberal system of education; and to raise, if possible, the relaxed tone of

morals, without reverting to mummeries which can only excite contempt, or to severities with which the present state of French manners will hardly be made to correspond; and we may hope, after a time, with the blessing of God, to witness a salutary change in the moral and social condition of that country. We are aware, indeed, that nothing can produce an effectual improvement, but the general diffusion of better principles, through the mass of the community. Even of this, however, we do not despair; and it may be, that the very sufferings which France at this moment is experiencing may induce multitudes to turn with a more willing mind to the hopes and consolations of Scripture. We trust that the Bible Society will not be slow to improve the favourable opening.

The returns of the loss sustained in the battles of the 16th, 17th, and 18th of June, have been received. They are as follows:—British and Hanoverians: killed, 2162; wounded, 9427; missing, 1875: of these last, the greater part are said to have returned. The officers included in the above number amount to 148 killed, 670 wounded, and 28 missing. The loss on the part of the remaining allies, during these three days, is estimated at 33,000 men, and that of the French at 70,000.—We are happy to say that the subscriptions for the relief of the wounded, and of the families of the killed, amount already to about 100,000l.

The definitive acts of the Congress of Vienna have been published; but we shall not have room, in the present Number, for even a brief abstract of them.

Hostilities have commenced between the Americans and the Algerines, with some success on the part of the former, who have captured one Algerine ship of war and destroyed another.

GREAT BRITAIN.

On the 12th inst. the session of Parliament terminated. The speaker, in addressing the prince regent, and the prince regent in his speech to Parliament, dwelt with much effect on the brilliant achievements of the allied arms, and on their glorious fruits.—The only measure of general interest which preceded the prorogation, was a proposal to add 6000l. per annum to the income of the duke of Cumberland, in consequence of his marriage with a German princess, the princess de Salm. Strong objections of a moral kind were taken to this marriage; and the grant was opposed on the ground that it became Parliament to refuse to give its sanction to such an union. We believe that the success of that opposition was productive of very great and general satisfaction. After several divisions, in which the majority in favour of the bill gradually diminished, from 17 to 5, it was at length thrown out on the 2d reading by one vote.

The only domestic occurrence which remains to be noticed, is one which produced a very strong and general sensation, not only in the metropolis, but throughout the country at large; we mean, the untimely and affecting end of Mr. Whitbread. Under the influence of insanity, he put a period to his own existence on the morning of the 6th instant. We sincerely sympathize with his amiable and afflicted family on this melancholy occasion. But they are not the only mourners. The numerous poor who were cherished by his bounty will deeply feel his loss. But it is as a public man that we have been called chiefly to contemplate him; and in this point of view, greatly as we have differed from him on many of the most important questions of state policy, we have always admired the manliness and sterling integrity of his character. To use the language of Mr. Wilberforce, in the House of Commons, "he was a complete Englishman." "All who knew him must recollect the indefatigable earnestness and perseverance with which, during the course of his life, he directed his talents, and the whole of his time, to the public interest." "For himself," Mr. W. added, "he could never forget the important assistance derived from his zeal and ability in the great cause which he had so long advocated in that House. On every occasion, indeed, in which the condition of human beings was concerned—and the lower their state, the stronger their recommendation to his favour—no one was more anxious to apply his great powers to increase the happiness of mankind."—Nor ought we to omit the tribute to the memory of this distinguished Senator, a tribute no less honourable to the eulogist than to the deceased, which was paid by the Chancellor of the Exchequer:—"Whatever difference of opinion might exist

on political questions, there was no one who did not do justice to the virtues and talents of the great object of their regret, or who for a moment supposed that he was actuated in his public conduct by any other motive than a conviction of public duty."

OBITUARY.

MR. THOMAS ROCK.

Account of Mr. THOMAS ROCK, *of the Crescent, Birmingham, extracted from a Sermon, preached at St. Mary's, April 7, 1815, by the Minister of that Chapel, from Gen.* v. 24.

FAR be it from me, on this solemn occasion, to indulge in a strain of vain and unprofitable eulogy! But I must say, that, allowing for human infirmity, and to the praise of God's grace, I have known but few men who, in all essential points, have more resembled Enoch than our much-lamented friend and brother. It might truly be said of him, as the distinguishing feature in his character, that "he walked with God."

Like Abel and Enoch, he sought and found his peace with God, by faith in the great Sacrifice; and to "none other name given under heaven" did he look, that he might be saved.

After the example of Enoch, he "walked with God," in habitual acts of holy intercourse and fellowship. He was a man of *retirement*, who gave himself much to prayer, and the diligent study of the word of God. Hence it was apparent, to all competent judges who were favoured with his society and friendship, that "the word of Christ dwelt in him richly;" and I may even say, in all the essential and useful branches of sacred wisdom.

In the important duties of *domestic religion*, he was exemplary. His maxim appears to have been that of Joshua; "As for me and my house, we will serve the Lord."*

His example as an early, constant, and reverent attendant on the public worship of God, will not, I trust, soon be forgotten by any, and especially by the younger part of my hearers; and, as a member of this congregation, you can most of you witness, that love for his brethren marked the tenor of his life. His Christian affection was diffusive, uniform, and ardent; and it was manifested in a way so humble, so mild, and persuasive, that I have rarely met with a Christian of any denomination, who had passed but an hour in his company, and who did not acknowledge himself edified. But those of you, especially, who walked with him in the house of God as friends, can best testify, how much his spirit and example have contributed to your profit, as well as to the general harmony of this congregation.

In him, most of our charitable and religious institutions have lost an invaluable friend. Our Sunday Schools, our Schools of Industry, our Benevolent Society, our Bible and Church Missionary Associations; all of them feel the loss, and I am persuaded, sympathise with us on the present occasion. They would be ready, I am sure, like the grateful widows round the bed of Dorcas, to present, at the tomb of our friend, their respective memorials of his active benevolence, and of their own deep and universal regret.

* He set apart one evening in every week for the *religious instruction* of his children; and how deeply he was interested in the spiritual welfare of other branches of his family will appear from a paper in the Christian Observer, vol. ii, page 772, for December, 1803, entitled "*A young Man's Account of his Father.*"

And here, I am forcibly reminded of one peculiar feature in the character of our lamented friend: he was most eminently "a brother born for adversity," so much so, that there are, even in this numerous congregation, but few of us who have known sorrow, that have not benefited by his counsels and Christian sympathy.

The truth was, that, by the diligent and devout study of the word of God, his mind was so richly stored with every topic of Christian consolation; and his heart was so tenderly alive to every plaint of human distress; that few men were better qualified to minister consolation, and by the "comfort also, wherewith he himself was comforted of God."

Nor can I forbear to mention another interesting and instructive circumstance in the character of our friend—I mean, his amiable attention to the children and youth of this congregation. His affectionate disposition and peculiar gentleness of manner, gave him an easy access to all, but especially fitted him to be a "teacher of babes," and the guide of inquiring youth; and to his important services in both these respects, I feel it my duty, as your pastor, to bear my public and grateful testimony.

It were easy to add to these observations, on the worth of this excellent man: but you know the proof of him; and I must say it has been consolatory to my mind, under this afflictive dispensation, to observe, that the deep regret occasioned by his loss is not confined to his family, or to our own immediate circle: an evidence, I trust, that the grace of God was not bestowed on him in vain, and that his life has been exemplary and useful.

To the dying bed of such a man we look with peculiar expectation. We "mark the perfect man, and behold the upright"—we expect the "end of that man will be peace." And doubtless it was so in the instance of our beloved friend; but not exactly, perhaps, as his piety might have led us to expect. We expected, it may be, that his dying testimony would have been as full and decisive as his walk had been exemplary: at the end of his shining path, we, probably, looked for the "perfect day!" But the will of God was not so. For, by the nature of his attack, the full exercise of his powers was suspended; and in a few hours after his seizure, the mortal scene was closed for ever!

But though we may have been disappointed here, God has not, in the case of His departed servant, left Himself without witness. I am aware, that, by many Christians, the extacies and triumph of a dying believer are regarded as most interesting and desirable; but it may not be improper to suggest, that the EXAMPLE OF A GODLY LIFE, and especially when followed out (as in the case of our friend) in all its most important relations, and for a long course of years, should by them be contemplated as a still more sure and instructive testimony.

Our friend has, by God's grace, left us *such an example;* and I earnestly "desire" and pray, "that every one of you may shew the same diligence, to the full assurance of hope to the end: that ye be not slothful, but followers of them who, through faith and patience, inherit the promises."

It will be interesting to this congregation to learn, how our friend spent the *first Sabbath* in the present year, and what was the state of his mind on the *last morning* of his life. The papers which I hold in my hand are extracts from his diary, and only seen since his decease. From these it appears, that he began the year by a solemn surrender and dedication of himself, his family, and his concerns to God; and I observe, in the last record of his experience, (March 20), how much his mind was occu-

pied by an increasing sense of his own infirmities; by a tender solicitude for his beloved family, from whom he seemed aware that he must soon be separated; and by a profound and cheerful submission to the will of God.

It is remarkable, that, on the last morning of his life, the chapter read, with Doddridge's Observations, in the order of his family worship, was the 7th of the Revelation. He was observed to be more than usually animated in every part of this sacred exercise; but more especially while contemplating the state, the society, the employments, the full and everlasting felicity of the blessed, recorded in the last nine verses of the chapter. He carried the delightful impression into his business, and appeared in all respects better than he had been for some time before.

In this state of mind, my brethren, and in the discharge of his accustomed worldly duties, was our friend found, when the messenger of death received his commission; and before five o'clock on the same day, "the Lord took him." But, our friend is gone to his longed-for rest, and his better record is on high. Let us magnify the grace of God in him. Let us cherish the memory of his eminent piety; for that memory is and shall be blessed. Let us more especially see, that this event be made a blessing to ourselves. His removal confirms the awful truth, "Behold, the Bridegroom cometh!" and the *suddenness* of the event further admonishes us, that, "at what hour he cometh, we know not!" But, whether it shall be in the bloom of life, or in the midst of our days—at midnight, or at cock-crowing—"Blessed is that servant whom, when the Lord cometh, He shall find so doing!"

ANSWERS TO CORRESPONDENTS.

An Inquirer; J. W.; Lucius; Seth; Bochartus Minor; T. N.; A Clergyman; W. W. R.; Mr. Frere, have been received.

C. S. M. P. should explain his scheme.

The letter of Dr. Hunt will appear in our next Number. It came too late for insertion in the present.

We are much surprised, and not a little grieved, by the tone of a recent communication from Birmingham. The writer ought to have learned, from the friend whom he employed, the real state of the case, before he wrote his letter. We thank him sincerely for his friendly wishes.

ERRATA.

Last No. p. 387. col. 2. l. 14. for *omission* read *emission*.
p. 391. col. 1. l. 7. from bottom, for *war* read *was*.
Present No. p. 430. col. 2. l. 15. from bottom, for *summoning* read *summing*.
p. 433. col. 2. l. 13. from bottom, for *end* read *and*.
p. 435. col. 2. l. 1. after *vigour* a semicolon.

POSTSCRIPT.

July 29.—This sheet was going to the press, when the French Mail brought a reply to a part of the preceding speculations on public affairs. The king has issued an ordinance, in which he names 86 persons who are to be brought to trial or in some other way marked out as the guilty instigators of the late troubles. Of course, our apprehensions respecting the import of the convention of Paris were ill-founded.——The private information we have received far more than confirms all we have said of the king's unpopularity. The oppressions and exactions of the foreign troops are laid exclusively to his charge. We have sincere satisfaction in adding, that every account concurs in giving the highest possible praise to the English soldiery, whose conduct is said to form a noble and gratifying contrast to the rapacity and ferocious insolence of their fellows in arms.

THE

CHRISTIAN OBSERVER.

No. 164.] *AUGUST*, 1815. [No. 8. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 427.)

MR. PASCAL'S zeal did not evaporate in the confutation of heresies; he paid diligent attention to himself, and seemed to be actuated by no other desires, than those of walking worthy of his Christian vocation. A devotion so sincere and fervent, an example of holy living so edifying, kindled, as it were, a flame in the whole family, and even his father condescended to listen to his discourses, and to frame his conduct upon maxims delivered by the son. His younger sister, a young lady of fine understanding, the brilliancy of whose genius had gained her a most flattering reputation, was so deeply impressed by the conversation and life of her brother, that she renounced the world, with all its seducing distinctions, and devoted herself wholly to the service of God in the monastery of Port-Royal in the Fields: in this retirement she did honour to the institution, by a life exemplary and instructive; but her career of piety was not of long duration, for she died the 4th of October, 1661, at the age of thirty-six.

Mr. Pascal lost his father in 1651; his sister Jacqueline had entered into the convent of Port-Royal in the Fields in 1653; and his elder sister resided at Clermont with her husband, M. Perier, who held a public situation in that province. Being thus separated from his family, and residing alone at Paris, under no restraint from the society and influence of his relatives, he devoted his time so entirely to study, as greatly to injure his health, and even to endanger his life. The advice of his physicians, powerfully confirmed by the debility from which he suffered, induced him to suspend, absolutely, all application to study and mental exertion, to use moderate exercise in the open air, and to mix frequently in general society. Although a soft tinge of melancholy was visible in the manners and conversation of M. Pascal, yet his superior sense and great attainments made him always a very acceptable companion; and by associating more with the world, he acquired so much taste for society, that he even entertained some thoughts of entering into the married state. But an unexpected and extraordinary event intervened, which produced a remarkable and permanent change in his mode of life, and totally subverted all his secular views and intentions. In the month of October, 1654, as he was one day taking his usual drive in a coach and four, and was passing over the bridge of Neuilly, the two leading horses became ungovernable, on a part of the bridge where there was no parapet, and plunged into the Seine. The first shock given by their sudden descent happily broke the traces which connected them to the hind horses and to the carriage, so that the coach remained immoveable upon the very brink of the precipice. The concussion which the feeble and languishing frame of Pascal sustained from this accident, may be easily conceived: he immediately fainted, and remained during a considerable time in this state before he revived. His

nerves were so violently agitated upon this occasion, that in many of the sleepless nights which occurred during the subsequent period of his life, his imagination was often strongly and painfully impressed with the representation of a gulf, or precipice, by the side of his bed, from the edge of which he seemed ready to fall.

The impaired state of health, from which M. Pascal had been long suffering, and the little benefit which he derived from medicine, had induced his physicians, as we have already observed, previously to this accident, to advise him to discontinue all serious studies, and to unbend his mind, by mixing in society and partaking of its diversions. M. Pascal was sensible of the danger to which he should be exposed on mixing freely with the world, where splendor and elegance might chain his attention, or treacherous pleasures seduce his heart; but his excuses against compliance were not accepted, for it was urged, that to use every means for the recovery of health was a duty he owed to his friends and himself. During this period, it seems probable that his religious fervours had suffered some abatement; which had not escaped the vigilant observation of his younger sister, since it is remarked by Madame Perier, that, during the time that he was following the advice of his physicians, he frequently visited his sister in her retirement, who quickly perceived an alteration in the manners and conduct of her brother, which greatly distressed her. But the late event seemed to revive his religious impressions; he regarded it as an intimation sent to him from Heaven, to induce him to relinquish all secular engagements, and to live henceforth to God alone. His sister Jacqueline, actuated by a tender concern for the welfare of his soul, became very earnest in remonstrating with him on the dangers to which he exposed himself, and in seriously pressing him to return to his former preciseness of conduct and sanctity of manners. Her endeavours were blessed with success: he saw it to be his indispensable duty; and thus, she, who had been indebted to her brother (under God) for her first religious impressions, was now, by the same grace, made an instrument of reviving his zeal and fervour. At thirty years of age, M. Pascal began his new course of life, by renouncing all fellowship with the world and worldly men: he considered self-denial, and the renunciation of vanity, as essential to the Christian character, and therefore determined, through the remainder of his life, to die to the world, and live only to God.

The complaints which had been brought on M. Pascal by intense study, now seemed to increase daily; and he would sometimes remark to his attendants, "that in the pursuit after *human* science, sickness always retarded his progress; but since his present business was to learn lessons of *heavenly wisdom*, afflictions would accelerate his advancement in *divine* knowledge."

In this school of Divine discipline, he became an admirable proficient in patient submission: he proved, indeed, an eminent illustration of that beautiful sentiment, that "religion is like precious odours, most fragrant when it is burnt or crushed."

Among other instances of cheerful acquiescence with pain and its consequences, the following is recorded; which, though seemingly trivial, marks his character in a striking manner. The disease under which he laboured, had, for one of its symptoms, a considerable difficulty in deglutition: so that he could not swallow liquids unless they were heated; and even then they must be taken down in very small quantities at a time. A complaint in his stomach rendered it necessary for him to take medicine every other day during three months. The physic that he took

was extremely unpleasant, but it was rendered more nauseous by being heated before he could swallow it; and in this state his stomach only received it by drops. M. Pascal was never heard to utter a complaining expression while engaged in this disagreeable course; but steadily persisted in following the plan as long as his physician thought it necessary.

It is certainly within the province of medical authority to prohibit an immoderate attachment to study and sedentary employments, and to restrain the feeble and debilitated from an undue exertion of their intellectual faculties; to direct the use of exercise, recreation, and such agreeable occupations as tend to refresh the mind, and abstract it from dwelling on present sufferings, or anticipating with anxiety the incursion of future evils. But to prescribe a life of amusement and dissipation as an important auxiliary to medicine; to advise such indulgences as violate the rules of prudence, and infringe the precepts of morality, under the specious pretext of relieving actual or imaginary sufferings, is equally at variance with humanity and charity. The fantastic diversions of the age may indeed obstruct the current of serious sorrow, or suppress the voice of solemn reflection; they may repel that train of sober thinking which conducts to penitential remorse, and a dereliction of secular vanities: but, while they act as an opiate on a morbid mind, they render the unhappy sufferer equally inapprehensive of his present danger and of his future destiny. "Which condition," says St. Austin, "calls for the greater commiseration,—that of the man, who, being in a state of great wretchedness, is conscious of his situation; or of him, who, being plunged into the most deplorable misery, remains unconscious of it, and is wholly unaffected with his sad condition?" The sick man, who has recourse to amusement and dissipation, as remedies against the progress of a mental distemper, or as means to suppress the awful forebodings of his own conscience, betrays a folly similar to that of the combatant, who should close his eyes amidst the dangers of an engagement, as a protection against the messenger of death.

The better to accomplish the design of separating himself from all seducing or unprofitable acquaintance, he retired for some time into the country; and upon his return he made his love of privacy so very conspicuous, that the world soon left him in an undisturbed possession of that leisure and retirement he so ardently desired. When M. Pascal set out, as it were, anew in the Christian life, the two principal maxims which he adopted were these, that he would renounce all pleasure, and lay aside all superfluity. In conformity with this plan, he dispensed as much as possible with the attendance of his servants; he made his own bed; always went into the kitchen, to bring away his food when it was dressed; and only employed his domestics in such services as he could not with any convenience render to himself. He now employed the most considerable portion of his time in devotional exercises, and the study of the Holy Scriptures. The state of mind with which he pursued this study, may be collected from a sentiment which he often repeated,—"that the sacred writings are not so much addressed to the understanding as to the heart; and that, consequently, he who purposes by the mere efforts of genius and intellectual acuteness to penetrate into those oracles of spiritual truth, will be more likely to meet with obscurity than information: they ought to be read with the same spirit with which they were written; and are only intelligible to those whose hearts are suitably prepared by divine grace."

M. Pascal was endowed with so retentive a memory, that he said he never forgot any thing which he wished to remember. This tenacity of impressions was remarkably exhibited in his knowledge of the Bible; for he could accurately refer to any chapter and verse it was necessary to quote, and always quoted a text with uncommon precision. He possessed likewise an admirable eloquence of discourse, so that he always expressed himself in society with great correctness and facility. He was so great a master of style, that he not only could deliver perspicuously whatever he chose to say, but could say it in what manner he pleased: he consequently adapted his language and expressions with such propriety to his company, that his conversation was always luminous, instructive, and delightful*. His writings exhibit a mind comprehensive, vigorous, and sublime: his reasoning was nervous, manly, and acute: his style noble, animated, and perspicuous; always well adapted to the subjects under discussion; often enlivened by grave humour or elegant wit, and occasionally rising to the majesty and force of an impassioned and irresistible eloquence. His Letters to a Provincial, first published in 1656, may be classed among the finest productions of taste and genius in that or any succeeding age.

Madame Perier, M. Pascal's sister, to whom the world is chiefly indebted for the memorials of her brother's life, introduces a circumstance, which shall be related nearly in her own words.—"About this time it pleased God to cure my daughter of a fistula lachrymalis, which had made so great a progress in three years and a half, that purulent matter issued, not only from the eye, but from the nose and the mouth. The most eminent surgeons in Paris judged this fistula to be, in its own nature, incurable; but by the touch of a holy thorn, she was cured in a moment. This miracle has been authenticated by the attestations of some of the most celebrated physicians and surgeons in France, and was afterwards authorised by a solemn decision of the church. My brother was so sensibly affected by this instance of the Divine favour, that he regarded it as if conferred upon himself; since she who had received the benefit, besides her proximity of blood, was his spiritual daughter in baptism. His soul indeed was penetrated in so lively a manner with joy and gratitude, that this event engaged his contemplations for a considerable time; and as a fruit of these reflections, he composed some interesting thoughts on miracles."

As the account of this miracle, given by M. Bossut, in his edition of the Works of Pascal, is somewhat different from the relation of Madame Perier, and contains a few additional circumstances, it shall be here subjoined.

"Pascal had been convinced, by the miracles performed at the period of the first establishment of religion, that God has more than once interrupted the ordinary course of the laws of nature, for the purpose of instructing mankind. Being persuaded that the same Providence ceases not to watch over the church, he believed that even now it is sometimes manifested by miraculous interpositions; and he observed, as he thought, an instance of this, in an extraordinary event, which occurred whilst he was combating the corrupt morals of the Jesuits. A daughter of M. and Madame Perier, named Margaret, a resident in the convent of Port-Royal at Paris, aged between ten and eleven years, had been afflicted during three years and a half with a fistula lachrymalis of the worst

* Vide Pascal's Addresses to the Duke de Roannez, in the first volume of the Christian Observer.

species, which discharged purulent matter by the eye, by the nose, and by the mouth, that was intolerably offensive. On Friday, March 24th, 1656, she was touched with the relic of the holy thorn, which had been sent to the convent of Port-Royal, by M. de la Poterie, an ecclesiastic of great piety; and it is asserted that she was instantly cured. Racine, in his history of Port-Royal, says, that such was the silence habitually maintained in this convent, that, at a period of more than six days after this miracle had taken place, there were some of the sisters who had not even heard it mentioned. It is not in the ordinary course of events, for those whose faith is the most ardent, to see a miracle performed under their eyes, without being struck with astonishment, and being eager to glorify God by communicating it to others. The reserve of the nuns of Port-Royal, on this occasion, may appear calculated to excite doubts in the minds of some persons respecting the truth of the fact asserted: but to minds more favourably disposed, it will shew that the cure of the young lady was not one of those previously prepared engines, one of those pious artifices, in which the heads of a party too frequently allow themselves, for the sake of drawing over to their side the credulous multitude.

"The directors of Port-Royal, sincerely convinced of the truth of the miracle, did not think themselves permitted to conceal so signal an instance of the favour of Providence, and one which reflected so much honour on the Catholic religion, at the same time that it was so well calculated to render their own cause triumphant. They sought to give the greatest possible authenticity to the fact. Four celebrated physicians, and several surgeons, who had previously examined and treated the disease, certified that the cure of it was impossible by human means, and that it must have been supernatural. The miracle was published with the solemn attestation of the Vicars-General, who administered the affairs of the diocese of Paris, in the absence of the Cardinal de Retz. The manner in which it was received by the public, completed the confusion of the Jesuits. They denied its reality; and as the ground of their disbelief, they employed this ridiculous argument:—'The miracle must be false; since Port-Royal is heretical, and God never performs miracles in behalf of heretics.' It was replied to them: 'The miracle is undeniable; you cannot call in question an established fast: the Jansenists, therefore, are in the right, and you are calumniators. A particular circumstance gave weight to this reasoning: the holy relic wrought no miracles, except at Port-Royal: when transferred to the convent of the Ursulines, or the Carmelites, it did not perform any; 'because these nuns had no enemies, and therefore, as they themselves said, they had no need that God should work a miracle to prove that he is with them.' Pious persons were offended at the Jesuits; men of wit and satire ridiculed them; and nothing was wanting to complete the triumph of the Jansenists. Pascal remained satisfied that the cure of his niece was the work of God; and this young lady had the same conviction;—a conviction that she retained during her life, which was prolonged to a great age. The belief in a particular miracle, which is neither related in the Holy Scriptures, nor sanctioned by the decisions of the church, is not a matter in which our faith is concerned: the question reduces itself to a simple point of fact, upon which opinions may vary. But the sincerity and the candour of Pascal do not admit of being called in question: his rectitude and love of truth have never been found defective. Indeed, there are none with whom his

authority ought not to be of great weight: if he was deceived, we must respect him even in his error; and we should reflect that it is natural for a suffering Christian to receive, with humble and grateful faith, the consolations which religion appears to offer him, without first submitting them to the rigorous examination of a cold and distrustful scepticism."

A few remarks shall be offered on the preceding narratives, as introductory to a more enlarged discussion of the subject of miracles.

This child, we are told, was afflicted with a fistula lachrymalis, which is a disease that affects the soft parts, and sometimes the bone, at the inner angle of the eye. The complaint is usually attended with an obstruction of the ducts that convey the tears into the nose: hence matter forms in the part, which bursts through the skin, and is discharged externally. Mad. Perier informs us, that the matter was discharged by the eye, the nose, and the mouth. These expressions are extremely formidable, when read by a person who is unacquainted with the nature of the complaint; but in reality they are decisive proofs of the mildness of the disease. They shew that the tubes passing from the eyelids into the lachrymal sac, and the duct going from thence into the nose, were free from obstructions; and it is in consequence of the nasal ducts being pervious, that the matter will sometimes fall into the mouth. Thus we may reduce this frightful representation to a disorder of minor importance, which sometimes requires but little medical assistance, and admits of a cure by the natural efforts of the constitution. But we are informed "that the physicians and surgeons judged it to be in its own nature incurable." If Mad. Perier did not misunderstand the opinion they delivered, the decision may be imputed to the imperfection of surgery at that period, or to the unskilfulness of those whom she consulted, with more probability than to the irremediable character of the disease. The most serious part of the difficulty in this narrative, is the suddenness of the cure, which Mad. Perier affirms "was completed in a moment." If we are to receive these expressions strictly and literally, the cure must be allowed to be a very extraordinary one, and not explicable according to physical principles, or common experience. Whatever opinions may be formed of the correctness with which this narrative has been detailed, no one would be justified, at this period, in imputing a studied want of veracity to Mad. Perier, or an intentional dishonesty to Pascal and the Jansenists: yet when it is recollected, that, at the time when this event is said to have occurred, the friends of Port-Royal were engaged in discussions which endangered not only the reputation but the very existence of that society, it may be consistent with candour and charity to suppose that the ferment and agitation of mind, connected with a state of daily conflict and persecution, gave a tinge and colouring to some of the circumstances of a story, which might still be substantially true.

(To be continued.)

LETTER OF MR. CUNINGHAME ON THE PROPHECIES.

(Concluded from p. 430.)

BEFORE I close, I must request your permission to say a few words in reply to some strictures upon my theory of the vials by a writer of the present day. Mr. Frere, in his volume on prophecy, has undertaken to shew the inconclusiveness of my arguments to prove that the vials are synchronical. The first argument which I have advanced to prove this point, is met, upon the part of Mr. Frere, by a denial that the earthquake in Rev. xi. 19 takes place immediately on the sounding of the seventh trumpet, or, in other words, immediately on the opening

of the temple in heaven. Now Mr. Frere himself admits, that in Rev. xv. 5, 6, the passage which is parallel to chap. xi. 19. the seven angels with the vials come out of the temple *as soon as it is opened.* But if the language of chap. xv. 5, be thus understood, then the similar language of chap. xi. 19 must also be interpreted on a like principle; and we must infer from it, that the earthquake *immediately succeeded the opening of the temple.* If, in two parallel and synchronical passages, an expositor be at liberty to interpret similar forms of expression upon dissimilar principles, the Apocalypse is rendered unintelligible.

Instead of directly answering my second reason for the parallelism of the vials, Mr. Frere attempts to overthrow it by a sort of indirect argument. He first represents it (but without any truth, as I shall afterwards shew) to be "founded upon the supposition, that the period of the sixth seal synchronises with that of the seventh trumpet." He then endeavours to combat the correctness of this synchronism, and infers, that, since my scheme of the vials is only a consequence of another false arrangement, it must be erroneous*. That I have here correctly apprehended Mr. Frere's meaning, appears pretty evident from several other passages of his book. Thus, in pages 69 and 70, he says, that I adopted my synchronical view of the vials because the consistency of my scheme of the seals and trumpets required it. In page 71, he thus expresses himself, with reference to my scheme: "a commentator cannot make the seventh seal to precede the second, third, &c. without discovering that consistency obliges him to make the seven successive vials synchronical."

In these different passages, it is manifest that Mr. Frere means to represent me as having contrived my scheme of the vials, and deranged the vials from their proper order, for the purpose of preserving consistency with my previously formed theory of the seals.

Now to all this, my short and simple reply is, that Mr. Frere has incautiously, and I am persuaded unintentionally, fallen into a mistake. My scheme of the vials was laid before the public in the year 1808, and is to be found in your 7th vol. p. 759—764. My theory of the seals was adopted by me from the work of Archdeacon Woodhouse on the Apocalypse; and I did not meet with this work till two or three years after my paper on the vials had appeared. It is evident, therefore, that Mr. Frere's conjectures, as to the order and manner in which my inquiries were conducted, are directly the reverse of that which is true. I shall add, that, even if my theory of the seals were overthrown, it would not affect my scheme of the vials, &c.

Since, however, Mr. Frere has said so much against that part of my scheme which makes the sixth seal to synchronise with the seventh trumpet, I shall here point out an error into which he has fallen in his reasoning upon this point.

Mr. Frere thus reasons:—In Rev. vi. 17, the day of wrath is said to be come at *the close of the sixth seal;* but in Rev. xi. 18 the day of wrath is said to be arrived at *the commencement of the seventh trumpet:* therefore, since the close of the sixth seal and the commencement of the seventh trumpet both synchronise with the day of wrath, they must synchronise with each other; and it follows, that the sixth seal precedes the seventh trumpet, instead of being parallel with it.—Such is Mr. Frere's argument, when reduced to the syllogistic form; and I have no fault to find with the conclusion, if the premises be correct. But, sir, there is a mistake in the premises. In Rev. vi. 17 is expressed, not the coming of the day of wrath, but the tardy and unwilling conviction of

* Frere's Combined View of Prophecy, p. 62, 2d edition.

the kings and nobles and inhabitants of the earth that the day of wrath is come, from their having already experienced the effects of the Divine wrath in the awful judgments of the sixth seal, described in the preceding verses. This conviction is for a long time resisted, but at length the increasing displays of the Divine wrath force it upon the minds of the highest potentates of the earth, and compel them to use the words put into their mouths in this passage. On the contrary, in Rev. xi. 18, is expressed the thanksgiving of the church in heaven that the day of wrath is come, before any of the judgments of that period are actually inflicted. The preceding argument of Mr. Frere, is, therefore, founded on the palpable mistake of assigning the same date in time to the discernment by the church in heaven of the arrival of the day of wrath, and to the slow unwilling conviction of the wicked upon earth that this awful period is come.

I cannot follow Mr. Frere through his remaining observations on my theory of the vials. He denies that the events of the last twenty-three years are to be considered as a continuation of the earthquake which took place at the French Revolution. He admits that Revolution to have been a symbolical earthquake; but thinks that it terminated on the 10th August, 1792, and that the events subsequent to that time are not of a nature to be represented by the symbol of an earthquake. It seems only necessary for me to state this notion of Mr. Frere, and to remark, in answer to it, that even those persons who have spoken of the condition of Europe since the French Revolution, without a reference to prophecy, have not uncommonly described it in the figurative language of its being one continued convulsion of the elements. In his 63d page, Mr. Frere has made use of *an arithmetical argument*, against my arrangement of the vials, which I do not understand. In another place he charges upon my system the effect of blending together the different periods of the Apocalypse, "whereby it is deprived of all its authority and evidence." He alleges, "that there is a want of character and feature in my system," and that its tendency is to render the "Apocalypse so fusile, as to run into any mould and take any shape the ingenuity of the commentator may devise."

These observations, though abundantly severe, have nothing in them of an argumentative nature; I therefore do not feel myself called upon to answer them.

I shall conclude by assuring Mr. Frere, that though, in my humble opinion, his arrangement of the Apocalypse is erroneous, yet I shall endeavour to divest myself of all prejudice in examining his objections to my own system. But I must add, that all the leading points of my scheme were subjected to a severe scrutiny in my own mind, before I adopted them. Indeed, I should not have presumed to offer to the public my first crude and ill-digested thoughts upon such a subject as the Divine word of prophecy.

I am, &c.

WM. CUNINGHAME.

P. S.—In my paper on the vials, and likewise my work on the Apocalypse, I advanced an opinion contrary to the sentiments of almost every modern interpreter—that the eighth form of government of the Bestial empire (see Rev. xvii. 8, and 11) was still future. I yet adhere to this opinion; and indeed recent events confirm me in it more and more. But it now seems probable that I entirely erred in supposing that Bonaparte was to be the instrument of fulfilling this part of the prophecy, contained in Rev. xvii. *His* power seems at length to be brought to an end. My error in this respect does not, however, affect the accuracy of

the opinion, that, before the destruction of the Roman empire, the Roman imperial dignities are to be revived; nor does the mistake alluded to interfere with my scheme of Apocalyptic synchronisms, or my general system of interpretation.

To the Editor of the Christian Observer.

I SHOULD not have thought it worth my while to take any further notice of an attempt to vindicate Mr. Penn's extraordinary view of the prophecy of Gog and Magog, which has been made by your correspondent M. J. A., if that correspondent had not been pleased grossly to misrepresent me in your Number for June last, p. 365. He asserts, that the whole of what I have said relative to the pretended descent of the Scythians from Magog, amounts to this:—"That Josephus was not to be believed, when he affirmed the Scythians to have been the descendants of Magog; but that *he* (the Inquirer) was, when he affirmed the contrary."

In making this assertion, if M. J. A. believed himself to be speaking the truth, he can very little have attended to what I wrote on the subject.

He represents me as rebutting *a mere affirmation* of Josephus, by another *mere affirmation* of my own; and is thus pleased to fasten upon me an absurdity, which is altogether of his own excogitation.

Josephus does indeed make *a mere assertion*, that the Scythians (as he acknowledges that people to have called themselves) were the children of Magog: but did *I* repel this *simple assertion* by another *simple assertion* to the contrary; and did *I* require your readers to prefer my *bare affirmation* to his *bare affirmation*, as M. J. A. thinks it expedient to represent the matter? Nothing of the kind. On the contrary, I said, that, if we believed Josephus, we must believe him on his *bare assertion*, without a shadow of historical proof; whereas there was yet extant a variety of historical facts and documents, which absolutely demonstrated that the Scythians were *not* descended from Magog, but from an entirely different patriarch. So far, in short, from requiring the reader to take my *bare affirmation* in preference to that of Josephus, I distinctly stated, that the *affirmation* of Josephus was capable of being easily overthrown *by a direct reference to historical documents*. These, indeed, I did not bring forward, because they were not calculated for your publication—a matter which I distinctly stated: but I never either have opposed, or thought of opposing, my *bare affirmation* to the *bare affirmation* of Josephus.

So much for *my* affirmation. In return, I should be glad to hear some account of one hazarded by M. J. A. He says (p. 366), that ἡ γενεα αὐτη may surely be rendered *that same generation*. I have always been taught to understand, that ὁ αυτος, not ὁ ουτος, is the Greek phrase which denotes *the same*. Your correspondent, however, *asserts*, that such is the import of ἡ αὐτη, which every school-boy knows to be the feminine of ὁ ἑτος. If he will *prove* his assertion by a reference to any Greek author, I shall be happy to attend to it: at present I can only say, that I am not *aware* of ὁ ουτος ever bearing such a sense.

AN INQUIRER.

To the Editor of the Christian Observer.

I RESUME my examination of part of the third chapter of Dr. Marsh's Comparative View of the Churches of England and Rome (see p. 227), under a strong impression of the danger which attends a high and well-founded reputation for argumentative powers and logical dexterity.

Dr. Marsh, I cannot help thinking, would never have brought forward so new, so erroneous, and so dangerous a doctrine upon the momentous subject of justification, if he had not confided in his controversial eminence; if he had not wished to surpass all his predecessors and confederates, as well as to overwhelm his antagonists, by some unexpected stroke of argumentation, some unexplored and surprising train of reasoning.

Justification, as explained in the 11th, 12th, and 13th Articles of our Church, is the subject which Dr. Marsh proposes to consider, and, rightly dividing the truth, to draw from them the full view which our church entertains of this most essential point in religion,—a view distinguished from the tenets of the church of Rome, on the one hand, and from a *fatal error of certain Protestants*, on the other.

To follow him through the whole chain of his arguments, and to unravel the certainly ingenious sophistry of his fictitious controversialist on the Papal side, would be tedious to your readers, and irrelevant to my present purpose. His capital argument is obviously, and by his own express declaration, the *distinction between justifying and lively faith.* He says, "According to the tenets of our church, justifying faith neither is, nor can be, lively faith."

By this distinction our Articles are to be delivered from their approaching contact with their abhorred rivals, the decrees of the Council of Trent: *By this distinction* the hitherto foiled defender of the Church of England is to quash the triumphant boast of his subtle antagonist: *By this distinction* "the numerous inconsistencies and contradictions, in which the doctrine of justification has within these few years been involved," are to be entirely done away; and that doctrine, by these means of course, established upon principles sound and invariable, and rendered capable of producing the most salutary effects.

Such are the happy results which Dr. Marsh appears to expect from this his new hypothesis, from this at least unusual inference, which he professes to derive from the authentic representations of the doctrines of our church.

It becomes, then, my business to inquire into the proofs and authorities for this distinction.

1st, I look for this distinction in Scripture, and find no traces of it. There is but one sound, profitable faith acknowledged there, viz. that which "purifies the heart," and "works by love." All other faith is reckoned dead, vain, and useless. "Being justified by faith," we are said to "have peace with God;" and if justifying faith thus produces peace with God, it gives surely no mean evidence of its *vitality*.

"Life and peace," in Scripture, go hand in hand, and constitute together "the spiritual mind." As there is "one baptism, one Lord," so there is "*one* faith,"—the instrumental cause by which the merits of Christ's death are applied to the believer for his justification and salvation.

2dly, I have recourse to the Articles; and I there only find (in the 11th) a high commendation of the doctrine of *justification by faith only*, as most wholesome and very full of comfort, and a reference to the Homily of Justification, which is universally allowed to be the Homily of Salvation.

3dly, To that Homily, then, I would apply: before its tribunal we are carried: by its test and standard we must be tried, and by its decision we must abide. I would earnestly entreat Dr. Marsh to peruse the three parts of this Homily carefully, without prejudice, with serious prayer for enlightening grace, and with an humble willingness to submit as a faithful son to his mother church; and he would, I think, rise up, delivered from

this vain fancy, which seems to have bewildered his judgment, and established in those principles in which the fathers and martyrs of our church lived and died. In several passages of the First Part the epithets *true* and *lively* are expressly applied to that *faith which justifies*. The following may serve as an instance.

"These three things must go together in our justification—upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice; and upon our part, *true and lively faith* in the merits of Jesus Christ: which yet is not ours, but by God's working in us. St. Paul declareth nothing on the part of man concerning his justification, but only a *true and lively faith*."

I will, however, select one sentence, out of the whole series of arguments all tending to the same point, which seems to have been written in prophetic anticipation of the Professor and his distinction.

After reciting from the ancient Fathers the cloud of witnesses to the truth "that we be justified by faith only, freely, and without works," we read (p. 21, Oxford edition): "Nevertheless, this sentence, *that we be justified by faith only*, is not so meant of them that the said justifying faith is *alone* in man, *without* true repentance, hope, charity, and the fear of God, *at any time and season*."—And of subsequent works the Homily speaks *distinctly* in the next sentence: "Nor, when they say that we should be justified freely, do they mean that we should or might *afterward* be idle, and that nothing should be required on our part *afterward*."

Is it not, then, in the very teeth of this most authentic record of our church—for such the particular Homily on Salvation may be said to be, as it has not merely the general sanction given to itself in common with its colleagues by the 35th Article, but the especial recommendation of the 11th Article; —is it not in the very teeth of this most authentic record; in defiance, however unintentional, of the confederate piety and the collected wisdom of our reformers; that Dr. Marsh advances his *distinction between justifying and lively faith?* And does not his positive assertion, that it is an absolutely essential constituent of the tenets of our Church, rather argue too slender an acquaintance with those tenets; or, to speak more in the spirit of Christian charity, rather confirm the observation, universally applicable, that the mist of prejudice *may* cloud the keenest sight, and make us "put darkness for light, and light for darkness?"

4thly. To adduce at length the authorities, which abound in number, and are each of the highest respectability and weight, among the chief pillars of our church, would be now as impertinent, as it would be in a pleader, after having stated the plain and direct words of an Act of Parliament, to occupy the time of the judge and the jury with the precedents and judgments that have been built upon it. I cannot, however, help referring Dr. Marsh to King Edward's Catechism, to Noel's Catechism, and to Bishop Jewell's Apology; which were, according to Bishop Randolph, the first, published by the Royal Authority, and the two latter publicly received and allowed by our church. He will there find no distinction insisted upon, except between a *lively* and a *dead* faith. It is *lively* faith, which in their view is the mean of justification. Unless it be lively, they affirm it cannot be true; and surely it must be *true* in order to be *justifying* faith.—Vide Bishop Randolph's Encheiridion, vol. i.; King Edward's Catechism, pp. 42—44; Bishop Jewell's Apology, pp. 224—226; and vol. ii. Noel's Catechism, 74—76, et alias.

If he requires a Calvinistic interpreter, let him consult Hooker's

Discourse on Justification, Oxford edition, vol. iii.; if an Arminian, Burnet on the 11th Article; and he will find both agreeing in the disclaimer of any faith, as available unto justification, which is not *lively*.

Even Bishop Bull, from whom perhaps Dr. Marsh would expect support, and to whose general views I would not give an unqualified assent, bears a decisive testimony on the opposite side, with the whole weight, not only of his own opinion, but of his extensive learning. Vide Harmonia Apostolica, chap. vi. §. 2.

Quotquot sunt Ecclesiarum Reformatarum Theologi (pauculis forsan e rigidioribus Lutheranis exceptis vel eo nomine indignis, qui in Reformatorum albo recenseantur) ii omnes consentientibus suffragiis agnoscunt fidem vivam, non mortuam, fidem, quæ conjuncta sibi habet bona opera, imó, quæ sine bonis operibus nec est nec esse potest, fidem illam esse veram et *justificantem*.

Chap. xviii. §. 8. Atqui hic statuendum omnino est ad primam justificationem opera tantum interna fidei, pœnitentiæ, spei, charitatis, &c. esse absolutè necessaria, cætera verò externa opera, quæ in factis exteris conspiciuntur, signa tantum esse fructusque pietatis internæ et justificationi posteriora, eâque demum lege præstanda, si non desit oportunitas.

If Dr. Marsh is impatient of antiquity, and wishes for more modern light, let him look to Dr. Waterland, esteemed in his time, and by many since, as the champion of orthodoxy, and he will meet with an express declaration, that "faith, as the instrument of justification, is nothing worth, (i. e. does not justify) if it be not a *vital* and operative principle."

Let him look to Bishop Horsley, confessedly pre-eminent amongst our contemporary theologians for the soundness of his views, the vigour of his understanding, and the depth of his learning, and he will find him, in the Charge published by the Society for promoting Christian Knowledge, defining justifying faith to be "the *first* principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual *life* depends." And again, in the conclusion of his last Charge, which well deserves to be placed side by side with the other in the catalogue of our venerable Society, defining "*good works*" to be "the *necessary* fruits of that faith which justifies, and the symptoms of the believer's sanctification."

Some little difference is surely observable between these definitions, and that lifeless inoperative faith, to which Dr. Marsh assigns the office of instrumental justification. Indeed, so unanimous is the opposition which his opinion meets with in all the eminent writers of our Church, in every age, that it must, we believe, be content to rest upon his own *ipse dixit*, unless the Lady Margaret's Professor of Divinity will condescend to avail himself of the ingenious and able, but rather suspicious and ill-omened, support afforded to him by the noted Mr. Taylor of Norwich, with whose statement in this point he appears singularly to coincide and agree. Vide Taylor's Key, pp. 100, 101.

(To be continued.)

FAMILY SERMONS. No. LXXX.

Heb. x. 26.—*If any man draw back, my soul shall have no pleasure in him**.

PRIDE is the great cause of our departing from God. As the Wise

* The following Sermon is an abridgment of the Eighth Homily of the First Book, entitled, "A Sermon, how dangerous a Thing it is to fall from God." In this abridgment, though the style be somewhat modernised, no liberty whatever has been taken with the authoritative sentiments of our Church. These remain wholly untouched.

Man instructs us, it is "the beginning of sin*." And if we thus depart from God, he will also depart from us. While we continue to indulge pride and sin, in vain shall we hope by the most costly sacrifices to regain his favour, or induce his return.

Some depart from God by worshipping idols, as Israel and Judah did; others, by a want of faith and confidence in him, as those in Isaiah's time, who placed their trust in the horses and chariots of Egypt, and put no confidence in the God of Israel; and others, by neglecting the commands of God respecting the exercise of cordial love to our neighbour. In short, all who hearken not to the word of God, "but walk in the counsel and in the imagination of their evil hearts, go backward and not forward†." For he, whose heart and life are framed according to God's word, and devoted to his service; who meditates in his law day and night, and exercises himself in his commandments, is truly turned to God. On the other hand, the man who is occupied with lying vanities, or has his mind engrossed with this world's business or gain, and his affections set on this world's wealth or honour, is turned from God. He may do many things which appear to be religious, and which may seem in his own eyes, and those of others, to do more honour to God than this inward love of his word and devotion to his service; yet if these be wanting, his other doings are nothing worth; he is plainly turned from God.

This is illustrated by the case of Saul. He was commanded to destroy the Amalekites, with their goods and cattle; but moved partly by pity, and partly by a desire to make a splendid sacrifice to God, he saved Agag the king, and the best of the cattle. With this conduct God was so much displeased, that it repented him that he had made Saul king. And when Saul endeavoured to excuse his conduct to Samuel, pleading his fear of the people, and his intention to honour God by a sacrifice, Samuel condemned all such religious services as are inconsistent with obedience to God's word: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Such examples prove, that as we forsake God, so will he forsake us. And to be properly impressed with the dreadful consequences of such a state, we need only consider the threatenings of the word of God, which are sufficient to cause the stoutest heart to tremble.

The displeasure of God is commonly expressed in Scripture by either shewing us his fearful countenance, or hiding his face from us. By the former is signified his visible judgments, which plainly manifest his wrath—as the sword, famine, or pestilence. But by hiding his face, much more is intended: it implies that he forsakes us, and gives us over. This he does, by withdrawing from us his word, the right doctrine of Christ, and his gracious influence and aid, and leaving us to our own wisdom, will, and strength. For as God has shewed, to all who truly believe his Gospel, his face of mercy in Jesus Christ, which doth so enlighten their hearts, that, if they view it aright, they are transformed into his image, made partakers of heavenly light, and of his Holy Spirit, and fashioned to him in all goodness; so if they should afterwards be negligent, or unthankful, and should not order their lives according to the example and doctrine of Christ, he will take from them his kingdom; that is, his holy word, whereby he should reign over them, because they bring not forth the fruit which he expected from them.

* Eccles. x. 13. † Jerem. vii. 24.

But God is so merciful and long-suffering, that he does not execute his wrath suddenly upon us; but, when we begin to decline from his word and ways, he sends his messengers, the true preachers of his word, to admonish us of our duty: that as he, for the great love he bore to us, gave his own Son to die, that we might be delivered from death and restored to life, and might dwell with him for ever, and be partakers of his glory; so we should lead a godly life, as becomes his children. And if we shall still continue disobedient to his word and will, not knowing, loving, nor fearing God, nor placing our reliance on him, and being guilty of all manner of sins to our neighbour, then he threatens us with terrible threatenings, swearing in his wrath that we shall never enter into his rest,—that is, the kingdom of heaven.

Now, if neither these gracious warnings nor these awful threatenings have their due effect upon us, then will God pour out his anger upon us, and take from us his aid and protection. Thus, as the Evangelical Prophet teaches us, did God deal with his chosen people. He had placed them as a vineyard in a fruitful field, which he fenced, and planted with the choicest vine, building a tower and a wine-press in the midst of it; and when he looked that it should bring forth grapes, it brought forth wild grapes. "And now I will tell you," saith God, "what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged, but there shall come up briers and thorns upon it: I will also command the clouds that they rain no rain upon it." Thus are we taught, that if we, who are now the chosen vineyard of God, bring not forth good grapes (good works, pleasant in his sight), but rather sour grapes (evil works), then will he take away all our defence, and suffer all manner of evil to light upon us. And if these judgments produce no effect, then will he let us lie waste, he will give us over, and turn away from us: he will dig no more about us, but suffer us to bring forth such fruit as we will, brambles, briers, and thorns (all vice and wickedness), until they shall entirely overgrow and destroy us.

But worldly and carnal men are not sensible of the great wrath of God in being thus left to themselves. On the contrary, they regard it as a great privilege, and they live as if their carnal liberty were the liberty of the Gospel. But God forbid that we should desire such liberty! For, however God may suffer the wicked to have their pleasure in this world, yet the end of an ungodly life is everlasting destruction. The murmuring Israelites had what they longed for: they had quails till they were weary of them: but even while the meat was yet in their mouths, the wrath of the Lord was kindled, and he smote them with a great plague. So, if we live ungodly, and God suffers us to follow our own will and our own delight, without correction, it is because he is utterly displeased with us: and although it may be long ere he strike, yet when he once strikes, it may be for ever. So that when he does not correct and chasten us, but suffers us to run headlong into all ungodliness and worldly pleasure, it is a dreadful token that he no longer loves or cares for us, but hath given us over to ourselves.

If a man prunes his vines, digs about them, and manures them, it is a proof he sees in them some signs of fruitfulness; but when he ceases to bestow cost and labour upon them, it is a sign that he expects no good from them. The father, also, who loves his child, corrects him when he does amiss; but if he leaves the child to his own waywardness, it is a sign that he

intends to disinherit him, and cast him off. Nothing, therefore, should so afflict and alarm us, when we know that we have grievously offended God and are living in sin, as to perceive that God smites us not, but quietly suffers us to remain in the course of sin in which we delight. Then it is high time to cry out, "Cast me not away from thy presence—Take not thy Holy Spirit from me—Hide not thy face from me, lest I be like unto them that go down into the pit." Let us, then, be stirred up, by a view of their danger from whom God turns his face, to cry unto God with our whole heart, that we may not be brought into that state—a state of inexpressible and inconceivable misery; in which we lie under the wrath of God; are forsaken of him; deprived of the grace of his Holy Spirit, the source of all goodness; and fit only for the condemnation of hell.

The passages of Scripture already quoted sufficiently shew, that God will forsake his unfruitful vineyard, and punish its unfruitfulness. He will not cultivate it, and he will command the clouds that they shall not rain upon it. To use an expression of St. Paul, he will neither plant it nor water it. That is, he will take away his holy word from such as be faithless and disobedient, so that they shall no longer be of his kingdom: they shall be no longer governed by his Holy Spirit: they shall be deprived of the grace and benefits they enjoyed, and might have continued to enjoy, through Christ: they shall be deprived also of the heavenly life and light which they had in Christ, whilst they abode in him: they shall be, as they once were, as men without God in this world, or in a state still worse than before: they shall be given into the power of the devil, who beareth rule in all those who are rejected of God, in all the children of disobedience and unbelief.

Let us then beware, lest, rejecting the word of God, by which we obtain and retain true faith in God, we be at length cast off so as to become the children of unbelief. Of these there are two descriptions, very opposite to each other, yet both very far from returning to God. One description, comparing their own sinful lives with the righteousness of God's law, cannot be persuaded in their hearts that God can or will take them again into his favour. The other, hearing the large promises of God's mercy, and viewing them not aright, make them larger than God intended them to be: they trust, that, though they should continue to live in sin, yet that God, at the end of life, will shew them his mercy and cause them to return to him. Now though both these sorts of men are in a state of condemnation, yet God, who willeth not the death of the wicked, hath shewn how both, if they take heed in time, may yet escape.

The first class are so far right in dreading the justice of God in punishing sinners, and in despairing as to any hope in themselves. But, then, they ought to know and believe, that the mercy of God is the appointed remedy for such despair, not only in their case, but in that of all who are truly penitent, and who lay hold on that mercy. Such shall doubtless obtain mercy and salvation of the Lord, whatever may have been their sins in time past. "If the wicked turn from his sin, and do that which is lawful and right, none of his sins shall be mentioned unto him; he shall surely live, he shall not die."

The second class should be as ready to believe the Law as the Gospel, the threatenings as the promises of God; as well that there is a hell and everlasting fire, as a heaven and everlasting joy; as well that damnation is threatened to evil-doers, as salvation to the faithful in word and deed. They should believe that God is true in the one as well as in the other.

Those who continue in sin ought to reflect, that the promises of the Gospel belong not to them while in that state, but only the Law, and those passages of Scripture which contain the wrath and indignation and threatenings of God. These should convince them, that as they continue to presume on the mercy of God, and to live wickedly, so will God more and more withdraw his mercy from them, and that he may at length be so provoked as to destroy them suddenly. While they are saying, "Peace and safety, then sudden destruction cometh upon them, and they shall not escape."

Let us, then, beware of such impious boldness in sin. For God, who promises mercy, even at the eleventh hour, to the truly penitent, hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last. And he has made the hour of every man's death uncertain, for this purpose, that he might not place his hope on a death-bed repentance, and in the mean time continue daringly to insult God by an ungodly life.

Let us then follow the counsel of the Wise Man: let us make no delay in turning to the Lord, no, not even for a day; for suddenly shall his wrath descend, and in the time of vengeance he will destroy the wicked. Let us, therefore, turn to God betimes, praying him to forgive us our sins and receive us graciously. And if we turn to him with a truly humble and penitent heart, he will receive us to his favour and grace, for his holy Name's sake, for his promise sake, for his truth and mercy's sake, promised to all the faithful followers of Jesus Christ: to whom, the only Saviour of the world, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM that neglected female, who some time since* applied to you with success to make my complaint known to the public. You know sir, that patience is one of those characteristic graces by which our family is distinguished: and I am happy in informing you, that that patience has long been supported by the encouraging assurance that my complaint, already made, has not been made in vain.

I concluded my former address with an intimation, that at some subsequent period I would specify my particular grievances: but it affords me no small gratification, that, instead of the language of unqualified complaint, I may now address you in terms at least savouring of those of congratulation and hope. Nor, indeed, should it excite any surprise, that, as one part of our family is brought into notice and challenges regard, every other member of it should receive a proportionate tribute of esteem: as my grandfather, the Bible, becomes daily more known, it is but reasonable to conclude that our mother, the Church of England, should be more truly valued: and I am well convinced, sir, that as our mother is esteemed, a due proportion of regard will be paid to us, who are her daughters, the Liturgy, the Articles, and the Homilies.

As many of the objections made to my resuming my former importance in my mother's family have

* Christian Observer, Vol. xi. 771.

since my last address quite worn themselves out, I shall only specify two or three heads of complaint, and pass on to those more animating topics I have already alluded to.

It was first objected to my re-appearance, that I was unfit for modern society, on account of the old-fashioned character of my language; that it was so antiquated and obsolete, as to be unintelligible to the poor. But do not all our family speak the same language? What difference is there between my grandfather's language and mine? Do not my two sisters prove that the same mother was the common parent of us all, by the striking similarity of our sentiments and conversation? Indeed, the same lips taught us one speech. And is it not something singular, that the same objections should not be made to the rest of our family? But it is notorious, that every excess of encomium is lavished on the beauty and simplicity of their language; and that whosoever should drop the least hint of altering their phraseology, would be considered as my mother's decided foe. And may I also plead the fact, that, since I have been again recommended to public notice, I have been peculiarly acceptable to the poor; and that, not only on account of the heavenly subjects of my conversation, but also of the simple and intelligible language in which these subjects have been expressed?*

It is also objected to me, that my re-appearance is unnecessary, for that my *sentiments* are become obsolete as well as my *language*. But is it not declared that I preach "a godly and wholesome doctrine?" Surely, sir, the doctrines of the Bible, the Liturgy, and Articles, have not changed with the times: and if *their* sentiments are not avowedly obsolete, why then should mine be so, since mine are the same as theirs? How many are deceived by a vain confidence in a name! How many profess to believe the Bible, who know nothing of its doctrines, and pay no regard to its precepts! How many repeat the Liturgy, without understanding or relishing its heavenly petitions! How many subscribe the Articles, who at least do not understand the doctrines they set forth! And can it be wondered at, that such should esteem me to be obsolete? And in such cases it is too much to be feared that real piety is obsolete also, and every branch of my family is suffering under the pressure of blind attachment or unmeaning prejudice.

Another objection to my re-admission to popular regard is, that my sentiments are "*methodistical* *." You may well suppose, sir, that I cannot have occupied every station, from the archiepiscopal library to the second-hand book stall, for so many years, without having heard the word "*Methodism*" in all its diversity of signification. I could unfold many a tale of which you have little idea, concerning scenes that have passed while I have stood undusted and unobserved in the library, either among the obsolete folios on the lower, or the equally obsolete duodecimos on the upper shelf; of fears, alarms, and apprehensions, at the increase of Methodism, and of schemes to resist or subdue it: or of what I have heard from many a casual passenger, who has observed me on the book-stall and again almost instantly disregarded me, exclaiming, "Homilies! ah! Methodism, I suppose." But, to return from this digression: where, I would ask, is the consistency of these objectors, in commending those who gave me birth for the

* See the instances in which the poor have expressed this sentiment in the two Reports of the Prayer-Book and Homily Society.

* This objection to the re-production of the Homilies, has been made more than once in the express terms quoted above.

excellency of their lives and principles, and in objecting to me on account of my disseminating those very principles for which they are commended, and which they taught me to express? Suffer me, sir, to appeal to one or two of those dear friends the fostering guardians of my early youth, for testimonies in my favour. Ridley, in his last "Farewell," before he sealed those doctrines with his blood which he taught me to speak, says, alluding to the blessings then experienced by my mother in the various branches of her family: "It had also holy and wholesome Homilies in commendation of the principal virtues which are commended in Scripture, and likewise other Homilies against the most pernicious and capital vices which use, alas! to reign in this realm of England." Latimer also, while encouraging King Edward to read the Bible, expresses his disapprobation of those who did not shew me due respect. "But how shall he read this Book? as the Homilies are read? Some call them homelies; and indeed so they may be well called, for they are *homely* handled: for though the Priest read them never so well, yet if the parish like them not, there is such talking and babbling in the church, that nothing can be heard: and if the parish be good and the priest naught, he will so hack and chop it, that it were as good for them to be without it for any word that shall be understood: and yet the more pity, that is suffered of your Grace's Bishops in their dioceses unpunished*." You see, sir, I was dear to those excellent men: and how can it be, that they should be commended who commended me, and that I should be rejected by the very persons who commend them? Have we ceased then, sir, to speak the same language? Or, pray inform me, were those good men Methodists?

O let those who would reject me on account of my Methodism, seriously reflect how high an encomium they pay, unwittingly indeed, to those principles they would condemn. Alas! is it not real piety to which they object, when an equal brand of ignominy is attached to Homilies, Methodism, Calvinism, and Enthusiasm?

But I love not the language of complaint. Let me rather felicitate both you and myself, sir, on the following subjects of congratulation and hope.

And, first, I have had a compliment paid to me in these days which scarcely distinguished those of my youth: a body of men have arisen, who have associated my name with that of my two sisters, and have expressly designated themselves by our joint names as the title by which they are known. This is an honour which my sisters have long thought due to me; and which, I can assure you, sir, they rejoice not a little in seeing conferred on me, as well for their own sakes as for mine: for my eldest sister says, that since I have been suffered to speak, her petitions have been better understood; and my second sister confesses with joy, that my voice is so much in unison with her own, that her definitions of our Grandfather's will are much less questioned than they used to be.

How can I be sufficiently thankful for the various modes which these good friends have adopted of again recommending me to general notice! I told you, sir, in my former address, that my size was much against me, and frequently excluded me from scenes into which my two elder sisters found easy admission on account of their more slim and agreeable persons. But, would you believe it, sir? these kind friends, by a new process, have rendered me admissible into places from which before I had been wholly excluded*. I have had

* Second Sermon preached before King Edward.

* About 200,000 Homilies in tracts have been circulated since the foundation of the Society.

heretofore a full admission into the Church and the Library, and the lowest scenes I have ever yet visited have been those of the book-shop or stall; but now I am admitted into cottages—even the meanest garrets and night-cellars receive me. But be not distressed at this my apparent degradation; indeed, I consider it as a higher privilege than any to which I have ever yet been admitted, even in the days of my early glory. I have appeared before kings, I have been commended by prelates, I have been consulted by divines; but the most gratifying and affectionate reception I have ever found, has been in these places, so contemptible to the eye of the world. I am especially acceptable to *the poor*, the *humble*, the *unlearned*. I am just after his taste: he can understand me when a sermon has been heard in vain; and when lying on the bed of sickness and death, I have often shed on his drooping spirits the radiance of Divine consolation and hope.

These good friends have not only made me acceptable to the cottages, but they have introduced me into the family circle of middle life *; and I now make a respectable appearance at the breakfast table, even by the side of my grandfather. Oh sir! what a privilege is this! and how forcibly does it remind me of the happy days of my youth! To see the whole family assembled, with one consent, in the presence of that gracious God, whose past mercies engage their gratitude and are hailed as earnests of mercies yet to come, listening to the words of my grandfather, which I am sometimes permitted to explain, and closing the whole with prayer and praise! These are scenes which light up my dear mother's eyes with heavenly comfort, and give her reason to anticipate the arrival of better days.

But do not suppose, that, because I am become admissible to scenes of more private life, I am necessarily degraded from that respectable appearance which I formerly maintained in public. My kind friends have also provided for me most amply in this respect. Through their assistance, I have been presented to the world both in a more correct and a more splendid form than I have ever yet assumed *. Every parish has been invited again to receive me, and many have accepted the invitation; and I anticipate the time with pleasure, when a particular spot shall be assigned me in each church, as well as to all the other branches of our family, and I shall again unite with them in conducing to the instruction and improvement of the people.

I must also add, sir, that through the recommendation of these friends I have again been admitted into many pulpits. I must indeed confess, that these favours have usually been conferred on me in country congregations; but if my friends will not relax their efforts in my cause, I do not see why I may not resume my old place before the more polished audience of the town: nay, pardon my presumption, sir, I am not altogether without hope of being again admitted to my yet more dignified station in the cathedral.

Such, sir, have been the more direct benefits I have received. But I should be wanting in gratitude if I did not mention one or two advantages of a more indirect kind which have accrued to me through the medium of the same exertions.

The first of these is, that one of the great Universities of the land is again ushering me into notice under its sanction †. This favour it has often conferred on me before,

* The first twelve Homilies have been bound in one neat volume, and have been introduced at family prayer.

* A handsome Folio Edition of the Homilies has been published by the Society.

† A new edition of the Homilies has just proceeded from the Clarendon press.

and especially about twelve years since: I cannot, however, but believe, that the present renewed instance of attention has been caused by that more extensive knowledge of my claims which the exertions of my kind friends have produced.

Another indirect advantage, which I have received from this celebrity, is, that I have attracted the notice of a certain venerable lady, who for the last century has professed to promote Christian Knowledge, more especially among those who are attached to our family. Could you suppose it possible, sir, that this venerable matron, professing the most devoted attachment to my mother, should have, till lately, wholly excluded me from her notice? Is it not singular, that I should be the only one of our family thus contemptuously rejected by one whose long and loud professions of attachment to our house I believe, after all, to be sincere? My grandfather, as well as my eldest sister, have received her marked attention. My second sister, indeed, though she had usually appeared in my eldest sister's train, has sometimes been severed from her without any apology or compensation. But you know not how sorely these dear relatives have mourned my entire separation from them; and this, sir, with but too much reason: for as they were not the exclusive objects of the old lady's regard, she compelled them sometimes to associate with those who were most unworthy substitutes for me. Would that I might hope that she would permit me to supersede that swarm of aliens who have usurped my place in her esteem, by giving me the appearance and the celebrity which others have done! This would gladden every member of our house.

The last ground, sir, on which I shall felicitate both you and myself is, the general attention which is now paid to me. I challenge attention, nor is that attention denied: indeed, I enjoy it in a degree of which, sir, neither you, nor my good friends whose aim it is to recommend me to notice, are perhaps fully aware. Many now consult me who never thought of me before, as I am of easy access, and appear in such a variety of forms; many find me unexpectedly in their company, to whom I was before a stranger; and many, becoming slightly acquainted with me, are induced to solicit a more intimate fellowship. Only three years have elapsed since I have as it were risen from the tomb of oblivion, and surely what has been already done during that period is no unfavourable earnest of what may yet be done. Let me entreat you, then, to continue to advocate my cause. Look back on the days of my youth, and consider the holy fruits I then produced. Reflect on the blessed harmony which then subsisted in our family, and which the prevailing neglect of me has interrupted and destroyed; and while you reflect, recommend to your numerous friends the case of

Your still aggrieved, but
not hopeless servant,
THE BOOK OF HOMILIES.

To the Editor of the Christian Observer.

My attention has lately been so much occupied by the bad effects of the present universal and most ruinous practice of novel reading, that I take the medium of your excellent miscellany to give my sentiments on the subject, in hopes that they may influence some to consider or to desist from so dangerous an amusement. Novels have been reprobated by the moralist, and ridiculed by the satirist; but with how little success may be estimated by the increasing numbers both of books and of readers. The small effect, however, of the means employed against them, is greatly owing to the slightness of the reprobation, and the general nature of the ridicule employed.

The mania for novel reading is become so universal, that (so far from disavowing the practice) our ignorance of these productions of the day would almost disqualify us for general conversation. The satirists of this species of composition have, therefore, confined themselves too much to those extravagant, outward effects of romance, which might, indeed, appear, were there no previous notions, no customs of society, and no desire of estimation in the human mind; but the young are so effectually guarded by circumstances from the extravagant display of their feelings, that they are apt to fancy, when they can acquit themselves of such effects, that their line of reading has had no pernicious effects at all. And here the moralist has erred as widely as the satirist, from the same cause: he states only generalities, and reprehends only faults from which novel readers are debarred both by interest and opinion; instead of appealing to the heart and conscience, which would, I am convinced, give a clear verdict in his favour. We may find many plausible arguments to defend a pursuit which we wish not to relinquish; and as it is difficult to point out or to prove any individual instance of their mischievous effects, the novel reader stands undaunted, and even boasts of the pure morality and exalted sentiments inculcated in his favourite publications. But when a direct appeal is made to the human heart, when their fatal effect in enervating the mind is felt to be what is described, the question assumes a different aspect. I appeal, then, to my fair countrywomen themselves for an answer. I appeal to the answer which their own hearts will make, when I state it, not as a question of argument, but of experience; not to shew the ingenuity of their defence, but the truth of their confessions. I would ask, then, what moral sentiment has been strengthened, what duty better performed, what object of their life has been favourably influenced, by these productions? On the contrary, have not even those finer sensibilities, which yet linger in fallen humanity, been perverted from their moral tendency; and, by a polluting and mortifying process, changed to that selfish and morbid irritability of character so agonizing to the possessor, so intolerable to those around him? Were I called upon to name at once the most fruitful source both of individual and national vice, and the most convincing evidence of both, I should name novels, as at once cause and effect. Nor is it merely the immoral and irreligious romance I would stigmatize,—these soon procure their own condemnation;—but it is the attempt to pourtray common life, which preserves the likeness, but divests it of all its sorrows, or, rather, of all that dull mediocrity so disgusting to the young, instead of which they would willingly encounter all the elegant distress and interesting misfortunes of the heroine. It is this continual feeding of the imagination in which the great danger of novels consists; for thousands have fallen, or been rendered miserable through life, from the silent, unsuspected influence of a raised imagination and perverted affections, for one whose understanding has been convinced by the most ingenious sophistry. The imagination, once deceived, becomes itself the deceiver; and instead of embellishing life, as it is falsely represented to do, it heightens only imaginary and unattainable enjoyments, and transforms life itself into a dream, the realities of which are all made painful and disgusting, from our false expectations and erroneous notions of happiness. By feeding continually this craving imagination, novels become a constant, solitary source of enjoyment,—a private dissipation, which in some measure supplies that vacuum in the mind and heart which the dead-

ness of all the better faculties and feelings occasions. They pre-occupy the mind, and provide a substitute for that internal peace and enjoyment which arises from a true knowledge of ourselves and of the world, and give us, instead, a fictitious acquaintance with both. Virtue, religion itself, becomes a mere play of the imagination, influencing neither the heart nor conduct. I have seldom known or heard of persons with a strong imagination wholly sceptical in religion; but yet are they rarely, if ever, deeply influenced by its doctrines and precepts. The imagination, accustomed to act, substitutes itself, and its vain schemes, for sober experience and practical duty; and religious impressions either rest there, or painful will be the realities and the mental distresses which must dislodge such a guest. An eminent philosophical writer ascribes to works of fiction the power of exciting talents in early youth, which in after-life ripen into all the higher powers of the understanding: but this supposes our nature to be one which extracts all the good from every thing, and leaves the dross behind. That exciting strongly so dangerous a faculty as imagination, is neither favourable to human happiness nor virtue, may be proved from the examples of those poets, and of those females, who are most under its influence; and even the illustration of his own remarks which this writer adopts, is fortunately a most forcible confutation of his theory. The emotions of admiration which Sir Joshua Reynolds might be expected to feel on first beholding the Vatican, he both imagines himself, and enforces by a quotation from the poet. But here the philosopher has been equally fanciful with the poet; as, from Sir Joshua's own testimony, we know that his pre-conceived notions, that is, imagination, having exercised itself previously upon these great works, his first emotions were those of extreme disappointment. This material difference between his own statement and the reality is noticed in a note; but it is added, that still the fact was even more favourable than the fiction to the argument, viz. that the higher the cultivation of the intellectual powers, the higher our enjoyment from the fairest works of nature and of art. I agree entirely in this; but cannot allow it to apply in the case described, as Sir Joshua's sentiments did not change from the improvement of his taste; but, merely as his former pre-conceived notions wore away, he became sensible of the excellence of what he beheld. His taste might, and no doubt did improve, but not so rapidly as the philosopher supposes, as he mentions his own disappointment, on seeing his earlier works, to find how little time and an improved taste had done. To the philosopher and man of science, whose ruling pursuit is fame, the use of imagination, which the work alluded to prescribed, may be agreeable, and can hardly be hurtful, as a relaxation from severe study; as an amusement, not an object. But with the bulk of mankind it is far otherwise. To them, imagination becomes their ruling object; it increases that tendency of the mind to look forward, to forecast its own lot, and so to provide for its own continual disappointment and misery. It is this very tendency of the human heart to expect and to embellish the future, which makes us receive all the blessings of life with the coldness of ingratitude: the understanding reluctantly assents, while the heart inwardly repines under its own disappointed expectations. It is not till a deep sense of our total unworthiness, till the heart truly utters "behold I am vile," that the bounties and long-suffering of God are truly felt and acknowledged. The book, therefore, or the preacher, which first attempts to convince us of this, acts upon

the truest principles of philosophy, and touches the true strings of the human heart. The pleasing retrospections of memory, enlivened and endowed by mental associations, and divested by time of all those painful little casualties or feelings which perhaps at the moment took much from that pleasure which we now feel, and which the degree of melancholy excited by reflecting on the past refines and exalts, is an enjoyment which I deem as salutary as pleasing. But it cannot, surely, be compared with the pleasures of imagination, whose province it is to forecast and combine ideal expectations with apparent realities; to divest the future of all those pangs which yet we must endure when we pass through this future. That power, therefore, of forgetting what is painful, which in memory constitutes our principal enjoyment, in imagination becomes the source of all our misery. But whilst the philosopher, the poet, and even the moralist, call us to the exercise of imagination, they seem to conceive it to be wholly employed on the external works of nature; to exercise itself in composing ideal landscapes; and the human mind to be a mere magic-lantern, through which those beautiful pictures are to pass. This might be the case, were any one power of the understanding unconnected with those of the heart; but the imagination is so peculiarly blended with the heart and affections, that its illusions are powerfully, if not indelibly, transmitted and fixed there. And is it possible, that a vain and selfish creature like man, can so abstract his wishes and affections from himself, his own worldly wishes and anticipations, that he can contemplate those scenes as mere ornaments, those expectations as wholly visionary, which his fancy presents to him? Does he not, on the contrary, so identify himself with every imagination, that his hopes are too extravagant to repeat; and his disappointments, however bitter to himself, yet he knows would appear almost insane to others. If Dr. Johnson could confess, that were his waking reveries told, they would appear little short of the extravagancies of Don Quixote, what must be the influence of imagination upon undisciplined minds, equally freed from the restraints of high principle, and of necessity, which often proves a good guardian when better motives are wanting? But the truth is, we are not so constituted as to be unaffected with any, even the simplest, influence; and however the contrary may be contended for in argument, the heart contradicts the doctrine. We cannot, nor would it be desirable that we should, read continually a display of human passions and feelings, and remain wholly exempt from their contagion: no; we cannot view the war of passion with the cold and critic eye of an artist, who views the dying agonies of his fallen men only to imitate them on canvas with nicer skill. Let not the analyser of human passions and vices imagine that he can rise uncontaminated from the contemplation: and if he could, would it not only prove that the frequent critical dissection had destroyed in himself every good, every sympathizing feeling? The whole of this universal mania for novels, has not yet fully developed itself. Wait till another generation rises, formed by the novel readers of the day, and the standard of morals will then be perceived decidedly to have fallen. At present, the good principles once instilled, in some degree yet influence, and are yet appealed to, in conduct and morals. But the standard is rapidly falling in the female world, and the value for mere talents rises in proportion as the solid respect for virtue declines. May we not even ascribe to the influence of those baneful productions the present degraded state of our stage, itself a species, and perhaps the worst species, of novels? But

here is seen the effect of the constant and undue cultivation of imagination. The continual excitement it requires, gradually renders tasteless even its own better productions; and the enervated judgment and palled affections sink in the intellectual as in the moral scale; and pantomime and buffoonery succeed, while true genius is neglected or condemned. Does not the same spirit pervade and lower even the first poets of the age; poets whose genius might have sustained a loftier flight, and introduced a higher taste into their country? Are not their purest productions mere love-tales, mere delineations of nature, holding no rank, diffusing no influence in the moral world?

I can make no concession in favour even of what are called good novels: indeed, I only consider them as so much the more injurious. The foundation of the building is radically wrong, and the superstructure and ornaments are of little consequence. I think, therefore, with regret, of those illustrious writers, who have added to the respectability of other names what they have taken from their own, by enlisting under the degrading banners of the Porters and Owensons of the day. They have sanctioned by their talents and example a species of writing, which must have fallen into contempt from its own weakness, and ridicule might then have been more efficaciously applied; but vice and folly become bold, when genius and virtue deign to become their leaders. The last age in France was characterised by the number of profligate novels, and behold the consequences in the total corruption of the present. I do not in general say, however, that those at present read in Britain come exactly under that description; yet I maintain they lead directly to it, by substituting imagination for the qualities of the heart, and show and sentiment for the social and domestic affections. Imagination, and all the passions which necessarily follow in her train, require the continual stimulus of novelty, and of a stronger excitement, which will be administered in due time, as the public taste calls for or is able to bear the display of passion: for of what do these productions consist, but of the war of inclination and folly against duty and prudence? And behold their effects in the dissipation, the low tone of public morals, and I will add, in the numerous and disgraceful divorces of the day. Novel reading connects as naturally with dissipation, vice, and want of conduct, as good principles and a sober course of reading with exemplary habits and all the better affections. How is the female mind, in particular, to defend itself against the continual influence of these popular and amusing productions, when they see them the chosen study, the frequent subject of conversation, among those they are accustomed to respect? And if ballads alone are considered as sufficient at once to indicate the taste and influence the conduct of a nation, what must be the effect of such a mass of immorality and folly continually bearing upon young untutored minds and ardent affections?

I have hitherto avoided considering novels in a religious point of view, both because I considered them as so wholly incompatible, that no arguments which were necessary to prove them so in a moral point of view, but must be doubly strong in a religious one; and because I meant to propose religion as the only possible remedy for this wide-spreading evil. This searching principle can alone at once point out and remedy the mischief; for such is the slow and subtile nature of this poison, that it is not till the patient is nearly incurable that any proof can be produced of his illness. The spear of truth can alone discover this tempter in disguise, and shew, that, however specious the pretexts, how small so-

ever the deviation described, the tendency of the whole is injurious, while it endeavours to increase that love of the world which it ought to be the object of all our efforts to subdue, and that we cannot feel interested for the passions of others and our own remain untainted.

I conclude with earnestly warning and entreating my fair countrywomen to consider impartially what I have advanced; to compare it with their own personal experience, and with their observations upon others; and if they cannot disprove my reasoning by experience and by facts, let them for ever exclude from their libraries a silent but powerful engine, which is quietly but surely undermining both their principles and happiness.

I have already, sir, trespassed so largely upon your time and pages, that I unwillingly omit both illustrations and observations, which even this one limited view I have taken of this important subject almost forced upon me. I shall therefore hastily conclude, with fervent wishes for the success and increasing influence of your excellent publication, and of every work whose tendency is, like yours, to promote the only true good of mankind.

A. A.

To the Editor of the Christian Observer.

As my name has been very conspicuously introduced in your review of the Memoirs of the late Mr. John Tweddell; and as an appeal is there made to me on the loss of his valuable manuscript journal and drawings; I beg leave to state, that at different times I have sent his brother (the author of those Memoirs) an account of such particulars as I could recollect, concerning the arrival of Mr. J. Tweddell's effects at Constantinople from Athens, and of their subsequent history. And though you have thought proper to express in very strong language your opinion of *the inconsistency* of those details; I hope to be believed, when I say, that if they are *inconsistent* with the statements of others, those persons may have been acquainted with facts unknown to me; and that if there be any *inconsistency* in my correspondence itself, it has arisen from wishing to furnish even faint and imperfect recollections, on a subject in which the public, and particularly a brother, naturally feel the most lively interest.

The effects of Mr. Tweddell that were sent by our Consul at Athens, were, I suppose, directed officially to his Excellency Spencer Smith, British Minister at the Porte: but before they reached Constantinople, the Earl of Elgin had arrived there, as Ambassador Extraordinary and Plenipotentiary: to him, I presume, they were officially brought, and placed under his orders.

How long they remained at Rodosto, after having been there wrecked, or how long they remained in the ware-rooms of the Chancery at Pera, I know not. Nor do I know how soon his Lordship, in the midst of much public business (for the French army was then in Egypt), found leisure to attend to them. But, when the trunk and cases were opened, it was observed that the medals had been plundered, and other little gold articles gone, which probably had taken place at their recovery from the shipwreck. The manuscripts and drawings, also, were so much spoiled and defaced by sea-water and mouldiness, that his Lordship employed some gentlemen of his suite, and Mr. Barker the Panoramist (then at Pera), to dry them in the best manner they could, and to preserve every article, however trifling, of so accomplished a scholar: his Lordship taking charge of them, and waiting for a favourable opportunity to send them to England.

In the absence of Lord Elgin's Secretary of Embassy, and of his other Secretaries employed on dif-

ferent missions, a great deal of public business, connected with the embassy, devolved on me, so as entirely to occupy my time; and his Lordship generally consulted Mr. Professor Carlyle (then in his suite) on matters of a private or literary nature, and on such as form the subject of this letter. I therefore expressed my belief to Mr. Robert Tweddell, that Mr. Carlyle had assisted Lord Elgin in packing up and transmitting Mr. Tweddell's papers to England; and that *I know* he recommended their being directed and consigned to Mr. Losh, a merchant at Newcastle or Carlisle, and a friend of Mr. Tweddell's family. I have already sent Mr. Robert Tweddell an enumeration of every part of the effects which I saw; but, after an interval of so many years, I could only state my firm belief that they were sent home in the manner I describe, without being able to vouch for the accuracy or precision of my recollections of the time, or the ship in which they were embarked, or what the trunks contained, as I was not personally engaged in that business.

I must, however, repeat, that I never had reason to suspect, during my residence or acquaintance with Lord Elgin, that any scrap of Mr. Tweddell's journals or drawings had been withheld by him, after a favourable opportunity occurred of transmitting them to his friends; that I well remember to have seen the journal of a Tour in Switzerland (the only manuscript that appeared to have been transcribed with care, as if for publication, by Mr. Tweddell), but I only saw it for a few minutes, as it was amongst the property which I suppose Mr. Thornton delivered to Lord Elgin undamaged: that I have no recollection of the portfolio of sketches, views, and drawings of costume, said to have been given at the same time to Lord Elgin; and that, consequently, I can say nothing about those views and drawings having been seen in Lord Elgin's possession after the Lord Duncan sailed, except that such an assertion grieves and surprises me by the manner in which it is made.

I am, sir, &c.

PHILIP HUNT.

Bedford, July 7th, 1815.

REVIEW OF NEW PUBLICATIONS.

Sermons, by the late Rev. WALTER BLAKE KIRWAN, Dean of Killala. With a Sketch of his Life. London. Longman. 1814. 8vo. pp. 418.

IF the object of eloquence be persuasion, no man has greater occasion to be eloquent than a preacher of religion. The truth is, that the disputes on this subject have chiefly risen from a confused and inaccurate use of terms. There is a species of eloquence which employs itself, not in convincing men, but in delighting them; which loves to shine, rather than to warm; which, at the best, studies, not impression, but effect: and this certainly has little place on any serious subject, and the least place on the most serious of all subjects. Such eloquence may be compared to a telescope, the glasses of which should be so curiously cut and frosted and flowered, as entirely to exclude those heavenly objects which it is the sole use of the instrument to make plain to our eyes. But that other and better sort of eloquence,—that graver and loftier art,—which aims at displaying, not itself, but its subject; which has

both its origin and its end in a profound impression of important truth; which is merely the heart becoming audible to the heart; which directs its beams rather to animate and purify, than to dazzle—of this kind we may surely say, without impropriety, "against such there is no law." It is the legitimate ally of reason and virtue; a weapon, of which no cause has need to be ashamed, and by which the best may be promoted.

In introducing to our readers the remains of the most celebrated sacred orator of our times, it seemed natural to define what we meant to convey by the term *eloquence*; and at the same time to state our high estimation of an art, which can be undervalued only where it is misconceived, and which becomes debased only in its misapplication.

The prefatory pages of the present work exhibit an interesting, though somewhat superficial, account of the extraordinary person whose memory it is designed to perpetuate. It appears that Dean Kirwan was born in the county of Galway about the year 1754, that his family were Roman Catholics of an ancient and respectable stock, and that he was educated in the College of English Jesuits at St. Omer's. The seclusion of monastic life has occasionally bred active spirits and great geniuses;—it was in the bosom of the establishment at St. Omer's that Mr. Kirwan first imbibed that ambition to do good for which he was remarkable through life.

At the age of seventeen he embarked for the Danish island of St. Croix, under the protection of a relation who had large possessions there; but, after enduring, for six years, a climate pernicious to his constitution, and spectacles of cruelty shocking to his feelings, he returned to Europe in disgust. By the advice of his maternal uncle, at that time titular primate of Ireland, he next repaired to the University of Louvain, where he received priest's orders, and was soon afterwards promoted to the chair of natural and moral philosophy. This office, however, he did not hold long, being named, in 1778, chaplain to the Neapolitan Ambassador at the British Court; an appointment which may be thought to have laid the foundation of his subsequent oratorical fame. His residence in London gave him the opportunity of attending those exhibitions of public speaking by which the English senate and bar were at that period eminently distinguished, and in which some of his own countrymen bore a very conspicuous part. Mr. Kirwan was diligent in turning this opportunity to account; apparently, in order to fit himself for the duties of the pulpit by a study of the best forensic and parliamentary models. He practised also, as well as studied, his art, by preaching in the chapel of his patron, the Neapolitan Ambassador; where his discourses gained him much credit, though not that fulness of fame to which he was ultimately destined.

At this point the biography seems to exhibit a chasm. We are not told how long he remained in London, nor why he quitted it. What we next hear is, that, after two years past in retirement in the bosom of his family, he, in 1787, took the resolution of quitting the communion in which he had been bred, in order to join that of the Established Church. The biographer conjectures, with great seeming probability, that the two previous years of seclusion had been employed in deliberating on this important step. The occurrence attracted much attention, and, on the 24th of June, an overflowing congregation attended at the church of St. Peter's, Dublin, to hear the first protestant sermon of this distinguished convert. It was expected that he would take the opportunity of censuring the principles or practice of the church from which he had seceded; but h

wholly avoided the subject. He seems, indeed, to have avoided it both then and afterwards. "For polemical divinity he had no taste; nor did he ever, it is said, "even in his most confidential communications, breathe a syllable of contempt or reproach against any religious persuasion whatever."

The biographer states, that the resolution of Mr. Kirwan to conform to the Establishment was greatly promoted by the conviction (as he himself declared) that he should thus obtain more extensive opportunities of doing good. But envy or uncharitableness assigned worse motives for the act, as may be learned from the following paragraph.

"They who are conscious of interested inferiority, naturally suspect the motives of a line of conduct apparently calculated to invite promotion: but his unblemished and amiable life, fervently devoted to the public good, may vindicate his preference of a sphere in which he could pursue that great object with the best effect: and, if he sometimes adverted to public events, it was not surprising that a zealous divine should be shocked at the sudden crush of all religious establishments in France, of which (during the captivity of the ill-fated Louis) he was partly an eye-witness. As the habitual advocate of humanity, he felt peculiar horror at the atrocities of an ungovernable multitude; but they who were most gratified by his vehement invectives against such outrages, were often no less surprised and humiliated by the manly boldness with which he intermingled severe, though general, reprehension of their own vices." pp. vii. viii.

The transition of a highly gifted person of mature age from one religious communion to another, from the Roman Catholic to the Protestant Church—and, above all, from the priestly office in the one church, to the priestly office in the other—is an event sufficiently remarkable to excite attention and inquiry. We are not indeed sure that Mr. Kirwan did not owe some public exposition of his motives to both societies—both to that which he quitted, and that which he joined. In the absence of any such account, it would have been desirable to receive something like an equivalent from his confidential friends; from those who had the opportunity of becoming familiar with his mind, and who therefore, if they did not actually know the reasons that actuated him on this remarkable occasion, might at least conjecture them with certainty. The narrative before us says, as has already appeared, that he wished to do good; and it says no more; an account extremely general and imperfect. The truth apparently is, that Mr. Kirwan held the points of difference between the two creeds to be wholly non-essential, and that, so believing, he suffered the consideration of doing good to turn the scale. Those points he no where insists on in the present volume; and, in a summary of essential doctrines, which he gives in one of the sermons, and to which we shall hereafter have occasion to refer, they are altogether omitted. They were therefore thought of no moment; and, though we are far from acquiescing in this opinion, we willingly believe that Mr. Kirwan held it very conscientiously, and entirely acquit him of the interested motives to which his conformity was sometimes ascribed.

For some time after he conformed, he preached statedly in St. Peter's church. His discourses turned chiefly, we presume, on works of beneficence; for the collections for the poor are said to have risen four or five-fold above their level. Before the expiration of his first year, he was wholly reserved for the task of preaching charity sermons; and, soon afterwards, the governors of the general daily schools of several parishes entered into a resolution for calling vestries to consider the means of securing his valuable labours to the metropolis. So the biography informs us, but without stating in

what manner this reservation to the task of preaching charity-sermons took place, or what effect followed the resolution of the governors.

In the same year (1788) he was preferred to the prebend of Howth, and, in the next, to the parish of St. Nicholas Without, the joint income of which amounted to about 400*l.* a year. These were his only church preferments till the year 1800, when Marquis Cornwallis, then Lord Lieutenant, preferred him to the Deanery of Killala, worth about 400*l.* a year, at which time he resigned the prebend of Howth.

So moderate were this great man's emoluments, while, by his eloquence, he was producing effects of beneficence only not stupendous. Whenever he preached, it was necessary to defend the entrance of the church by means of guards and palisadoes. His power was irresistible. Entire purses were emptied into the plate; and rings, jewels, and watches added, as pledges of further benefaction. Even in seasons of national calamity and distress, he has repeatedly been known to draw forth, by a single sermon, a collection exceeding a thousand or twelve hundred pounds.

It appears that his sermons were composed before-hand, and delivered by memory. But, being written probably warm from the heart (in which case the act of delivery always revives the original feeling), and pronounced with inimitable freedom, they had all the effect of the most perfect extemporaneous eloquence. His biographer says, also, that he was accustomed to blend with his prepared matter spontaneous effusions which the inspiration of the moment irresistibly suggested. We can easily believe that this happened, but doubt whether it happened very frequently. In the sermons before us, no break is any where discernible; no *groove*, if we may so express it, to which an extemporaneous addition might, if it occurred, be attached: nor does it seem likely that a speaker should compose his discourses with such general regularity and completeness, who counted much on the afflatus of the moment.

The extent of his usefulness may be learned from the words of a countryman of his own, Mr. Grattan, who, in his first speech in the Imperial Parliament, alluded to Dr. Kirwan (without naming him), as "the great luminary,—he who has wrung from his own breast, as it were, near 60,000*l.* by preaching for public charities, and who has stopped the mouth of hunger with its own bread." This is a very amiable tribute to kindred and contemporary genius; and it is not the only one which Mr. Grattan has paid to his distinguished compatriot. Another, and a still warmer eulogy, delivered in the Irish parliament, and which is cited by the biographer before us, we abstain from inserting, partly on account of its length, and partly because, with much vigour of expression, it unites considerable bad taste. The passage we have ourselves quoted is not untainted with this fault; and perhaps the remark applies to a good deal of the recorded oratory of the same speaker. There cannot be a more striking proof of the powers of that extraordinary person, than that, with a style of eloquence so uncongenial to English tastes and habits, and with a manner (according to all reports) at least nearly as extraneous, he can yet exert so mighty a power over the minds of a House of Commons composed chiefly of Englishmen.

The incessant fatigues of Dean Kirwan, in the prosecution of his benevolent labours, preyed on his constitution, and, at length, completely destroyed it. On the 27th of October, 1805, when he had only attained his 51st year, this great advocate of charity died, at his house at Mount Pleasant, near

Dublin. His death, it is related, was signally pious and resigned; and, in addition to his celebrity as a preacher, he left behind him a high reputation for integrity, generosity, kindness, and domestic virtue. He was survived by his wife, and by two sons and two daughters. The volume of discourses to which we must now direct our attention, remains a monument of the exertions which cost him his life.

The sermons, thirteen in number, were all, as may be supposed, preached for the support of particular charities. In reading them, they have naturally attracted our notice in two lights;—first, as authentic memorials of an orator of very high reputation; and, secondly, considered as to their doctrinal character and merits. We shall offer a few strictures on them in each point of view.

Viewed as specimens of eloquence, there can be no doubt that they are likely to suffer much injury in the public esteem from the vast fame of the author. They enter into life (if we may use the expression) with such an arrear of expectation upon them, as only the most singular merit could pay off. This circumstance has, in all probability, hurt their progress already; though the effect may have been assisted by some uncandid and, as we think, unjust criticism, to which they have been exposed.

In order to read them with fairness, we should first disembarrass our minds of this excessive expectation, founded on the name they bear; and not only so, but we must remember that they were written to be *heard*, not to be read. Looking at the work, indeed, in the naked view of its present or future utility, this may be an idle distinction; as certainly it can be of no great consequence to those who study the book now, to know how its contents sounded when delivered by a particular person, at a particular place, many years ago. But, if we would do justice to the memory of its author, or if we would fully consult the advantages which criticism may derive from the publication, it is clearly necessary that we should peruse it, less as a formal and prepared composition, than as an authentic record of oral eloquence. We should regard it, not as a collection of written speeches, but as an accurate report of speeches delivered to all intents and purposes extemporaneously. By so doing, we shall, among other benefits, keep clear of a question which has been raised, and perhaps not very wisely raised, respecting the pretensions of the contents to the character of eloquence. Their title to this character is not a point to be discussed, but a fact which stands on evidence. It is too late to question the eloquence of discourses, which, by that single faculty, upheld the principal charities of a large metropolis for seventeen years together. There would remain, indeed, a different and a somewhat curious inquiry,—whether they *read eloquently;* whether their written was equal to their spoken effect;—but this inquiry, however resolved, cannot affect their original merit, or shake the reputation of the speaker.

Regarding them in this light, we shall be prepared to allow for the want of that delivery which originally gave them effect, and which is said to have united in itself all the advantages of a piercing glance; an austere and commanding countenance; an action easy, various, and emphatic; a voice full and melodious; and an utterance successively solemn, earnest, melting, and impassioned, without the slightest appearance of affected modulation. The critics of antiquity reckoned a good delivery among the most important elements of the oratorical art; and this opinion had the full sanction of the two great orators, both of whom are high authorities on the subject, as having studied the art

scientifically*. Perhaps, the opinion is not less true now, than in the days of Demosthenes. In this country, indeed, having discarded the more theatrical and picturesque graces of delivery, we are apt to imagine that, where there is no offensive fault or glaring defect, speakers, externally considered, are nearly on a par. But the truth is, that they differ as essentially, and that the difference is as important, in modern England, as in ancient Greece; for the real power of delivery depends, not on artifices of tone and posture, but on the strong graphical expression of the feelings of the soul,—on *the commanding mind becoming visible*; an effect as distinct from stage-trick and gesticular dexterity, as the expression of genius in a countenance is distinct from what are commonly called regular features.

There is another caution which the English (we mean the *properly* English) reader will do well to take along with him in the perusal of these discourses. He should bear in mind that they were addressed to a people of a less fastidious, and probably, in the same proportion, a truer, taste in eloquence than his own countrymen. Whence it is that the natives of Ireland derive their superiority in that ardour of mind to which eloquence addresses itself, this is not the place to discuss; but the fact, being (as we believe) undisputed, ought not to be forgotten by the readers of Dr. Kirwan. In the farther remarks we are about to submit, we shall have occasion to point out some of those peculiarities in our author which belong, as we conceive, to the eloquence of his country, and must be explained from the nature of the audiences he was accustomed to command.

Indeed the very first quality that strikes us in these sermons, is, that they urge topics of persuasion in a broader and more undisguised manner than would suit the cautious and tasteful temper of English oratory. In this country, he who formally and avowedly undertakes the task of persuading men (at least, in a case which concerns the feelings), provides against some little resistance, and masks his approaches as much as possible. He begins in a tone of extreme dispassionateness and inquiry. Possibly, by a sort of feint, he directs his first operations to some indifferent point. He is at great pains to introduce richness and variety into hackneyed topics. He digresses in order to relieve attention. He is careful to take a strong position of argument, before he opens his attack on the heart. He solicitously avoids outrunning the tardy sympathy of his audience. Above all, he practises in every manœuvre the *art of concealing art*, and is studious of an air of extreme *undesignedness*. We do not mean that these stratagems of oratory are very deliberately or systematically adopted by English speakers; but there is always a *tendency* to adopt them. For the most part, this, in its outline, is the genius of their persuasive addresses. This, or something like this, is the manner which they are

* "Actio, inquam, in dicendo una dominatur. Sine hâc, summus orator esse in numero nullo potest; mediocris, hâc instructus, summos sæpe superare. Huic primas dedisse Demosthenes dicitur, cùm rogaretur quid in dicendo esset primum; huic secundas, huic tertias."—Cic. De Orat. III. 56. It is to be observed, that under the word *actio* (which is a term extended from a particular part to the whole) Cicero comprises the whole management of the look, utterance, and gesture (*vultus, sonus, gestus*). Quintilian (Inst. XI. 3.) employs a word borrowed from another particular part, *pronuntiatio*; by which (as he himself tells us) he meant the same thing with the *actio* of Cicero. The English word *delivery* seems rather better adapted to include the several ideas required to be expressed than either of the Latin terms.

instinctively led to adopt by their instinctive knowledge of the nature of their countrymen.

The method of the preacher before us is considerably different. There is management, but it is of a simpler and (without meaning censure) a ruder kind; and what there is, is by no means very anxiously disguised. If he digresses in order to relieve his hearers, he makes no scruple of avowing to them his purpose; and, when he returns to to his subject, it is at once, and with little or no shading-off. Where he feels himself at a loss from the exhausted state of his materials, he confesses that he does so, not artfully and measuredly, but frankly and directly. He seeks for variety both of topic and illustration; but it is not with an *exquisite* search. He adheres generally to the rule of rising by degrees from a lower to a higher key of passion; but the gradations are never prepared very nicely. His appeals to the feelings are mostly open and direct; and when, in the heat of his career, a common-place sentiment crosses his path, he adopts it without hesitation. There is a noble carelessness throughout his composition.

Though by no means deficient in powers of pure reasoning, and though capable of pressing an argument very forcibly home to the feelings, Dean Kirwan is generally content with the plain, simple, and (if we may so say) common-sense statement of his subject. He does not frame long chains of argumentation. He is no great dealer in refined disquisition, nor shews any fondness for those highly synthetic views of man and life to which modern writers have (by a somewhat cant use of the term) given the name of philosophy. This latter peculiarity will surprise those who have formed their idea of the national eloquence of Ireland from the compositions of Burke. But that great master—whose fondness for speculation was even passionate, and who in practical metaphysics, or the scientific application of general principles to human affairs, has no equal—did not, we think, owe these characteristic qualities to his country. With much that was strikingly national in his mental structure, Burke had much also that was eminently his own. He was not Irish, nor English, but *Burkish.* Other distinguished writers or orators of the same nation do not, in the technical sense, philosophise. The Swifts, Sternes, Goldsmiths, Grattans, Clares, Currans, Kirwans—men considerably, and most of them extraordinarily, gifted—do not philosophise; that is, not in any characteristic degree. And, as to the people in general, with all the estimable qualities by which they are distinguished (and these are not a few), we never heard that they were much celebrated for their philosophy. The truth apparently is, that the philosophy of human nature belongs to a later stage in the progress of the national mind than the Irish nation has yet attained. It is a luxury usually produced in an age of taste and criticism, not in one of genius and passion.

As Dr. Kirwan seldom addresses himself principally to the reason, so also seldom principally to the imagination. We could name preachers of great eloquence, who, even where most impressive, are rather calm and contemplative than rousing or impassioned. Their power is chiefly over those more exquisite, though less energetic, feelings that are connected with high musing and meditation. They suggest refined images and transporting thoughts, and sometimes draw a note so fine and ecstatic, that we seem to feel a sensible thrill. The author before us is not one of this imaginative class of orators; his appeals are usually made to the passions and the con-

science, and his style, if less singular, is probably more popular and more effective. He is bold, rapid, pressing, vehement; always evidently glowing with that fervour which he wishes to kindle in the bosoms of his audience.

He is sometimes faulty from verbosity and declamation; as when, glancing at the journey of the Pope to France at the desire of the late French Ruler, he says that he sees Ambition "dragging hoary and trembling Religion from a distant region, and forcing it to the guilt and baseness of consecrating this foul usurpation." At other times he falls into meanness; as where, in commenting on the declaration of our Saviour, *that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God*, he strangely observes, that "these warnings were not intended to disturb our muscles by their singularity." Lastly; in the reproof of vice, he occasionally employs what, to our apprehension, seems an improper coarseness of phrase. But all these are defects of taste. If his execution is sometimes overcharged, and sometimes low, the fault is not in his conception, which always, in its main lines, is simple and manly; and, if he ever departs from severe delicacy, this is not from any want of purity of mind.

When he is not immediately employed on charitable topics, his subject is almost always the infinite folly and danger of a life of self-indulgence, dissipation, and (to use his own term) semi-christianity, in opposition to the self-denial and self-sacrifices required by the Gospel; and, what may at first hearing excite surprise, his management of these awful topics is generally happier than his properly pathetic style. Even when pathetic, he seems to us more successful in the harrowing than in the tender style; and, possibly, this was one cause of his effectiveness as a preacher of charity. The gentler and finer emotions of compassion and sympathy, though implanted in our hearts for the wisest purposes, are not to be relied on as very operative springs of action without some assisting impulse from feelings of a more pungent and uneasy kind. The *luxury* of pity has, in one view, a soothing and lulling quality; and will scarcely supply a decisive inducement to laborious benevolence, unless it is mixed with some principle of conduct better fitted to struggle against the indolence of human nature.

We shall now proceed to present the reader (we hope we may say, to *gratify* him) with a few extracts. The sermons are so greatly similar, that it cannot be necessary to describe and analyse them successively, after the course usually adopted in the review of such publications. The specimens, therefore, that we submit, we shall take promiscuously; and shall arrange them according to the relation of their subjects.

Of those awakening representations of the evil of a worldly life to which we have alluded, the following seem good examples. They are taken from a sermon preached for the benefit of the Meath Hospital, from the xvith of St. Luke, and the 25th verse: "Son, remember that thou in thy life-time receivedst thy good things, likewise Lazarus evil things; but now he is comforted, and thou art tormented." The first begins the sermon:—

"These words, my brethren, form part of the well known parable of the rich man and Lazarus; which appears to me, when considered in its main object, to be one of the most awful lessons of instruction contained in the Gospel of Christ, and perhaps the most necessary at this day to press on the serious reflection of Christians. For this reason, that the dreadful epitaph which an immortal Hand has traced on the tomb of that unfortunate victim, goes unequivocally to denounce a complexion of life and manners almost generally found

compatible with perfect tranquillity of conscience. It is not the rich alone that are concerned in this case, but all those who fall into the desperate error of imagining that the way of salvation may be strewed with flowers, and an immortal prize aspired to and obtained, without treading in the steps of a crucified Leader: or in other words without a course of active and laborious virtue. To this strange and undefinable misconception of the religion of Christ, the case before us gives a melancholy negative. For it does not present us with the issue of a life of iniquity, but with the fate of a man, whose only offence was that of building his tabernacle here; that of being satisfied with the felicity he enjoyed on this earth; and in the bosom of sensuality and pleasure, basely forgetting that he was born for a nobler purpose. This was the sole cause of his reprobation; the luxurious gratification in which he was sunk, excluded equally from his life, the violence of great passions, and the efforts of virtue. It was exactly that state which may be compared to the deceitful security of a calm on the bosom of the ocean, while the insensible progress of a current draws the vessel to the gulph. Not a single action which the generality of the world would call distantly reprehensible, does the Gospel record of him, save that in the distraction of excessive prosperity, he paused not to contemplate and relieve the miserable object that lay in his path; for the rest, all that we can collect from his history is, that he was rich, and betrayed propensities contemptible but not depraved: and yet, notwithstanding a way of life so perfectly free from the shadow of any thing heinous, we find him doomed to bear everlasting evidence of this truth, that it is but too possible to be at once completely justified by the maxims of the world, and wofully condemned by the rules of religion. 'And the rich man also died, and in hell he lifted up his eyes.'

"How comes it, my brethren, that even the most zealous efforts of the ministry are unequal to produce profound impressions on the subject of such a destiny?" pp. 31—33.

"Miserable weakness! to act a part in one season of life, and put it down at another: to pass youth in the fashionable parade of despising vulgar prejudice, often in the bold and intrepid language of incredulity: and old age in the tremblings of victorious faith. What does it avail to defy the sacred truths of religion for a few years, when our last moments invariably avenge them? No, my brethren, the eye of the ministry I exercise is not so organized, as to see nothing but defects. It is the pride and consolation of our lives, to acknowledge and do justice, where we have room, to the virtue and piety of those whom we are destined to instruct; but never can it be allowable to cover the gulph to which mistaken notions of religion lead, with flowery and inviting verdure that is to entertain the false security of our fellow-Christians by the concealment or softening of necessary truth. We have no authority over it; we owe you, according to the expression of St. James, in the word which we announce "an honest and faithful glass;" we are to view with horror that temporal gospel, if I may so speak, that is interpreted by the passions, and accommodated to the delicacy and manners of semi-christians. We are to know and preach only the Gospel of Jesus Christ; the Gospel of justice, as well as of mercy, whose immutability represents the essence of that being from whose bosom it has emanated. This is our duty. It is, alas! but too necessary there should be a tribunal firm and immutable, to unveil and blast the designs and artifices of our great and powerful enemy. Let me then enquire, with that liberty which the ministry allows, and that ardent anxiety which it is right to inspire for the spiritual interest of our fellow Christians, what ground of confidence there can be under a course of life, of which we have before us this day the example and the fate? I would appeal to your own hearts, whether I should be justified in saying, that the notoriously prevailing rage of present Christians, for pleasure and dissipation, for every idle and luxurious pursuit, in the face of a system, whose very soul is spirituality, and every line a precept of rigorous self-denial, ought not to produce serious alarm? 'Is it not written, that we are predestinate only as we conform to the image of Jesus Christ?' Did he content himself with leading a life devoid of guilt? with rendering unto Cæsar what belonged to Cæsar? and defying the eagle eye of his enemies on the score of his morals? Did he recommend in his instructions, and display in his example, those qualities only which the world admires, untainted honour, scrupulous integrity, disinterested

generosity, fidelity in promise, humanity to the poor? Was this the exclusive perfection to which he called us? He, whose practice and doctrine proclaim, by a thousand organs, that the edifice of Christian salvation can only be raised on the wreck of crucified nature; he who declared 'That whosoever beareth not his cross, and cometh after him, cannot be his disciple; that the kingdom of Heaven suffereth violence; that no man can serve God and the world; that those who are full and laugh now, shall one day mourn and weep; that the world shall rejoice, but that his disciples shall be sorrowful, and their sorrow turned into joy;'—in a word, He who, from the first moment of his mortal life to the final consummation of his sufferings, was eminently every thing that he taught;—this is our model, without conformity to which, to the utmost of our strength, we are lost, though we should be otherwise as immaculate as angels. For it is not the exemption from guilt, nor even a life the most irreproachable in the eyes of men, joined to the possession of a thousand moral virtues, that constitutes the Christian; but the study of Jesus Christ, and the spirit as well as the letter of his Gospel copied into our practice, and idolized in our hearts. But how can it be said that this truth is generally felt and acknowledged,—if the Christian be bound to continual warfare with all his corrupt affections, and Christians will yet nourish those domestic enemies; if the Christian be not of this world, and Christians will yet deem it compatible with their hopes to be the slaves and apologists of its maxims and pursuits; if the Christian, in the midst of laborious efforts to work out his own salvation, and promote that of others, yet trembles at the sentence that may await him, and Christians in the whirl of vanity and folly, without thought of that evangelical perfection to which they should aspire, yet live in profound peace with themselves; if the Christian be a traveller, who sighs at every step for the view of his everlasting country, and Christians would yet establish in this valley of tears their everlasting abode; if every hour and moment of the Christian's life be full before God, and Christians have little to present in their lives but a miserable void; if the Christian receives afflictions as peculiar mercies, and considers the highest degree of human prosperity as no more than the summit of a precipice, and yet Christians recoil from the one, and attach every charm to the other; in a word, if the Christian be all spiritual, and we, my brethren, all material and earthly?" pp. 35—39.

After reprobating the modes of dress fashionable in high life, the preacher thus proceeds:—

"In the name of a pure religion, and its eternal Author, I call upon parents neither to countenance this evil by their example; or, contrary to the solemn reproach of conscience, criminally connive at it in their children. They cannot be ignorant, that every vice is completed, by not providing against its insensible advance at first. They cannot be ignorant, that dreadful calamity to female innocence has often ensued, not because it is too weak to resist the decided tempter; but because it perceived not the gradations that beguiled it to the precipice. They cannot be ignorant of the solemn account they have to render. They cannot be ignorant, that Jesus Christ is the parent of their children, much more than themselves; that he has redeemed them with his blood; marked them in the cradle with the seal of the new covenant, and entrusted them to their vigilance and protection; as the daughter of Pharaoh did the child she had saved, to the mother of Moses; 'Take and nurse this child for me, and I will give thee thy wages.' He will demand those precious deposits; and depend upon it, if there be an indisputable truth under Heaven, it is this, that if our children are made victims to a divinity to whom we sacrifice their salvation; though we otherwise appear before God with all accumulated virtues, our wages will be blood for blood, eternity for eternity?" pp. 43, 44.

A similar passage of great power, and of some coarseness, will be found in the fifth sermon, page 109.

On the worldly practice of "reconciling every thing with religion which religion does not formally denounce," he thus expresses himself in another discourse:—

"Suppose I were to tell you from this place, that the Gospel was not in fact so severe a system as it is generally represented; that to idolize the world, and acquit ourselves to God were things perfectly reconcileable; that there was not the least harm in the breathless pursuit of pleasure, which reason alone pro-

nounces to be unworthy of thinking beings; that Christians were at full liberty to rack their invention in order to diversify and give zest to an eternal round of emptiness and folly; that provided they dispense charity with one hand, they may lavish with the other as much as they please; that religion admitted such compensation; that all they hear about a simple, frugal, and retired life, strict attention to domestic duties, perfect modesty of mien and apparel; a life of prayer, penitence, and self-denial, cannot (if they mean any thing at all) be applicable to persons, whose condition, from long prescription, entitles them to more latitude;—what opinion would you entertain of this new and very convenient doctrine? Would you consider the man who uttered it, worthy of respect, and better instructed than others in the science of salvation? No, my brethren, you would either openly deride his ignorance, or retire with precipitation and horror, from so shocking a profanation of his sacred function. What are we then, my brethren, I may say, but the hypocritical slaves of the world and its pleasures, when we justify aloud, what we condemn in secret; and how confounding will that judgment be, which condemns us on the evidence of our own hearts! Were it possible for Christians to be calm in the course I have described, free as it is from any thing gross and immoral, let them hear the express words of Jesus Christ on the subject, 'no man can serve two masters.' 'Ye cannot serve God and Mammon.' 'Woe unto you that are full now, for ye shall hunger! Woe unto you that laugh now, for ye shall mourn and weep.' 'Verily I say unto you, the world shall rejoice, but ye shall be sorrowful, and your sorrow shall be turned into joy.' This, my brethren, is the Gospel. What exception appears on the face of it, in favour of any description of Christians? No: the more elevated we are, the greater our prosperity; the more absolutely indispensable an adherence to the letter of our profession, the more incessant should our vigilance be, the more declared and lively our faith, the more fervent and continued our prayer, the more heroic our self-denial, the more exalted every virtue; because our danger is much greater, and more awful than it would be in an obscurer station; because it is the nature of prosperity to corrupt, to bind us faster to the world, to furnish occasions of vice at every step, to favour and facilitate the indulgence of evil passions; to render abortive all good desires, and extinguish in the soul, all aspiring to a better state, all recollection of God and futurity; above all, because it is a state which Jesus Christ in plain terms has pronounced to be nearly incompatible with salvation.

"Were the world to judge us, we might look for the privilege we fancy, of a soft and convenient way; but the world itself will be judged, and He that will judge it, and us too, will not distinguish Christians by their riches, or their rank, but by their merits or demerits, their virtues, or their crimes. Here, will he say, is my law: I delivered it, without an iota of variation, to the mighty, and the mean. I inquire not therefore what you are, but how you have conformed to it, how you have lived, what use you have made of the talent I confided to you. This will be, my brethren, the terrible question addressed to all. I leave the inference to yourselves, and return, observing only, that no infatuation can be more deplorable, either with respect to our eternal interest, or even the interest of this world, than that which leads us to ruin with our eyes open." pp. 66—70.

We add an extract to the same effect from another part of the volume.

"There is still another class of semi-christians to whom I owe a word; and who have not even the colour of mistake to excuse them; I mean those who, with the best intentions and most zealous dispositions, are deterred from exhibiting the example they otherwise would afford, by the apprehension of being classed with a particular sect, which the world, to cover its own relaxations, ingeniously represents as hanging out the flag of primitive manners. With the tenets and doctrines of others I have nothing to do: but this I conceive to be indubitable, that in point of practice there is but one rule for all Christians; and that it is as glorious openly to do honour to it, as the reverse is opprobrious and criminal, let the colour or pretext be what it may. What! my brethren, to sacrifice our convictions, our inclinations, our souls, from dread of the world's ridicule! To place the Supreme Majesty of God in the balance

with such a principle! To know him, I may say, only in secret, while the world has our open homage! Like the heathen, to reduce him to the degraded state of a domestic idol; or like Rachel, to conceal and adore him in our tents unknown to our brethren! Thus it was with one of the first and most celebrated disciples of our Saviour. This progenitor of half Christians vainly persuaded himself that God would be satisfied with the private declarations of his sentiments, but, for the rest, that he would graciously condescend to dispense with his outward adoption of a system to which the world attached shame and dishonour. Is not this precisely the state of those who would be Christians in the most rigorous and exalted sense of the word, but for the want of resolution to encounter the same formidable consequence? Heavens! what extremity of weakness and dissimulation is this! The libertine glories in his vice, and shall Christians blush at and recoil from the highest dignity and glory of their character? Is it to the world then we shall be responsible? If we are sentenced, will the world stand between us and the execution? If the Lord justifies us, what matter who ridicules or condemns us? Will not every one carry his own burthen before the terrible majesty of Him who will judge the world and its judgments? Do such Christians reflect to what this system of servility and complaisance leads? That it not only stands in the way of the infinite good their example would produce; but reduces them to the deplorable necessity of sanctioning and taking part in practices which they secretly detest, of becoming with their eyes open, and with somewhat of affection in their hearts, the cause of perdition to their brethren; nay, casting with trembling hands their very children into the vortex of worldly manners, and thus training them to perish in the face of a menacing religion, and that bleeding affection, that agonizing solicitude for their happiness, present and everlasting, which nature inspires?"—pp. 365—368.

We do not quote the above extracts as containing no expressions or sentiments to which we might except; but as specimens of the preacher's manner. On his doctrine we shall hereafter offer some comments.

With the reproof of the semi-christian religion of the world he sometimes combines powerful representations of the vicissitudes of earthly scenes and the mortality of man. The following passages, for strong painting and awfulness, would not have misbecome the pages of Bossuet.

"Let it be remembered, however, and here I resume my subject, that whatever our habits, or opinions of divine placability may be, if the religion we profess be from God, it lies not with man to alter or modify an iota of its letter. Every thing human admits of change and vicissitude; states and empires, arts and sciences, customs and manners, laws and governments, feel, without ceasing, this inevitable principle acting upon them. God, from the throne of his immutability, sports with all the works and enterprises of man; and, willing to shew us the little value we should set on things perishable, has decreed that there should be *nothing* permanent on the face of the earth, but the very vicissitude that marks and agitates it.

"But, in the midst of this scene of continual revolution, the Scriptures remain unchangeable as the source from whence they spring; such as the first Christians received and understood them, such are they at this hour; and such will they be when the heaven and earth have passed away. Neither the force or corruption of times can render them more austere, or more indulgent.

"They form that everlasting and immutable system, announced in the Revelation of Saint John. 'And I saw another angel from the midst of the heavens, bearing in his hand the everlasting Gospel, to preach unto all who dwell upon the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory unto him, for his judgment is come.'

"My brethren, the true source of all our delusion is a false and deceitful security of life. Thousands pass their accounts around us and we are not instructed; some are struck in our very arms, our parents, our children, our friends, and yet we stand as if we had shot into the earth an eternal root. Even the most sudden transitions from life to dust, produce but a momentary

impression on the dust that breathes." pp. 226, 227.

"God God! as if the all-devouring tomb, instead of solemnly pronouncing on the vanity of all human pursuits, on the contrary, emitted sparks to rekindle all our attachment to a perishable world! Let me suppose, my brethren, that the number of man's days were inscribed on his brow! Is it not clear that an awful certainty of that nature must necessarily beget the most profound and operative reflection? Would it be possible to banish, even for a moment, the fatal term from his reflection? The nearer he approached it, what an increase of alarm! What an increase of light on the folly of every thing but immortal good! Would all his views and aspirings be confined, as they now are, to the little span that intervenes between his cradle and his grave; and care, and anxiety, and miserable agitation be his lot, merely to die overwhelmed with riches, and blazing with honours?

"Had I, my brethren, such a register before me at this moment, with what an invincible effect should I not call those to mercy, who have perhaps but a year, perhaps a month, perhaps a week, perhaps a shorter interval, between them and judgment?" pp. 228, 229.

"When I compare the present aspect of this city with that which it exhibited within the short space of my own residence, what does the result present, but the most melancholy proof of human instability? New characters in every scene, new events, new principles, new passions, a new creation insensibly arisen from the ashes of the old; which-ever side I look, the ravage of death has nearly renovated all. Scarcely do we look around us in life, when our children are matured, and remind us of the grave; the great feature of all nature is rapidity of growth and declension. Ages are renewed, but the figure of the world passeth away. God only remains the same. The torrent that sweeps along, runs at the base of his immutability; and he sees, with indignation, wretched mortals, as they pass along, insulting him by the visionary hope of sharing that attribute which belongs to Him alone.

"It is to the incomprehensible oblivion of our mortality, that the world owes all its fascination. Observe for what man toils. Observe what it often costs him to become rich and great.—Dismal vicissitudes of hope and disappointment: often all that can degrade the dignity of his nature, and offend his God! Study the matter of the pedestal, and the instability of the statue. Scarce is it erected, scarce presented to the stare of the multitude, when death, starting like a massy fragment from the summit of a mountain, dashes the proud Colossus into dust. Where, then, is the promised fruit of all his toil? Where the wretched and deluded being, who fondly promised himself that he had laid up much goods for many years? Gone, my brethren, to his account, a naked victim, trembling in the hands of the living God! Yes, my brethren, the final catastrophe of all human passions, is rapid as it is awful. Fancy yourselves on that bed from which you never shall arise, and the reflection will exhibit, like a true and faithful mirror, what shadows we are, and what shadows we pursue. Happy they who meet that great inevitable transition, full of days! Unhappy they who meet it but to tremble and despair! Then it is, that man learns wisdom, when too late. Then it is that every thing will forsake him but his virtues or his crimes. To him the world is past; dignities, honours, pleasure, glory; past like the cloud of the morning! nor could all that the great globe inherits, afford him, at that tremendous hour, as much consolation as the recollection of having given but one cup of cold water to a child of wretchedness, in the name of Jesus Christ!" pp. 235—237.

We will take this opportunity of observing, that we doubt the propriety, even in a sermon, of a practice which Dean Kirwan seems to have borrowed from the French divines, and of which the second of the foregoing extracts affords an instance:—we mean the introduction of the Sacred Name rather by way of exclamation, than as a deliberate address to the Almighty.

Dean Kirwan was evidently little inclined to introduce political discussions into the pulpit. Some of the stupendous public events, however, which have distinguished these latter days must be excepted from the general prohibition against such subjects. This distinguished

preacher thus commandingly and affectingly addresses a congregation of noble and wealthy persons among his countrymen on the subject of the Irish rebellion, at the moment of recent deliverance from that cruel calamity.

"To the latest hour of your lives, while memory remains a faculty of the mind, humanity will weep, and religion shudder, at the horrors that have been crowded into the short space of one season. I pass them over; may we live to atone for the share we have had in them! May they never rise in judgment against us! I do most solemnly declare, the more I consider the natural effect of causes, the more I am induced to pardon the guilt (if I may say it) of the people, even white as snow, when compared to ours. I would almost say, they could not have acted otherwise than as they did. Minds so completely depraved, so entirely unoccupied by any restraining sentiment, were filled with matter too inflammable, possibly to resist those infernal principles that hovered around them. The knowledge of God, and the blessings of religion, (those infallible sources of subordination and virtue,) we had almost totally neglected to diffuse; the very little we had been goaded to in this way, served but to throw the eye over the immensity that remained to be done; and like spots of cultivation, to render the surrounding sterility more striking and apparent.

"The great mass of our people continued still an untutored and unfortunate race, without interest in the public weal; with deep and hereditary animosity to the state and its institutions; ripe for destroying all above them; brutal in vice, brutal in ignorance; ferocious of soul, and panting for the signal of revolt and blood.

"To this spectacle of degraded nature, of barbarism in the bosom of civilization, of mental darkness in the midst of revelation and light, we remained hardened and insensible. The great misfortune, the uncivilized condition of Ireland, became no uncommon theme of sarcasm, even to Irishmen.

"Thus did we live Christians without zeal; citizens without public virtue; men without bowels of humanity; corrupt, venal, dissipated, and luxurious; our means were all devoted to the gratification of our passions; and the united cry of religion and our country reached us in vain, amidst the eager pursuits of personal interests, and the agitations of a life most shamefully secular.

"The hour of retribution at length came; national iniquity provoked national judgments, and our own people were destined, as they had long been trained, to become the ready and furious executioners of the sentence.

"Let not the valour and loyalty we have displayed, or the laurels we wear, deceive us so far, as to leave no room in our hearts, but for pride and exultation; when we consider our omissions on the point I speak of, perhaps if there be hearts under heaven that should know neither pride nor peace, they are ours.

"To have manfully opposed the tempest that burst on us; to have bled (or been ready to bleed) when murder and rapine were at our doors, when our constitution, our altars, and every private blessing we enjoyed, were marked for destruction, was doing no more than the wretched inhabitant of an uncivilized country would have done to maintain the dominion, and protect the peaceful misery of his hut; but oh! what ground of eternal remorse, to reflect, that we have, with our own hands, sown the seed of all the calamities that have come upon our country; all the enormities that have dishonoured religion and human nature; all the outrages committed on every feeling of humanity; all the souls that have perished, and miseries that have been entailed on the innocent and unoffending, in the course of this unhappy contest." pp. 161—165.

Respecting the growth of infidelity he thus expresses himself:—

"First, then, I ask if it can be doubted, that the mortal poison of infidelity is rapidly gaining ground? Can it be doubted, that the most sacred truths of Christianity are, in too many instances, scouted without reserve, and delivered over to scorn? Is there scarcely a young man, at the present day, in that class of the world which is honoured with the name of fashionable, who professes to believe any thing on the score of religion? Is it not too much the reigning tone among men, to rise superior to the weakness and simplicity of believing Christians!

"What minister of religion can now venture to preach on the subject of our holy mysteries, or enforce their divine authority, without exciting a philosophic smile in these children of light? Who shall even glance at the doctrine of eternal punishment, or of future punishment at all, without being openly pitied for his credulity, or secretly arraigned for hypocrisy?

"Is it not this predominating character of the day that has forced, in a manner, the pulpit, in spite of itself, to slur over the awful and tremendous in religion, and recur to topics as suited to the portico, as to the temple of Jesus Christ? What does there too generally appear to be left of religion among many men, but a sentiment common to enlightened heathens, namely, a political respect for its influence in restraining the vulgar?" pp. 289, 290.

Preachers of charity sermons labour under the temptation of representing works of charity as in themselves meritorious; nor, even in those who are aware of the radical fallacy of such a representation, is it always easy, amidst the fervour of an earnest pleading for the objects of benevolence, to avoid expressions that may seem to give it countenance. We do not feel sure that the language of Dean Kirwan is uniformly without objection on this score; and his opinions respecting the general efficacy of a good life, which are by no means stated clearly, do not seem to have been altogether correct; but he is express and distinct in representing Christian charity as part of the Christian life, and in denying the absurd doctrine of the meritorious efficacy of what is commonly called charity.

"Tell me, is there a single Christian before me, who, if the offer were made him at this moment, would be satisfied to stake his salvation on the question of his charity? Oh not one! and yet our consciences are at rest; we flatter ourselves we are merciful. Heavens! If there be any just ground for such a thought, why has it become necessary to prostitute, in some degree, the most sacred of all functions for the purpose of moving and inspiring us to the practice of this virtue? Why has the pulpit been obliged to descend to the very language of flattery, in order to extort from your vanity what it is hopeless of obtaining from a principle of religion? Why is it become necessary to hold out, on almost every occasion of this nature, the too dangerous doctrine, 'that charity covereth a multitude of sins;' and thus run the hazard of misleading you on the subject of your own salvation, in order to force you to become the instrument of salvation to others? Why are we obliged to use the arts and colouring of profane eloquence to make appeals to your passions? To search and probe the great body of human misery to the bone? To bring it, I may say, before your hearts, naked and expiring, quivering and disjointed? To expose all its miseries and horrors? To mingle our own tears with the tears of the unhappy objects that invoke us? And, after all, why do we often fail?" pp. 17, 18.

"I fear, my friends, we need not go far to discover the true source of our torpor and indifference in this cause. Had we more of fervent, genuine religion in our breasts, it would not have been thus long and shamefully neglected; but the truth is, that, with the exception of a chosen few, we have universally departed from the letter and spirit of our calling. We have sunk a religion, destined to elevate man to the sublimest virtue, into a system of vile accommodation with the passions and interests of this world. To the design once formed of extirpating Christianity by violence and persecution, has succeeded one more likely to effect that purpose, because less apparent. The great enemy of our salvation has not ceased to combat: he has but changed his weapons.

"In the days of Christian fervour he went about 'like the roaring lion, seeking whom he should devour.' In these days of refinement and effeminacy, like the timid serpent, he creeps, and gives death under flowers. Violence is abandoned as a bad system: for, contrary to his hopes, it only tended to people the world with proselytes, and heaven with martyrs. To seduction and insinuation he has therefore had recourse: crimes are stripped of their natural turpitude; they are embellished and adorned; our reason is betrayed, our senses are fascinated; he has left us the external exercise of our

religion, but has raised altar against altar.

"What is the consequence? Why, his triumph is nearly complete; the mystery of iniquity has nearly absorbed the mystery of holiness! What the cruelty of tyrants could not accomplish, is rapidly accomplishing by softer means. Never did the earth contain such a number of Christians as at this hour; never did it contain so little Christianity." pp. 90—93.

After describing what would have been the happy effects of a general sense of religion, he thus proceeds:—

"At the view of such a blessed scene, who would not feel himself inclined to exclaim, like Balaam before the camp of the Israelites, 'How goodly are thy tents, oh Jacob, and thy tabernacles, oh Israel!' This is what true religion, universally known and practised, would have produced. This is the effect it wrought on its early disciples, that singular and extraordinary description of men, which arose all at once in the very bosom of paganism. The friends of peace, who obeyed, and even prayed for the prosperity of their persecutors, and were as much distinguished for the love of one another, as for the unequalled purity of their lives. There were riches and poverty among them, and yet they were neither rich or poor. Love alone equalized every thing. They had but one universal will, the will of God; one spirit, the spirit of God; one interest, the interest of all. Divine operation of religion! what are now thy substitutes? Mutual repulsion among Christians: private interest almost exclusively pursued: disguised enmities: secret envies: perfidies in friendship: antipathies in marriage: discord in families: animosities of party: jealousies of profession: treasons against the state: a general fermentation: hatred rankling within, the sword unsheathed without; a nation, forced, in its own preservation, to arm chiefly against its own unnatural children: citizens still kept together by their wants, divided by their passions: exterior courtesy, no sentiment of affection: protestations that cost nothing, no real services: an assemblage of men, no society!" pp. 95, 96.

We cannot resist the temptation of transcribing the following very fine reflections. They appear to us equally exalted, original, and just.

"Alas! my brethren, if religion has had its martyrs, perhaps the greatest of all martyrs are to be found within the circle of the world's reputed enjoyments: but the truth, the awful truth I would impress is this, that he who suffers for reputation or the things of this earth, has to look for his recompence where he has placed his heart; he may receive it, or he may not, that is, the ambitious may have his power and honour; the interested his gold; the soldier his laurels; the man of talents his name; but there is no crown for the affliction of the Christian, in whatever state it may be found, or from whatever passion it may arise, if it be not ultimately sanctified by religion.

"Though his life should be exposed to a thousand perils, and even his body so mutilated as scarcely one half of the individual to survive the other, in the service of his country, if his motives be not Christian, he will, with respect to his immortal prospects, have suffered in vain, for nothing but what is referred to God can return to God.

"In the next place, it is necessary we should endure our portion of ills with profound resignation. The calling of a Christian is the imitation of Christ; sublime as such a destination may be, St. Paul expressly lays it down as indispensable. 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.'

"It is not given to man to suspend the career of nature; to appease the ocean and the storm, or give animation to the grave. Jesus Christ did not save by the glorious demonstration of his power, but by his sufferings and humiliations.

"What was therefore the great example of the divine justice, we are required to make the close and eager object of our imitations? It is not meant however, that to become a disciple of Jesus Christ we are to run in search of afflictions, which providence may not have designed us; since in defect of these, a true spirit of evangelical detachment is sufficient to establish our conformity to that divine model; but I say, for the consolation of the afflicted Christian, that his conformity with that model is most perfect; for Jesus Christ became

not in theory but in practice the man of sorrow, and emptied the cup which his Father presented him, to the lees, for the salvation of mankind." pp. 393—395.

One more passage we subjoin, as a specimen of the author's pathetic style. It is from one of the sermons in support of the Female Orphan House, which, if any, appears to have been his favourite charity.

"I would not have you to do at this hour, what you would not do at the next, and the next. If sober and dispassionate reflection produce not the effect; I desire then, give the last blow to this godlike charity. You have shaken it already, let it sink; let its inmates go forth into a world of iniquity and woe; they are not yet without hope. They have still the great Father of the fatherless to supply your place; to shield them from the approaches of guilt, and feed them as he feeds the raven of the air.

"Alas, my friends, I had forgot that his ways are inscrutable! Who can answer for his special interference even here? They may fall, as thousands of deserted creatures have fallen before them. Those forms you now behold, may be blasted with loathsomeness and disease; that spotless purity be transformed into shameless and incorrigible vice; those humble comforts into nakedness and famine, and all the varieties of human wretchedness.

"Candidates at this moment for a career of virtue and blessed futurity, they may live but to curse the hour they were born, through time and eternity. Such is the doom that too possibly may await them; can you think of consigning them to it? Can you look up without trembling, or without a tear?

"I need press you no more. I, at least, shall be guiltless of their blood. Deal the point with your God! you are before him! he sees you! he will judge you this hour, as he will judge you for ever! I have the authority of his word for saying it; for saying, that vain is our hope of mercy, should we appear before his awful tribunal chargeable with the perdition of any human creature.

"Oh, my friends, I recollect days when the cause I now plead could stir up mercy in glorious profusion; but like a tale too often told, we hear the persevering appeal to us with increased indifference. The attraction of novelty is gone. The world has resumed its ascendency. We resemble the unsteady Israelites, who bowed and adored when they first saw that resplendent column of fire that led them by night through an untrodden wilderness, but returned again into their former [illegible] soon as the august spectacle familiar to their eyes." pp. 1[illegible]—12[illegible]

Before we quit this [illegible] subject, we cannot h[illegible] two instances in which [illegible] has referred to Scri[illegible] rately.

"Witness the widow of Z[illegible] whom the prophet of the Lord was directed to seek shelter and support, in a season of famine; from her whose whole property, under the sun, was 'an handful of meal in a barrel, and a drop of oil in a cruse,' and yet to him, at the first aspect of his extraordinary misery, did she sacrifice, without a moment's hesitation, the last morsel of herself and child." p. 59.

"Think of the five thousand people that followed and invoked Jesus Christ, in the extremity of hunger and distress: did he refuse to succour them? did he spurn them? No: the Gospel tells us expressly, that his heart bled for them." p. 22.

On reference to the sacred page (1 Kings xvii. 14) it will be found, that the widow of Zarepta did not divide her morsel with the prophet before she had received his assurance that the barrel of meal should not waste, nor the cruse of oil fail. Nor does it appear from the Gospels that the multitude who were miraculously fed had previously invoked our Lord in the extremity of hunger and distress; they seem to have followed him from better motives: it was his own unsolicited compassion that prompted the miracle; and when, on the day following, those who had been fed again resorted to him, apparently with the hope of a repetition of his bounty, we are told that he reproached their worldliness, not that he gratified their wish. (John vi. 26.)

We here close our remarks on the character of Dr. Kirwan's eloquence, which was the first of the

two objects we originally proposed to ourselves. What remains, is to give some view of his doctrines; an undertaking which, in part, has been indirectly anticipated by the extracts already made. It will have been perceived, that the preacher sets forth in strong colours the vanity of earthly pursuits, the wretched senselessness of a careless, luxurious, and a selfish life, the [illegible]ortifying and strictly practical nature of Christianity, the utter delusiveness of attempting to compromise between God and the world, and the obligation imposed on us of following the steps of a persecuted and crucified Leader. The plainness and warmth with which Dean Kirwan enforces these and similar topics, are such as *almost to disarm criticism. When, indeed,* we behold this *minister of Christ* standing, as it were, in simple dignity, before assemblies composed of all the wealth and fashion of a splendid and dissipated metropolis,—when we hear him denouncing, with apostolic boldness of speech, principles and practices the most fondly loved and most obstinately clung to by his audience,—when, with all the authority of an ambassador from Heaven, he holds up to the insensate votaries of pleasure and vanity the cross of a bleeding Master, and awfully charges them that are rich in this world that they be not high-minded nor trust in uncertain riches but in the living God, and that they be rich in good works, ready to distribute, willing to communicate,—we feel a reverence for the speaker which strongly disinclines us to a minute investigation of his theological accuracy. Nor can we help recollecting with emotion, that he who spoke is now at rest from these labours of love, and that his works have already, as we humbly trust, followed him into the presence of his Lord. But we also feel that we are not at liberty to compliment away our functions; and, if objections can be made to any part of the doctrines here delivered, the authority of the preacher only renders it the more necessary to make them. We will venture to observe, therefore, that, excepting the powerful representations of the necessity of a Christian life, to which we have more than once referred, Dean Kirwan's expositions of Christian truth appear defective, both in the way of omission and in that of partial statement.

It may perhaps be said, that these discourses were all composed for particular and occasional purposes of beneficence; and that, if we look for doctrines in such works, we deserve to be disappointed. The answer is, that, if charity is to be recommended as a branch of Christian obedience, and Christian obedience is to flow from Christian belief, a charity sermon is precisely the place where we ought to look for doctrines with the best chance of success. The *occasional* nature of the discourse may perhaps exclude a very systematic or technical detail of truth; but not its substance; and the less so, in proportion as the occasion is important. We do not, indeed, believe, that the author himself would have accepted any defence of his works, founded on the principle that such compositions have no concern with doctrine. He uniformly and very properly represents the exercise of charity, not as an insulated or independent virtue, but as an essential branch of Christian virtue in general. We ask no larger concession; for where can we find the springs and motives of Christian virtue in general, but in the doctrines of the cross?

We will now cite miscellaneously from the volume a few passages which refer to the doctrines of Christianity, and, as we conceive, in an imperfect or inaccurate manner.

"Through the whole course of his ministry, to require a belief in the sub-

lime and abstruse principles of the religion he came to establish, was a secondary object; to propagate a benevolent spirit, and mend the human heart, was evidently the first. If Jesus Christ was any thing, he was eminently the preacher of morality. The entire of that truly divine discourse which he delivered on the mount, went exclusively to that end: there was nothing in it of a speculative nature; nothing that was not immediately designed to soften and purify the conduct, in every relation of life. 'Blessed are the peace-makers, for they shall be called the children of God.' 'Blessed are the merciful, for they shall obtain mercy.' 'Blessed the meek, the poor in spirit, pure of heart; blessed all who hunger and thirst after righteousness.' It is the simple, but fervent eulogy of every relative virtue, and every bond of blissful intercourse between men." pp. 130, 131.

"I know nothing essential to the belief of a Christian but this, belief in the being, attributes, government, trinity and unity, of God; that he is the author of all nature, and fountain of all our blessings; that his providence is universal as the light; that we are responsible creatures, destined for a state of felicity or misery everlasting; that righteousness of course is indispensible to our salvation; that the Holy Spirit assists our infirmity; that Jesus Christ is our Redeemer, Mediator, Advocate and Judge; and that under the title of his infinite merits we are all pursuing the same destination and felicity.

"Every other point is, comparatively, frivolous and indifferent, and which-ever we embrace or reject, according to the result of our inquiry and judgment, can neither add to or diminish our right to the name of a Christian, or any way affect our pretensions to the favour of God." pp. 134, 135.

"Happy had it been for this small, but charming portion of the earth, had care been early taken, to direct the attention of a naturally open, generous, and warm-hearted race, as the people of this country have been justly and emphatically called, not to the miserable jealousy of matters that are the discovery of man, but to the great social duties of that system, which is the revelation of God.

"A good and benevolent life is the sum and substance of it; and the only right preparation we can make for a happy entrance into that blessed region, where sin and sorrow, strife and discord shall never enter. And much more useful and glorious would I deem it to utter even one clumsy sentence in support of that vital object, than be the author of all the musty folios the groaning shelves of polemic divinity exhibit." pp. 136, 137.

"Our first father, though born without original sin, could not [illegible] example of the first crime; [illegible] tative creatures, more exactly [illegible] our inclination to good [illegible] imagined by those who [illegible] severely of human nature. It [illegible] the preponderance of example on one side or the other, that invariably determines the first bent of our lives, it is impossible, at certain years, to resist the power of repeated impressions." p. 300.

These representations contain much that is true, and much that is of the last importance; but it will hardly be denied, that they are open to exception. At the best, they may be charged with considerable looseness and want of precision; the expressions are broad and somewhat coarse; and the sketch of essential doctrines in the second extract exhibits little study either of nice completeness, or exact order, or correct perspective. It may be said, indeed, on the other side, that the passages were not intended as formal expositions of the preacher's creed, but were cursorily struck out by the casual demands of his discourse, with much more aim at immediate effect than at systematic accuracy. Yet, surely, it becomes the minister of Christianity to be always accurate: his miniatures should be as perfect as his largest works: his most casual statements of *essential* doctrine should evince a practiced nicety of hand; in other words, a formed habit of viewing his subject comprehensively, and a ready sensitiveness to the force and meaning of terms.

When Dean Kirwan describes "a belief in the sublime and abstruse principles of religion" as "a secondary object," and appears to consider the "propagation of a bene-

volent spirit," and the "mending of the human heart," as something entirely independent of such a belief; when he places the preaching of morality in a sort of opposition to the preaching of doctrines, or [illegible] he terms things of a speculative nature; and when he founds such representations on what seems to [illegible] very narrow view of the Sermon on the Mount;—he uses language and reasoning perfectly consonant with many modern creeds, according to which "modes of faith" are points of very trivial moment. We are a little old-fashioned, however, on the subject, and must beg leave to deem that a very doubtful theology which represents belief to be the same thing with speculation, and teaches men that the love of their neighbour is the first and great commandment. The truth we suspect to be, that inattention, or a habit of writing with more regard to strength than justness, betrayed the preacher on this occasion into expressions from which he would have carefully abstained, had he perceived their full effect. Many parts of his sermons, and particularly an admirable passage cited in a former page, distinctly shew, that he had a strong feeling for the peculiar doctrines of Christianity, and a decided dislike to the practice of converting the pulpit into a mere chair of ethical instruction, or, to imitate his own language, of degrading the temple of Jesus Christ into the portico of philosophy.

We know not whether the same apology can be made for his opinions on the subject of human corruption, opinions which seem to be stated rather deliberately. Men, he tells us, are "imitative creatures," more exactly poised in their moral inclinations than is imagined by persons "who judge more severely of human nature." They are born, we presume, pretty nearly *neutral*, and continue in that state till example sways them to good or to evil; the latter of which, by the way, it has mostly contrived to do for near six thousand years. How severely, then, must those have judged of human nature who pronounced the heart of man to be "deceitful above all things, and desperately wicked!" We now find that, instead of being desperately wicked, it is only desperately imitative; and that, far from having been shapen in iniquity, we were shapen in neutrality. Can this eminent man really have held sentiments thus unscriptural? We cannot but believe that he has overstated his meaning. We are perfectly aware that the doctrine of human corruption, like all other doctrines, is liable to abuse, and that it ought to be stated with judgment and with due accompaniments. It must not be stated in a dry, technical, scholastic manner, separate from other co-relative truths, and in disconnection from its great practical ends. It must not be stated in such a form as to exclude the idea of a moral sense, or to destroy that of moral responsibility. But surely, where it is delivered in scriptural or other tantamount terms, with scriptural simplicity, in connection with the general system of scriptural doctrine, and in subservience to that practical application which Scripture ever holds prominently in view,—it is not only safe,—it is of the highest utility. It is indeed indispensible; for on what other system shall provision be made for the peculiarities of the Christian character, and especially for that humility which is the low and sunk foundation of every virtue? To say the truth, the difficulties imputed to the doctrine will be found to resolve themselves into the old puzzle of liberty and necessity; a question which has proved sufficiently tormenting to philosophers, but by which no man, not an incurable metaphysician, was ever perplexed in practice for a single moment.

We will not dwell particularly

on any other parts of the passages we have quoted. Perhaps we have been too minute already; for the passages were clearly not intended to be rigorously correct; clearly not made ready against a severe scrutiny; and this, indeed, is the best objection, not to them, but to the book. We mean, that the consideration of evident loose writing and want of care, which perhaps entitles these detached portions to individual immunity, forms a good ground of blame as to the volume in general. For then it comes to this, that we have here convincing expositions of the shortness of our probationary term on earth, of the nearness of a state of awful retribution, of the obligation to a godly, righteous, and sober life, and of the duty of denying ourselves that we may be enabled to give to him that needeth; while, at the same time, only rapid, imperfect, and occasional notices are given of the other truths with which the pages of inspiration are filled.

To such a system of instruction it may be objected, that it makes no adequate provision of motives and inducements for the achievement of the arduous course of duty which it recommends. The conviction which it inculcates of the vanity of worldly pursuits and the urgent importance of religion, will scarcely produce its due effect, unless it is combined with comprehensive views of the general scheme of Revelation. The foundations of the Christian character can be laid only in a deep sense of the ruined condition of mankind;—in a present impression of the unspeakable perfections of the Supreme Nature, of that purity in comparison of which light is darkness, and that wisdom before which angelic intelligence becomes folly;—in awful views of the extent and obligation of the law and commandment of God; that law which is perfect, converting the soul; that commandment which is pure, enlightening the eyes;—in painfully strong convictions of the intense evil, the essential depravity, "the exceeding sinfulness," of sin;—in a living recollection of the great love wherewith our Master and only Saviour, Jesus Christ, hath loved us; an intimate persuasion of the value of his atonement and intercession; and an entire renunciation of all dependence on our own merits as entitling us to the Divine favour;—a profound and humiliating sense of the corruption and deceitfulness of our own hearts, and a filial reliance on the aid of the Holy Spirit to quicken our moral perception and purify our dark affections, to infuse into us all holy desires, succour us in all holy exercises, and fortify us in all Christian virtue.

Surely, when we have obtained the assistance of all these feelings and considerations in the practice of our duty, all will be little enough. In the vicissitudes of temptation and hindrance to which we are exposed, and in the great scenes of trial from which we cannot escape, —in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment,—we shall not find ourselves too well provided. No animating motive, no sacred lesson, no high and holy institution, can be spared in thoroughly instructing the man of God to good works. No legitimate weapon will prove superfluous in the mighty warfare that is set before us; a warfare, in which the authority of an Apostle has told us that we should take unto us the whole armour of God, and that we shall do well if, having done all, we stand.

A representation of the strict and self-denying nature of Christian practice, unaccompanied by a full view of the motives which are to form the basis of that practice, has this evil effect, even where it succeeds in producing impression, that it tends to form a Christianity at once imperfect and gloomy. Owing to such partial instruction, how many excellent men have suf-

fered both in their virtue and their happiness! Awake to the piercing call of religion, while they but imperfectly knew its nature, they have held on a joyless and sombrous course, as if under the impulse of a terrible necessity. Their practice has been impaired by defect of knowledge and poverty of motive, and they have then been driven nearly to distraction by a sense of the deficiency. How difficult have such persons found the yoke which is easy; how overwhelming the burden which is light! In what agonizing bosoms have they worn the pearl of great price! To what despairing hearts have they clasped the hope full of immortality! The Gospel of Peace, with all its variety of privileges, with its promises for this life and its prelibations of the life to come, has been to them a forbidden paradise. They have looked on it as St. John looked on the book of the seven seals in the Revelations, when he could find no man to open it, and so deep was his distress, that, even in immediate contemplation of the beatific vision, and within hearing of the new song, the beloved disciple "wept much." But we are told that the seals were unloosed by the Lamb that was slain; and the darkness of a servile and ascetic faith is to be removed only by distinct views of the blessings of redemption, and of the ineffable character of Him who effected it,—of Him, equally merciful and majestic. Where, indeed, can we take refuge from that abyss of majesty, but in that mystery of mercy; or whither shall we fly from "the terrors of the Lord," but to "the consolation in Christ?"

Yet the terrors of the Lord persuade men; and it may be hoped that, in many instances, the earnest and affecting exhortations of Dean Kirwan may have produced the happiest effects on his hearers, by inspiring them with a salutary alarm, and leading them to serious consideration. We are also far from affirming, that his own views, respecting some points only cursorily and imperfectly touched in these discourses, were not strong; indeed, we feel a humble trust that they were; and it is even possible that he might not himself be aware of their strength. If we have presumed to say that his creed, as he states it, was not thoroughly according to the model of Scripture, we have not therefore done the less justice to his earnestness, sincerity, and zeal. And, although Scripture no where encourages men to *acquiesce* in imperfect doctrine, yet it is a grave and momentous truth, that, where the fundamentals are right, however mixed with some less perfect materials, the "earnest heed" of the workman may, through the Divine blessing, raise a superstructure incomparably more solid than many that are erected on a more faultless basis with less diligence.

Hitherto we have observed on the doctrinal effect of these sermons, considered in their general character of religious discourses. We have yet a remark to offer on them, with regard to their peculiar nature, as religious exhortations to labours of charity. Sermons in general, indeed, are in this sense like charity sermons, and charity sermons are, in this sense, like them, that, in substance, all should equally begin with faith and end with charity. Yet many topics may be found that are more immediately connected with works of beneficence, and of which addresses delivered for the promotion of such works may peculiarly be expected to take notice. Of this number is one which, to our surprise, we do not find treated by Dean Kirwan. He no where urges the mercy displayed in the redemption of the world, as an argument for the cultivation of mutual good-will and a merciful spirit among mankind. In one or two instances there occurs what might be thought an incidental glance at the point, or a distant

implication of it; but, certainly, it no where stands out in perceptible and strong relief.

This omission is surely matter of regret. Strictly speaking, the topic referred to may be regarded as the capital principle of all charity, and therefore ought perhaps to be the prominent object in all charity sermons. Those who will not allow it this distinction, cannot at least deny its value and importance as one ground of persuasion among others, and as inferior in power and effect to none that is conceivable. We know not, indeed, any persuasive equally powerful. It seems to us that the preacher of benevolence draws his keenest weapon from his armoury when he beseeches redeemed man by the mercies of a redeeming God.

The Scriptures supply several instances of this mode of appeal. "This is my commandment, that ye love one another, as I have loved you: Greater love hath no man than this, that a man lay down his life for his friends."—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins: Beloved, if God so loved us, we ought also to love one another."—"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren: but whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—"See that ye abound in this grace also (the contribution to the necessities of the saints); for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—"Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour."—"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It would be easy to multiply examples of a more or less direct use of the argument; particularly with reference to that important branch of charity, the forgiveness of injuries. On this subject, the parable of the two servants in St. Matthew's Gospel is probably the finest and most striking piece of instruction ever delivered.

These authorities sufficiently establish the value of the argument, nor can it be necessary to examine in what its force consists,—why he that is alive to a sense of the Divine bounty as displayed in the mystery of redemption, should therefore be the more bountiful to his fellow-creatures; or what connection, necessary or natural, subsists between the receiving of benefits from on high and the dispensing of benefits on earth. Yet it might not be difficult to shew that this effect, peculiar as it is, bears some analogy to the genuine operations of the human mind in other cases. On those whose hearts are not greatly depraved or hardened, the usual effect of a deliverance even from worldly calamity is, we believe, rather to call forth the kind and generous affections. Joy loves to see itself reflected and multiplied; the agreeable sensations are mostly of a social nature: the mind, placed at ease with respect to itself, has leisure to extend abroad that tenderness of feeling which it has learned in its own adversity. Although long prosperity, therefore, too often shuts up and steels the bosom, unexpected prosperity after misfortune, at least where it has not been obtained by guilty means, has a contrary tendency. And, if this is the purely natural effect of the removal of evils merely earthly, shall he who contemplates the deliverance of the human race, by a miracle of mercy, from utter condemnation, feel no expansion of heart towards his brethren, no outflow of affection,

no beginnings of that "love, joy, peace, long-suffering, gentleness, goodness," which are the fruits of the Spirit?

Reflect also—and it is a very interesting reflection—that both the calamity thus sustained and the deliverance offered are common to us all. In Adam all die; in Christ all are made alive. We fell by the same sentence, and forfeited the same paradise of purity and happiness. We are restored by a common amnesty, nor are the many mansions prepared for us in our Father's house divided by any impassable barriers. If we observe those who escape together from some dreadful earthly suffering or danger, we shall perceive that one of the first impulses after their deliverance is to embrace each other with transport. This is human nature subjected to a decisive experiment; it is the heart speaking at a moment which precludes disguise. Nor does the effect in such cases expire with the occasion; among the strongest friendships in life are those that have been thus knit together under the influence of common vicissitude,—alliances cemented by tears of sorrow and joy. If these sentiments be natural to the human mind under such circumstances, they should assuredly glow with tenfold warmth in the bosom of him who, looking round on the great family of man, surveys only the children of the same wrath and heirs of the same promise. In this mournful companionship of woe, in this inspiring community of hope, what a seed is sown of sacred and active sympathy! Nothing but the insensibility produced by the effect of the very ruin we are considering, could render men callous to so affecting a motive of mutual attachment and beneficence.

There is another interesting and important light in which the doctrine of redemption places mankind with respect to each other. It is a matter of familiar experience that a person, however little remarkable in other respects, who is known to have undergone some imminent danger, and to have escaped by a wonderful deliverance, excites general attention. Still more, if his liberation was effected by the devoted and heroic exertions of some generous champion: in such a case, our sympathy is heightened by a tacit reference to that absent friend of whose great and good qualities we behold a living memorial. But, if we should farther learn that this mighty deliverer was a benefactor, a protector, a preserver, a deliverer, of our own,—our sympathy would swell into enthusiasm and warm into a feeling of affinity. In the view of the Christian dispensation, man in general appears under circumstances of similar though of far deeper interest. He is a monument of great events and of many cares. No common tears have been shed for him; no common blood has flowed for him; he was the subject of no ordinary combat, and the prize of no vulgar victory. The idea of that mighty and mysterious rescue surrounds him with touching associations; and his light affliction becomes awful, by reminding us of an agony more than mortal. This consideration alone might give our brethren of mankind a peculiar attractiveness and dignity in our eyes; but what an affecting, what an impressive inducement is added, when we reflect that the rescue which has so ennobled them was achieved by the Author and Finisher of our own deliverance,—that they are dear to the heart which was pierced for our offences, and graven on the hands which have wrought out our happiness! This, this, is the appropriate, the distinctive spring of Christian charity. The light of nature and philosophy might have taught men to regard each other as brethren, and might in some measure have enforced the claims resulting from that endearing relation; but what human reason ever imagined the untold charities that reside in the

expression, *Our brother for whom Christ died?*

These are not the only considerations that prove the force of the argument we have been recommending; or, in other words, that immediately connect a belief in the doctrine of redemption with the exercise of charity. There are other connecting principles, of a similar kind, and of at least equal strength; probably there are many others. But our narrowing limits warn us to forbear: we shall therefore leave the subject to the reader, and shall at the same time conclude the present article.

The Sermons of Dean Kirwan will, we doubt not, be more or less read: the effect which they are known to have produced, and the renown of their eminent author, cannot fail to secure them readers; —but whether they will become generally popular, particularly in this country, is a matter of more doubt. As pieces of hortatory divinity (which is their most important character), having no longer the embellishments of the admirable elocution and manner which originally recommended them, they will be found too strict to please the worldly; and they want fulness, minuteness, and accuracy, for the pious. As works of eloquence, the genius which unquestionably lives in them cannot be fully appreciated without a more careful advertence to the circumstances under which they were delivered, than can be expected from a casual reader. The localities that gave them interest in the delivery, must rather operate against them in the perusal; and the similarity and confined range of the subjects has tended to produce a monotony in the whole mass, which it required more exuberance of thought or variety of illustration than we here find, to relieve. That free, declamatory manner, besides, which probably gratified the Irish hearer, will as probably offend the English reader. There is a great deal of very noble natural eloquence throughout the volume; but a large octavo of natural eloquence, on local subjects, or rather on a single local subject, and unaided by the relish of anecdote or narrative, or by interesting displays of individual character, is not calculated to become popular with the modern English public. We are not good recipients of *unaccompanied* natural eloquence. We require variety, finish, matter, philosophy; and, where we find these sparingly dealt out, are not unlikely, after admiring a few pages, to sleep over the rest.

Yet this volume has many claims on the public attention; and among others, it has one which we should hold it unpardonable to pass in silence. Dean Kirwan left behind him a family of two sons and two daughters. The latter have the benefit of a small annuity from the Crown; but the sons are totally without provision, and one object of the present work is to assist in raising funds for their education.

Can there be a more affecting thought than that these very discourses, which have produced thousands of alms for the Orphan-house in Dublin, which have upheld the most splendid institutions of charity, which have soothed so many pains, and assuaged so many sorrows, should now plead in vain for the orphans of him by whom they were composed?

Hebrew Melodies. By Lord Byron. London: Murray. 1815. pp. 53.

The history of this publication is very short. Mr. Braham, the celebrated vocal performer, and Mr. Nathan, having undertaken to publish some Hebrew melodies, or tunes, which have been immemorially used in the synagogues, were so fortunate as to be supplied with English words for their music by Lord Byron. The words are now

published by themselves, though still under the title of Hebrew Melodies; a term perhaps improperly applied, since it seems synonimous with *Hebrew airs*, or *music*, and therefore belongs rather to the tunes themselves than to the accompanying poetry. The only justification of this apparent impropriety, is by supposing it to be the practical application of a well-known metaphor; and that music, having been in this instance "married to immortal verse" (as Milton expresses it), has given to its partner its own name, which is still retained in a state of separation.

Those who expect to find in this collection a very ample or striking exhibition of Lord Byron's genius, will probably be disappointed. It is, indeed, sprinkled with occasional indications of his hand; but, on the whole, it is a slight work, and was evidently intended as nothing more. It might rather seem the fruit of a single day of leisure, than the hard achievement of long-continued toil, or a brilliant assemblage of the results of distant and insulated moments of inspiration.

The members of Christian communities have been so accustomed to regard Hebrew exclusively as a sacred language, that the term *Hebrew Melodies*, when applied to poems, instinctively conveys to our minds the idea of compositions directly employed on sacred or highly moral subjects, and devotional in their general complexion if not in their immediate and professed distination. In the work before us, indeed, the author speaks in the character of those with whom Hebrew is, in some degree, the language of business and of society as well as of religion. Still, as the music for which his compositions were intended, is understood to have been perpetuated only through the medium of worship, we naturally conclude that the poetry will consist of "holy lays;" verses either immediately religious, or at the least serious and contemplative. He who opens the book with this impression, will feel some surprise on reading the first piece in the collection. We subjoin it for the judgment of the reader.

"She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellow'd to that tender light
Which heaven to gaudy day denies.

"One shade the more, one ray the less,
Had half impair'd the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face;
Where thoughts serenely sweet express
How pure, how dear their dwelling place.

"And on that cheek, and o'er that brow,
So soft, so calm, yet eloquent,
The smiles that win, the tints that glow
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent!"

pp. 3, 4.

It would be lost time, to shew that this is not sacred poetry; but we may be allowed to remark, that it is not even appropriate or national. There is nothing in it of a Hebrew or even of an Oriental character; unless an allusion be supposed in the mention of "cloudless climes;" an allusion too faint to be perceived till it is sought. The personification of Night, which forms the basis of the poem, would rather suit the genius of classical than of Oriental composition. Of such personifications all poetry which is not derived from a classical source, from

"——— the songs
Of Grecian bards and records writ by fame
For Grecian heroes,—"

makes a very sparing use. But the comparison of a dark beauty to a star-light night, seems neither classical nor Hebrew. It reminds us rather of the quaint prettiness and fanciful refinement that distinguished the poets of our own country in the seventeenth century,—in the age of madrigals and posies,—of Withers, Herrick, and Carew. This

remark does not necessarily imply blame; for the poem is evidently the production of a superior hand; and the second stanza strikes us as peculiarly elegant. Yet, after all, such themes sound somewhat strange on holy ground. Our earliest associations are violated, when we hear the Muse of Palestine so uttering her voice; and we are tempted to believe, that she has really forgotten the songs of her country in a strange land.

Next to this, we might not improperly introduce a similar melody, entitled, "I saw thee weep;" in which the eyes of the person addressed are compared to a violet, and her smiles, first to a sapphire, and then to the setting sun, which tinges even the darkest clouds around it with a glow of cheerfulness. But we must not be too profuse of quotation; and, therefore, shall rather submit to the reader another piece which we consider as a happier specimen of the author's manner:—

"It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in every whispered word;
And gentle winds and waters near
Make music to the lonely ear.
Each flower the dews have lightly wet,
And in the sky the stars are met;
And on the wave is deeper blue,
And on the leaf a browner hue;
And in the Heaven that clear obscure,
So softly dark, and darkly pure,
That follows the decline of day
As twilight melts beneath the moon away." p. 23.

This is soft and harmonious; but it is an European, not a Hebrew melody. In such of these poems as are descriptive, we presume it will not be denied that the scene, unless where it is avowedly laid in some country of exile or of temporary residence, should be laid in the Holy Land itself. But the scene of this poem, if any where, is laid in England. The nightingale, for example is introduced; and, though the nightingale is said to have been met with in Palestine, yet at all events, she must be too much of a stranger there, to hold a prominent place in a twilight picture. What is worse, the twilight itself is a stranger, or nearly so, in the regions adjacent to the tropics; that is, it is too short and hurried in its duration to gain a marked character. But the description offends more by omission than by positive fault. The ideas which we, in this western world, popularly entertain about Judæan scenery, are sufficiently peculiar and distinctive. We think of vines, and olives, and cedars,—of the camel and the antelope,—of streams bordered by date-trees,—plains covered with tulips and roses, and hills rich with pasturage or fragrant with aromatic shrubs. These ideas the descriptive poet should satisfy, or should correct. But, in the lines before us, no such local features occur; nor is there any thing to mark the distinction which may be supposed between the richness and luxurious lassitude of a Syrian sunset, and the more sober, more refined, more *contemplative* character of our own evening landscapes.

The following couplets are not open to the same criticism, or are open to it but slightly; for the piece is extremely short, and turns on a single thought:—

"Sun of the sleepless! melancholy star!
Whose tearful beam glows tremulously far,
That show'st the darkness thou canst not dispel,
How like art thou to joy remembered well!
So gleams the past, the light of other days,
Which shines, but warms not with its powerless rays;
A night-beam Sorrow watcheth to behold,
Distinct, but distant—clear—but, oh how cold!" p. 37.

These lines will, we make no doubt, be extremely admired; and they certainly display fancy, command of expression, and ease of

versification. It may, however, be observed that they are turned with a kind of ingenuity and cleverness, which hardly belong to effusions of deep and strong feeling. There is, indeed, nothing affected or unnatural in comparing a single star to remembered joy, had the resemblance been just touched and no more; it would then have been delightful; but, when dilated and dwelt upon and pursued into particulars, it does itself become what it describes—"distinct, but distant—clear, but, oh how cold!"

It may seem a slight objection, but we will take the opportunity of protesting against the unnecessary multiplication of such hard words as *night-beam*. Formerly, our poets were fond of yoking together a noun and a participle; as, *saffron-cinctured, tempest-footed, lion-hearted, death-devoted, love-lighted*, and many others; combinations, sometimes necessary, sometimes very expressive, sometimes at least tolerable, more often as gratuitous as they were harsh and disagreeable. But what are these to *night-cloud, death-shot, death-shade, death-angel, death-scene, bosom-scene, fire-shower, battle-shower, glory-wreath, poison-mouth, sorcery-secret*, and the rest of that variety of curious manufactures which the present day has poured forth? The compound epithets of the old school were distressing enough; but they are simplicity and harmony itself, when compared with the *combination-substantives* (if we may name them after their own style) of the new. It needs the strongest compensating advantages to justify the use of forms of speech so strange and uncouth. The Hebrew tongue, indeed, has a method of joining together nouns *in regimine*, as it is called; but we deprecate the extension of such a regimen to English, even when employed on Hebrew melodies.

Such of our readers as expected to find this a collection of sacred poems, and who have accompanied us thus far, and have heard of nothing but starry nights, ruddy clouds, clear heavens, sun, moon, and stars, must begin to think there is some truth in Juvenal's old accusation, that "the Jews have no objects of worship but the clouds and the divinity of the visible firmament*." It should be mentioned, therefore, that the examples we have given have been selected from different parts of the collection, and that they are interspersed with others, which, if not strictly sacred, at least approach to that character more nearly. The present state of the Jewish people,—expatriated—dispersed—trodden down—contemned,—afforded the noble author a very fine subject; and that he has not neglected to avail himself of it, will appear from the following lines:—

"Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the godless dwell!

"And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!" p. 11.

Surely these are lines every way worthy of the writer. They are full of nature and feeling. The only remark we shall venture on them in the way of censure, is one which must strike every reader;—they rather ungracefully confound the present state of the Jews with

* "Nil præter nubes et cœli numen adorant."

the Babylonish captivity. This piece is accompanied by another on the same subject, in which we observe what seems to us an instance of inaccuracy. "The Baal-adorer" (it is said) "bows on Sinai's steep." The only persons that at present bow on Sinai's steep are Mahometans and Christians; and we know not that a Hebrew would stigmatise either of these as adorers of Baal.

Next to the present state of the Jews, it is natural to think on the striking passages of their past history, and to ask what use Lord Byron has made of these. The poems are too few to afford any considerable number of examples in this department. We perceive but five or six; and of these we shall particularise only two; the song of Saul before his last battle; and the destruction of the army of Sennacherib. The former has the following spirited lines:—

"Warriors and Chiefs! should the shaft or the sword
Pierce me in leading the host of the Lord,
Heed not the corse, though a king's, in your path:
Bury your steel in the bosoms of Gath!
"Thou who art bearing my buckler and bow,
Should the soldiers of Saul look away from the foe,
Stretch me that moment in blood at thy feet!
Mine be the doom which they dared not to meet." p. 24.

In the second of these quadruplets, the poet has deviated from the truth of history. According to the original narrative, Saul, after sustaining a grievous defeat, finds himself too much disabled by his wounds to escape the pursuit of the victorious Philistines; and *then*, he calls on his armour-bearer to slay him, that he may not more ignominiously perish by the hands of an enemy whom he hated and despised. The act well comports with the unhallowed ferocity of his character; and it is fully explained, though not justified, by the occasion. In the poem, on the other hand, he, *before the battle*, enjoins the armour-bearer to slay him in the case of a defeat, without any reference to his being wounded; that is, he chooses at all events rather to perish than to fly. But, even so, it does not appear why he should choose to be slain by his own attendant; and it should have been explained that it was to avoid a worse death from foes whom he detested. The explanation should have been given, for it is not obvious; as it might have seemed at least equally natural that he should have rushed into the thickest battle, and, after a desperate resistance, have found a bloody bed on the corpses of his victims.

The other historic piece to which we alluded, is on the destruction of the army of Sennacherib, and we shall transcribe it entire:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue waves roll nightly on deep Galilee.
"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
"For the Angel of Death spread his wings on the blast,
And breath'd in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!
"And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!" pp. 46—48.

In the first of these stanzas we wish that the image were clearer; and, in the last but one, we could willingly part with those lagging, lazy words, *unlifted* and *unblown*. But we will not by slight objections violate the dignity of this animated production. Considered altogether, it appears to us the best in the collection. It has genius, propriety, and felicity. And it has that rushing flow of lyric impetuosity, of which Lord Byron's writings furnish no other eminent instance, excepting the boldly graphical and rudely characteristic song of the Sulliotes in Childe Harold.

Of compositions directly allusive to sacred subjects, or to subjects which ought to be sacred, there are about three or four. One of these, entitled, "When coldness wraps this suffering clay," describes with great vividness some of those thrilling questions and anticipations that occur to a thinking mind, when reflecting on the state of disembodied spirits. But the subject is neither filled up by any notice of those awful moral questions which it inevitably suggests, nor followed out into any one of those important moral results to which it naturally leads. Besides this, the poet, in describing a finite immaterial being, which is all eye, all ear, all sense,—has insensibly slidden into a description of omnipresence and omniscience, which are qualities of Deity.—Of another poem we shall give the first and the best half.

"If that high world, which lies beyond
Our own, surviving Love endears;
If there the cherish'd heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres
How sweet this very hour to die!
To soar from earth and find all fears
Lost in thy light—Eternity!" p. 7.

These lines are natural, and very elegant; but the sentiment is incomplete, and the sequel of the poem (which seems to us very hasty and obscure) only makes the matter worse. It ought surely to have been added, that those who would realise these lofty views, must be careful to found their friendships in such diligent preparation for that higher world, and such a sympathy of eternal prospects, as may give assurance to hope, and confidence to affection. All else is darkness. That passionate desire of re-union, which we all feel on the loss of friends, will be but ill quieted, unless it is soothed by other promises than those of reason or nature. These things *we* say plainly; but a poet may say them poetically; and why should he omit them?

We have only one farther chapter of remark. In searching through the collection, we find no one poem of a decidedly pastoral character, nor any properly pastoral allusion. Surely, a Hebrew melodist sacrifices one of his greatest natural advantages, when he wholly neglects this ground. No book, ancient or modern, exhibits the pastoral life in such amiable and attractive colours as the Bible. Among the most beautiful of our Divine Saviour's parables, are those which we may call pastorals;—those in which he describes the care of the good shepherd for his flock,—the gentle kindness with which he feeds and folds them,—the devoted courage with which he defends them when in danger,—the tender anxiety with which he

seeks out the lost. We would say it with reverence,—but perhaps it may not be a presumptuous conjecture, that, to his human nature, these images sometimes came doubly recommended by the idea of those blameless men who, while diligently discharging the duties of their simple station, "keeping watch over their flock by night," were honoured with the earliest intimation of his earthly advent, and first did homage to the Redeemer of the world.

The pastoral allusions in the Psalms appear peculiarly touching, when we recollect that the early youth of the Royal Author himself had been past in the occupations of a shepherd. Filled, indeed, with a grateful sense of the Divine bounty, he has not scrupled to record, and that even in a solemn chaunt, intended for the public service of the temple, that he had been exalted to the throne "from the sheepfolds*." How graceful, how beautiful a confession, in the mouth of a sage distinguished for his writings, a monarch governing a rich and populous country, a warrior followed by numerous and puissant armies! But it is still more interesting, though perhaps less obvious, to observe that he scarcely ever refers to the images of pastoral life, except in a tone of pleased tenderness. The allusion, indeed, may sometimes be conjectured, where it is not prominent: "Behold, He that keepeth Israel shall neither slumber nor sleep." Is it not a natural supposition that there is here a covert reference to the nightly vigilance which the shepherds of Judea were obliged to exercise in a country abounding with beasts of prey? The best comment on the passage is, perhaps, another already quoted: "And there were shepherds, abiding in the field, keeping watch over their flock by night." In other instances, the metaphor is more extended: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." The description is most tender, and, in the original, we doubt not, exquisite. It came from a mind where the deepest feelings of gratitude to Heaven were blended with the purest among earthly associations,—with the recollections of a well-instructed childhood,—the cherished memory of early hopes and guileless pleasures;—for we are elsewhere told concerning him who so spoke, that he had once been accustomed to "feed his father's sheep in Bethlehem."

It will, on the whole, be perceived, that, if the work before us has not effected much, it is because it has attempted little. The result, however, is, that the task with which Lord Byron has rather played than grappled—we mean, the task of founding a set of short popular poems on the basis of the Hebrew Scriptures—remains substantially untouched. Whenever that task is undertaken with adequate powers and qualifications, we have little doubt that it will immortalize him who makes the trial. It is well known that the introduction of any new military weapon or method in war has generally insured brilliant successes to the innovators. On this principle, Lord Crawford, an English soldier distinguished in the Russian service, was disposed to revive the use of the bow and arrow. The same principle has been strongly exemplified in literature, in our own day. The poet who equipped himself with a new set of poetic engines and tactics from the neglected armoury of the border-minstrels, having talents to wield these extraordinary means, rose at once to the first rank of fame. The Hebrew minstrelsy affords not less rich, and in some respects infinitely richer, materials. It has already furnished out the noblest of epic poems; and it would be found equally favourable, in their mea-

* Psalm lxxviii.

sure, to the lyric and elegiac muses. We could wish that some of our eminent living poets would think on this subject: we cannot help saying, "*Exoriare aliquis.*" But it would be no slight enterprize to adopt, and one not to be adopted without due forethought and preparation. The spirit of those writings should be imbibed, that their beauties may be duly transfused; nor should he who shall meditate the achievement, be ashamed to follow the example of that exalted person who, projecting a similar labour, prepared himself, not "by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases*." A singular invocation,—and how singularly rewarded!—for it proved the consecration-prayer of PARADISE LOST.

* The Reason of Church Government, lib. ii.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

In the Press: An Account of the Kingdom of Cabul and its Dependencies, comprising a View of the Afghauns, &c. by the Hon. M. Elphinstone;—A Treatise on Consumptive Diseases, by Dr. Young;—Edinburgh Fugitive Pieces, by the late Mr. Wm. Creech;—Observations on a Tour through certain Provinces of Eastern Russia, by Dr. Halliday, of Birmingham;—Plans for Ameliorating the Condition of the Lower Orders of Society, by the Author of the Battle of Nevil's Cross.

The prizes, given annually by the Representatives in Parliament of Cambridge University, to two Senior and two Middle Bachelors of Arts, who shall compose the best Dissertations in Latin Prose, have been this year adjudged as follows:—*Senior Bachelors*—Rev. J. Scholefield, Scholar of Trinity College.—*Middle Bachelors*—Mr. J. Bailey, Scholar of Trinity College; the Rev. J. Pearson, Fellow of St. John's College.—To the Senior this year but one prize was awarded. The subjects were:—*For the Senior Bachelors*, "Quid causæ est cur apud Romanos, postquam sub Imperatoribus essent, eximia minus florerent ingenia."—*For the Middle Bachelors*, "Utrum clementioris sit animi, leviter delinquentes suppliciis, pro ratione culparum adhibitis, coercere, an impunitos dimittere?"—Sir William Browne's gold medals have been gained as follows:—Greek Ode, J. H. Fisher, Trin. Coll.; Latin Ode, Geo. Stainforth, Trin. Coll.—The subjects were, for the former, "In Augustissimum Galliæ Regem solio avito redditum;" for the latter, "Vivos ducent de marmore vultus."—The subject for the Epigrams was, "Si quid dicam aut crit, aut non." No prize was given.—The Chancellor's gold medal for the best English Ode has been adjudged to Mr. Smirke, Scholar of St. John's College; subject, "Wallace."

On Wednesday the 19th of July, the premiums of the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's were adjudged as follows:—

The premium of *fifty pounds* (by benefaction) for the best Essay on the Divine Origin and Succession of the Christian Priesthood; on its Necessity as a Divine Appointment; and on the Relation which it bears to the Jewish Priesthood, was adjudged to the Rev. Hector Davies Morgan, Minister of Castle Hedingham, Essex.—A premium of *ten pounds* for the second best Essay on the same subject, was adjudged to Mr. George Moodley, of Truro, Cornwall.—Also, a premium of *ten pounds* for the best Essay on the Evidence that St. Peter never was at Rome, was adjudged to Mr. James Clarke Franks, Scholar of Trinity College, Cambridge.

EAST INDIES.

It appears by letters from Java, that the Rajah of Bali had made an attack on the Company's territory in that quarter, and that an expedition was preparing to punish the aggression. The cause assigned for the hostility of this prince is the diminution of his revenue, in consequence of the trade in Slaves being abolished; as under the former system, an immense number of these miserable beings were annually brought to Java from Bali and Macassar. In the latter place also, some symptoms of discontent are said to have appeared among the chieftains, originating in the same cause.

On the 20th of June, 1814, the public disputations in the College of Fort William, took place before Earl Moira, attended by his Countess, lady East, lady Nugent, and other ladies. His Lordship opened the business of the day by a splendid speech, which, not having been committed to paper, is more imperfectly reported than the former speeches on the same occasion. Enough, however, is preserved, to give it a decided pre-eminence in eloquence. We have room only for a few brief extracts.

"Among the languages of modern Europe, specious but solecistic pretenders have learned to court acuteness, terseness, or dextrous ambiguity of expression, while the sober majesty of the English tongue stood aloof and disdained a competition on the ground of such inferior particularities. I even think that we have erred with regard to Greek and Latin. Our sense of the inestimable benefit we have reaped from the treasures of taste and science, which they have handed down to us, have led us into an extravagance of reverence for them. They have high intrinsic merit without doubt, but it is a bigotted gratitude, and an unweighed admiration, which seduces us to prostrate the character of the English tongue before their altars. Every language can furnish to genius casually a forcible expression; and a thousand turns of neatness and delicacy may be found in most of them; but I will confidently assert, that in that which should be the first object of all language, precision, the English tongue surpasses them all; while in richness of colouring and extent of power, it is exceeded by none, if equalled by any. What subje t is there within the boundless range of imagination, wh[ich] has not clothed [itself] in a nicety of defin[ition], an accuracy of portraiture, a brill[iancy] of tint, a delicacy of discriminati[on], and a force of impression, which mu[st] be sterling, because every other nati[on] of Europe, as well as our own, admires with enthusiasm? Are th[e] chords of the heart to be made to t[remble] with anxiety, to glow with a[d]miration, to thrill with horror, to start[le] with amaze, to shrink with awe, to throb[] or to vibrate in sympathy with [the] of pictured love; know ye [not] mighty magicians of our country, potent spell has commanded [the] times irresistibly to command [the] varied impulses? Was it a puny [and] a feeble art, that achieved such wondrous workings? What was the [spell]? Justly conceived education of [the] the whole secret of this witch[ery] charm within the reach of any [one] you—and remember that [the] period, not remote, when all the corded beauties of our language [were] blank, were without form and [void]. The elements of those compositions which now so unconquerably [delight] and elevate our souls existed, but [they] existed as dormant powers, not [as] cies; they were the unconnected [keys] of the gamut; the syllables [of] the harp. The music was in the [instru]ment; but the master hand had not thrown itself across the chords to [call] them from their slumber, and [bid] scatter ecstasies. Then do [not] trial of their force, fear [that] combinations are exhausted. [Possess] yourselves of the necessary [means] and be assured you will find [the lan]guage exuberant beyond the demand of your intensest thought. It has no assignable compass."

"While I thus display to you the perfections of the English language, let me not be supposed to hold forth any temptations by which I wish to divide your attention from your present studies. It would be a fraud upon your friends and upon your native country, if you suffered any other object to hold a rivalship with your professed studies in the College. But to those who will wholly, and, as they may think, exclusively, devote themselves to those studies, I will give this encouragement; I will assure them that in proportion to the progress which they make in the Asiatic languages, they will find an augmented facility in bending the English tongue

at their pleasure. It was a quaint, but expressive and pregnant, saying of the Emperor Charles the Fifth, that whenever he had conquered a new language, he found that he had acquired an additional soul. He felt within himself a marked expansion of the powers of conception, comparison, and combination. It could not be otherwise—the study of language necessarily entails it. Words, the types of ideas and things, cannot be treasured up without some consideration of the things to which they refer; and the variety of shades which must present themselves in translation, will infallibly lead the student into a research respecting the causes and qualities of those discriminations calculated to open his mind to an infinity of relations in his native tongue never before imagined by him. This was what the Emperor meant to imply he had perceived in himself. Be assured that the same cause will produce a similar effect in you, and the gratifying result of it will be, that you will find yourselves imperceptibly become competent to wield with readiness, with elegance, and vigour, the mighty weapon of the English language."

"Pursue then your present occupation earnestly. The richest rewards lie before you—all that can gratify the vanity or soothe the higher feelings of our nature. It would be quite sufficient were I only to indicate the proud consciousness of shewing yourselves exemplarily worthy of the bounty of our honourable Patrons in this institution. It would be an honest triumph to feel, that you had discharged your obligation to them by the attention with which you had fulfilled their object, and by the capacity you had acquired of rendering them service. But I have even in that line much more to hold forth to you. I conscientiously believe, that the administration of affairs in this country, (I cannot be supposed to allude to my own short term in it,) has been guided by a more active solicitude for the welfare of the governed, than has perhaps taken place in any other portion of the globe. The view I have had of the system of government enables me to assert, that the security and the comfort of the people are watched over and promoted with the most anxious vigilance and unremitting exertion. The best intentions, however, of any Government may be defeated, if in even a remote link there be a disposition to thwart them. The power which you will have attained of communing with the inhabitants, will enable you to discover and to designate to us any particular, in which the paternal superintendance of Government is perverted. You will be enabled to suggest to us, where the intervention of our authority, or of our assistance, may mitigate and redress any physical or moral evils under which the native subjects labour. In short, you will be the efficient ministers of that beneficence, which the British Nation has so generously desired and resolved to extend to the inhabitants of India. If this be not enough, I will allure you by the advancement you will gain in rate of intellect. I will tell you that conscious elevation in the state of being is the most delightful sensation that can swell the breast. It may suit the poet to describe man as indiscriminately born

——'High to bear his brow,
To drink the spirit of the golden day,
And triumph in existence;'

But the observation must be dull indeed, which has not satisfied you, that to uncultivated man, there is no such glowing sentiment. The propensities of his nature are selfish and violent. His qualifications make him only the most mischievous and dangerous of animals. Hateful to others, and knowing that he is so, he never can raise his thoughts above petty plots for the molestation of his fellows, or miserable precautions for his own security. It is only through culture, that he can arrive at any sense of his duties; and through that sense of his duties, at any estimation of himself. And that first important step gained, what an infinity of gradations remains! Is it nothing to remove yourselves almost universally from the lowest line of such a scale? Is it not excellent to reach the top of such a progression, and to enjoy over so large a portion of your kind, a pure, a noble, an undisputed exaltation? Undisputed, I say, because it is so deliciously fascinating to the human heart to receive such instruction as will make it buoyant, and help it to soar from the dirt and dregs and depression of this earth, that it will always repay the boon by enthusiastic submission to whosoever can bestow it. Superiority of mental powers is the warrant of the Almighty for command; and man will eagerly bow to it wheresoever his judgment acknowledges the stamp and signature. Ought I to stop here? Not so. Having attained that summit, think

what an expanse must be spread beneath your eye. Think how your eagle ken will range around;—how distinct will be your view of the universe; that view which necessarily leads the mind from nature up to nature's God. Upon that pinnacle man breathes a purer air; he becomes in some degree a denizen of etherial regions, before he has shaken off his mortal coil. Not by a selfish divorce from society, or by a chilling abstraction from earthly concerns. Oh no! The capacity to which he has raised himself of gazing more stedfastly and more fervently on the ineffable glories of the Creator, will only teach him to read more distinctly the part which Almighty Wisdom has assigned to us here below. He will feel that fulfilment of earthly relations is the great obligation imposed on our existence in this world: he will confess that no period of life can be exempt from it—the energy of youth, the steadiness of maturer years, and the experience of age, are alike bound to obey the claim. Even in that stage of decadence, when the failure of the frame no longer allows bodily activity, he will be sensible that he still may inculcate and watch, and warn, and prompt, and encourage, and lead younger intellect to a conception of its high destinies. Thus will he earn the last and best of mortal consolations. Looking forward in calm and humble confidence to the hour in which the Great Giver of good shall require from him the entrusted talent, he will hope that he may surrender it not ungratefully misprized, not idly overlooked, nor sordidly unemployed."

Of course it will not be supposed that we concur in all the sentiments contained in this last extract.

The Students who pre-eminently distinguished themselves on this occasion, were Mr. Sterling, Mr. Millett, Mr. Sleeman, Mr. Bryce, Mr. Turner; and next to these, Mr. Cracklow, Mr. Mackenly, Mr. C. W. Smith, and Mr. Fell.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Discourses on the Evidence of the Jewish and Christian Revelations; with Notes and Illustrations: by Sir Henry Moncrieff Wellwood, Bart. D.D. F.R.S. 8vo. 12s.

Sermons on Subjects chiefly practical; with Illustrative Notes, and an Appendix, relating to the Character of the Church of England; by the Rev. John Jebb, 8vo. 10s.

Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostacy of Papal Rome, preached in the Chapel of Lincoln's Inn; by Philip Allwood, B.D. 2 vols. 11. 4s.

Tracts on the Origin and Independence of the Ancient British Church, on the Supremacy of the Pope, &c.; by Thomas Burgess, Bishop of St. David's. 8vo. 9s.

Remarks on the Effusion of the Fifth Apocalyptical Vial; by Rev. G. S. Faber, 2s. 6d.

On Christian Baptism; by the Rev. Micaiah Towgood. 12mo. 3s. 6d.

Discourses chiefly on Practical Subjects; by the late Rev. N. Cappe; edited by Mrs. Cappe.

A Selection of Psalms and Anthems for all the Sundays throughout the Year, the principal Holidays, and occasional Services of the Church of England, arranged according to the Calendar, and adapted to some Portions of the Lessons, Collects, Epistles or Gospels, in the Book of Common Prayer. By the Rev. W. Morgan, Curate of the Parish Church of Bradford, Yorkshire. 3s. Common paper; 4s. 6d. fine.

MISCELLANEOUS.

Hints regarding the Agricultural State of the Netherlands, compared with that of Great Britain; by Sir John Sinclair. 5s.

The Church in Danger: a Letter to the Earl of Liverpool, &c. &c.; by the Rev. Richard Yates, B.D. F.S.A. 8vo. 5s.

A Letter to the Right Rev. the Lord Bishop of Norwich, on some Passages in the Reports of Two Speeches said to have been addressed by his Lordship to the Church Missionary Association and the Bible Society; by Robert Forby, M.A. 3s.

A Reply to the Letter of the Rev. W. Coxe, Archdeacon of Wilts, on the Commutation of Tithes. 2s.

Some Principles of Civilization, with detached Thoughts on the Promotion of Christianity in British India; by Richard Hey, Esq. L.L.D. 3s.

The Hulsean Prize Essay for 1814, on the Comparative Value of Prophecy and Miracles. 3s.

An Historical Account of the Episcopal See and Cathedral Church of Salisbury; by Wm. Dodsworth; royal 4to. 3l. 13s. 6d. bds.; and on imperial drawing-paper, 6l. 6s.

A Treatise on Dry Rot, with Methods of Prevention and Cure; by A. Bowden, of the Navy Office. 8s.

A Treatise on the Economy of Fuel and Management of Heat, especially as it relates to Heating and Drying by Means of Steam; by Robertson Buchanan, Civil Engineer; illustrated by five plates, 8vo. 18s.

Albin's Catalogue, 1815, Part II. comprising a great variety of valuable works, now selling by him at Spalding.

A Catalogue of New and Second-hand Books, consisting of scarce and curious articles; by J. Rodford, Hull. 1s.

Memoirs of the Life of the late Rev. Richard Price, LL.D. F.R.S.; by William Morgan, F.R.S. 8vo. 6s.

Memoirs of eminently Pious Women of the British Empire; by the Rev. S. Burder, M.A. 3 vols. 1l. 16s.

The Lancasterian and Dr. Bell's Plan of Education improved, in which their Excellencies are united and Evils avoided; by W. Masely. 1s.

A New Map of the World, exhibiting at one View the Extent, Religion, Population, and Degrees of Civilization of each Country, with numerous illustrative Notes; by J. Wyld; printed on a large sheet of Columbier drawing-paper. 7s. 6d.

Memoir of the Conquest of Java; by Major William Thorn. 4to. 3l. 3s.

The Annual Register; or, A View of the History, Politics, and Literature, for the Year 1811. 8vo. 16s.

A Compendium of Geography, for the Use of Schools, Private Families, and those who study this necessary Science; by Richmal Mangnall. 12mo. 9s.

Observations on the Writings and Character of Gray; by T. J. Mathias, crown 8vo. 7s.

Literary and Scientific Pursuits in the University of Cambridge; by J. Wainewright. 8vo. 4s. 6d.

Reasons for the Establishing of a Registry of Slaves in the British Colonies, being a Report of a Committee of the African Institution. 3s

Essais sur la Litterature Française. Imprimés à Paris, 1815. 3 vols. 1l. 4s.

A Narrative of the last Hours of the late Mr. W. D. Sandys, of Trinity College, Cambridge. 2s.

Special Report of the Directors of the African Institution, made at the Annual General Meeting, on the 12th of April, 1815, respecting the Allegations contained in a Pamphlet, entitled, "A Letter to William Wilberforce, Esq. &c.; by R. Thorpe, Esq. &c." 3s.

On the Slave Trade, and on the Slavery of Blacks and of Whites; by a Friend of Men of all Colours; translated from the original French of M. Gregoire, formerly Bishop of Blois. To which are annexed, Prefatory Observations and Notes. 8vo. 3s. 6d.

An Introduction to Entomology; or, Elements of the Natural History of Insects; by the Rev. William Kirby, B.A. F.L.S. and William Spence, Esq. F.L.S. illustrated by coloured plates. Vol. I. 8vo. 18s.

Poems, by William Cowper, of the Inner Temple, Esq. vol. III. containing his posthumous Poetry, and a Sketch of his Life; by his Kinsman, John Johnson, L.L.D. Rector of Yaxham with Welborne.

Hebrew Melodies; by the Right Honourable Lord Byron. 8vo. 5s. 6d.

Essay on Revolutions; by F. A. De Chateaubriand. 8vo. 12s.

Recollections of Italy, England, and America; by ditto. 2 vols. 8vo. 18s.

Voyage to Cadiz and Gibraltar, up the Mediterranean to Sicily and Malta, in 1810-11; by Lieut.-gen. Cockburn, 2 vols. 8vo. 2l. 12s. 6d. royal 8vo. 3l. 15s.

A Tour through some parts of Istria, Carniola, Styria, Austria, &c. in 1814. 7s.

Letters from France; written by a modern Tourist in that Country, and Descriptive of some of the most amusing Manners and Customs of the French; with characteristic illustrations, from drawings taken on the spot; by M. S. 4s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 430.)

AMERICA.

The zeal for the circulation of the holy Scriptures is no less ardent and active in the Western Hemisphere, than in the Old Continent. In the month of March, 1814, the Bible Societies amounted to thirty-eight; and their number is now stated to be sixty-nine, with a prospect of three more. The spirit of cordiality which animates these Societies, and the regard expressed by them for this Institution, are highly gratifying.

The Managers of the Virginia Bible

Society state, that they rejoice in the prosperity of all similar Societies; and particularly in contemplating the continually increasing resources and operations of the British and Foreign Bible Society.

The Secretary of the New York Bible Society thus concludes his letter: "And while we behold our forefathers and brethren across the Atlantic pressing forward with vigour, and outstripping us in the race, our hearts exult in the view. We bid them God speed, and strive to imitate so glorious an example."

The capture of a vessel, conveying a quantity of Bibles to the Cape of Good Hope, by an American privateer, afforded the Bible Society at Massachusetts another opportunity of displaying its paternal regard for this Institution. The Treasurers, on the sale of the prize, purchased the Bibles on their own responsibility. Their proceedings were ratified at an Annual Meeting of the Society, and notice given, that the redeemed Bibles and Testaments were again the property of the British and Foreign Bible Society. The Committee repeat their cordial acknowledgments for the truly Christian and liberal conduct of the Bible Society at Massachusetts; and have, in return, placed the Bibles and Testaments at the disposal of that Society. The attention paid to supply the American prisoners of war has been noticed by the Secretary to the Bible Society at Virginia, in the strongest terms. He himself, the Rev. J. H. Rice, before the institution of the Virginia Bible Society, distributed among the British prisoners of war a number of Bibles, which were well received.

The Committee have granted to the Philadelphia Bible Society, for printing German Scriptures, 200l.; to the New York Bible Society, for printing French Bibles, 200l.; to the Delaware Bible Society, 100l. besides donations in Books to other Societies.

The Committee have received a gratifying account of the distribution of Dutch Bibles and Testaments sent to Surinam, in South America. In Canada, a supply of the English and French Scriptures, to the amount of 100l., has been placed at the disposal of the Quebec Auxiliary Society, in addition to the usual return of a moiety of its contribution.

The Nova Scotia Auxiliary Society, has remitted 600l. to this Institution; making a total of 800l. since it was formed in November 1813. Branch Societies have been added in the principal towns of that province.

The Auxiliary Societies at Pictou and Quebec have renewed their contributions.

In the island of Antigua an Auxiliary Society was instituted on the 9th of February last, which has commenced with a respectable subscription.

The Committee have received 72l. 9s. 6d. from Port Royal, Jamaica, through the Rev. T. Simcockes, the Rector; and 45l. 19s. sterling, from Kingston; beside several smaller donations from other parishes and individuals in the same island.

An opening has been made for transmitting the French Scriptures to St. Domingo, through a gentleman returning to that Island. 100 Bibles and 250 Testaments have been placed at his disposal, and encouragement has been given for the formation of a Society there.

The Committee have taken every practicable opportunity to promote the circulation of the Scriptures in the West Indies; and have supplied copies for gratuitous distribution or sale within several of the islands.

AFRICA.

The Bible and School Commission, at the Cape of Good Hope, has resolved annually to transmit 25l. to this Society, which has also supplied the Commission with Bibles and Testaments on credit. An importation of Dutch and German Testaments from Bengal had proved a seasonable supply to the converted Hottentots in Southern Africa. The Rev. George Thom had visited two settlements of Hottentots, containing 650 inhabitants, as well as that at Bethelsdorp; he had heard some of the Hottentot youth read very well; and the Bible was much read by the Christian Hottentots. The Committee have received an application for a number of Bibles and Testaments for the converted Namaquas, a tribe of South Africa. The Rev. C. Albrecht had begun a translation of the Gospel of St. Matthew into the Namaqua dialect.

The ready acceptance of some Arabic Bibles at Yongroo, in Western Africa, by the Mohammedans, encourages a hope that they may be more extensively circulated, and has produced an application from the Rev. G. Nylander for a further supply. The Committee have

furnished the Church Missionary Society with Arabic Bibles, for Western Africa and India; the Schools at Sierra Leone, with English Bibles and Testaments; and various individuals have been entrusted with copies for distribution in Africa.

ASIA.

A Memoir of the Missionaries at Serampore, exhibits their progress in translating, printing, and publishing the Scriptures in eighteen eastern dialects, eight of which are in use within the British Dominions in India, and ten out of them. From later intelligence it appears that their translation has been extended to twenty-five languages, of which twenty-one are in the press. In aid of these works, grants have been voted at different times, amounting to upwards of 13,000l. including the purchase of 2000 reams of paper, to replace that destroyed by fire in 1812.

An improvement has been effected by the Missionaries in printing the Chinese, by the invention of moveable metallic types, in place of the wooden blocks, formerly used. The advantages of this invention, independently of the superior beauty of the characters, are these; that it will save much time and expense; while it more easily admits of improvements in the work. A copy of the Gospel of St. John in Chinese, printed with metallic types, has been received.

The Missionaries have also been employed in printing Sebastiani's Persian translation of the four Gospels, and Sabat's Arabic version of the Gospel of St. Matthew. The labours of Sabat have been resumed; and it is hoped that a perspicuous edition of the whole New Testament may soon be obtained. The peculiar importance of a correct style in both these languages is well known. The printing of Mr. Martyn's Hindostanee translation of the New Testament, in the Persian character, was completed. Three thousand copies of the Gospels and Acts had been previously circulated. Wherever the Hindostanee Testament has been received, it has obtained the high approbation of the learned, has been generally understood by the natives, and had proved a source of instruction and comfort to many. The Third Report of the Calcutta Bible Society states, that the circulation of the Portuguese New Testament has met with some obstacles in the religious persuasion of those for whose use it was intended. One thousand copies of the Tamul New Testament, of which the typographical execution has been highly admired, have been sent to the Danish Mission at Tranquebar. The remaining 4000 copies will be forwarded to Tanjore, and other parts of the Peninsula where the Tamul language is current. Two thousand copies of the Cingalese New Testament have been printed, and the four Gospels have been sent to Ceylon. The type and execution have been admired, and the edition has proved highly acceptable to the native Christians for whose benefit it was undertaken. The Malayalim version of the New Testament, intended for the native Christians on the Malabar Coast, has not yet been completed. The four Gospels were printed at Bombay; the remaining Books of the New Testament have been translated, and the whole is now under the revision of the Malabar Syrian Bishop. The Calcutta Society has relinquished its intention of printing the Scriptures in the language of Canara, for the Roman Catholic Christians of Goa, as the Archbishop of that place has discouraged the plan. It has, however, undertaken the printing an edition of 2000 Armenian Bibles, the copies of which are so scarce in Bengal, as to be only attainable by the wealthy. The Armenians are scattered all over Asia. They have churches in various parts of India. The printing an edition of the whole Scriptures in the Malay language, to which the Government at Fort William had agreed to contribute 10,000 rupees, is suspended for necessary information; but the Society has determined to print 3000 copies of the New Testament only in Malay, for the benefit of the schools at Amboyna. In the list of benfeactions received by the Bible Society at Calcutta, is the sum of 1000 dollars from an Association in America—"The American Board of Commissioners for Foreign Missions." An addition has also been made to their funds by subscriptions at Fort St. George, where no Bible Society has yet been instituted.

From a deep sense of the importance of encouraging the exertions now making in Hindoostan, the Committee have agreed to supply the Corresponding Committee of Bengal with the sum of 6000l. for expenditure in the years 1813, 14, and 15, to which they have since added a further grant of 2000l. for the year 1814; upon receiving the

information above communicated. They have also voted to the Bible Society at Calcutta the sum of 500l., to enable them to reduce the prices of Bibles and Testaments for the poor Europeans in India; and have also sent 500 English Bibles and 1000 Testaments for sale or distribution at the discretion of the Corresponding Committee. For the books and printing paper they have sent, the Directors of the East India Company have liberally granted freight free of expense.

One of the first objects of the Committee of the Columbo Society was to ascertain the number of Christians in Ceylon, and the languages most familiar to them. The result of the inquiries gives the number of native Protestants as 150,000, and that of the Catholics about 50,000, of which the great majority speak Cingalese, and the rest Malabar or Tamul. Scarcely a copy of the Scriptures in either of these languages is to be purchased in Ceylon. The edition, therefore, of 5000 copies of the Cingalese New Testament, completed at Calcutta, proved highly acceptable. A new translation is now carrying on under the superintendance of a gentleman eminently well qualified for the task, W. Tolfrey, Esq. The whole of the Gospels have been translated and corrected. The translation of the New Testament into the Pali, is also in the course of execution. To remedy the great want of Tamul Scriptures, it has been recommended to purchase a number of copies from the Tranquebar press.

The intelligence from Madras relates principally to the distribution of English Bibles and Testaments forwarded for that purpose, and it is very satisfactory. The demand for the Scriptures in the native languages, is still considerable.

To the Bible Society at Bombay, the Committee have voted 1000l.

On the 4th of June, 1814, an Auxiliary Bible Society was established at Batavia, under the sanction of Lieutenant-Governor Raffles. The first efforts of this Society will be directed to print the Scriptues in the Low Malay dialect, into which they have not yet been translated. The contributions at Batavia have been liberal, and the Committee have assisted them by a grant of 500l. The Dutch Governor-General of Batavia, lately appointed in Holland, was one of the first subscribers to the English Bible Society at Amsterdam.

At the commencement of the last year, the translation of the New Testament into the Chinese language had been completed by the Rev. R. Morrison; and from later advices, it appears that the whole had been printed. A practicable and sure mode of circulating it has been adopted by the Rev. W. Milne, Mr. Morrison's colleague, among the numerous Chinese settlers in Java, Malacca, and Penang. He distributed nearly 750 copies among the Chinese at Java; together with 500 copies of the Book of Genesis. He supplied eight Chinese schools with Testaments for the schoolmasters, by whom they were used as school-books. Mr. Milne received from Governor Raffles encouragement and assistance in his charitable labours. The Committee have encouraged a further edition of Mr. Morrison's Chinese New Testament, by an additional grant of 1000l. By the joint labours of Mr. Morrison at Canton, and of the Missionaries at Serampore, it may be expected that a perfect version of the Chinese Scriptures will be accomplished.

GREAT BRITAIN.

A deputation of the Committee had the honour to wait on the Emperor of Russia and the King of Prussia, in June last, for the purpose of tendering to them the thanks of the Society, for their gracious patronage of the principle of its Institution. The deputation was most graciously received; and their majesties condescended to accept copies of the Society's Reports.

Notwithstanding the number of Auxiliary Societies, Branch Societies, and Bible Associations, which had been previously established, the addition during the last year has not been inconsiderable. Sixteen new Auxiliary Societies have been formed in England, three in Wales, nine in Scotland, and two in the Colonies. From these, and the other Societies previously formed, a sum has been received, amounting to nearly 62,000l.

The Committee, in acknowledging the zeal and energy which have prompted such extensive contributions, express their hope that the facts stated in their Reports will not only confirm, but enlarge the estimate of the utility of the Society; by shewing that the application of the pious munificence of the

United Kingdom has proved extensively beneficial.

The experience of the last year induces the Committee to repeat their earnest recommendation of the establishment of Bible Associations, not only as a means of increasing the funds of the Society, but of ascertaining and supplying the wants of the Scriptures by the lower orders of the community, in a mode calculated to strengthen the bonds of Christian charity, and to connect the various classes of society in the same labour of love. Bible Associations have not only become more general in the United Kingdom, but have been adopted at St. Petersburgh, Amsterdam, and other parts of Continental Europe. The Committee hope that these examples will produce extensive imitation; by interesting the mass of the population in the distribution of the holy Scriptures, the veneration for them will be increased, and the means of circulating them facilitated and enlarged. Nor should it be overlooked, that while these Associations leave a larger disposeable fund at the service of the Parent Institution, and supply the inferior orders of society, without occasioning it trouble or expense, they cherish those moral sentiments in the mass of the community, which are in a high degree conducive to personal virtue and to public happiness*.

The addition to the funds of the Society, by the liberality of individuals, has not been inconsiderable during the last year.

Scotland, during the last year, has evinced the continuance and growth of that lively interest which the Institution has ever possessed in the hearts of our Scottish brethren.

The progress made in Ireland has also been very considerable. Various auxiliaries to the Hibernian Bible Society have been formed; and that Society has also successfully adopted the plan of Bible Associations. In the last two years the Hibernian Society has issued between 80 and 90,000 copies of the Scriptures: making with the issues of former years, a total of nearly 200,000 copies. The desire to possess the Scriptures, and exertions to satisfy it, have been greatly augmented. The Committee, convinced that the Irish are anxious to read the Scriptures in their native tongue, have determined to print an edition of the whole Bible in the Irish language.

The amount of copies of the Scriptures, issued from March 31, 1814, to March 31 of the present year, is—

126,156 Bibles,
123,776 Testaments;

making a total issued, from the commencement of the Institution, to that period, of

516,479 Bibles,
718,778 Testaments;

in all, 1,235,257 copies; exclusive of about 64,025 circulated at the charge of the Society from depositories abroad; making a total of 1,299,282 circulated by the British and Foreign Bible Society.

The Committee conclude their Report with the following reflections.

That an institution formed for promoting the circulation of the holy Scriptures, and restricted to that object alone, would approve itself to the good sense, piety, and benevolence of the Christian world, was reasonably to be anticipated; and the result has exceeded the most sanguine expectations.

Whether we look at home or abroad, we see an ardent active zeal for diffusing the heavenly light, which was graciously revealed to guide the benighted pilgrims of the earth to the mansions of eternal rest, peace, and joy, moving in a wide circle of Christian charity, whose circumference embraces the whole human race: a zeal which breathes the spirit of the heavenly hymn, when the angel announced the birth of the Saviour of the World,

* While this Report was passing through the press, intelligence was received, that a commander of one of his Majesty's packets, on the Falmouth station, had established a Bible Association among his ship's company, heading the list with his own name, and regularly collecting the weekly pence from his officers and crew. This is considered to be the first Marine Bible Association; and if the example should be extensively followed, a regular economical mode of supply will be established for the navy and army; and the moral advantages connected with this system will be conveyed to this numerous and important class of our fellow-subjects.

"Glory to God in the highest, and on earth peace, good-will to men."

Let us freely indulge the delight excited by contemplating this cheering and animating spectacle; although the political horizon no longer displays that serenity, which enlivened the prospects and exhilarated the hopes of the Society at the period of its last Anniversary. It is to be remembered, and confidence is connected with the recollection, that the foundation of the British and Foreign Bible Society was laid in a time of war; and that its fabric has been reared in all its fair proportions, and has acquired solidity and extension, during the prevalence of storms which threatened the annihilation of social order in Europe, and with it the destruction of religion itself.

Let us advert to the piety of those foreign nations, which, depressed by the calamities of war, and impoverished by its devastations, during even the continuance of it have witnessed a good confession in this holy cause; and let this country, which only heard from a distance the thunder of the tempest which burst on the continent of Europe, be grateful that it was blessed with the means and disposition to supply that assistance which alone was wanted to give operation and activity to the pious zeal of our foreign associates.

Let us hail the extensive manifestation of that spirit, which, during the interval of public tranquillity, has enlarged the continental connexions of the Society: in the fullest confidence, that if the late change in the political circumstances of Europe should in any degree limit its operations, they will be renewed with the vigour of recovered elasticity, when the pressure is removed.

In the preceding considerations, your Committee not only see grounds for exultation and hope, but the most powerful motives for the unrelaxing continuance of the Society's exertions. If much has been accomplished, much still remains to be done, in order to bring the work to its desired perfection. The fostering care of the Society is more than ever necessary for the support of Institutions which it has planted. The voice of the stranger is still heard, pleading for its assistance, in the plaintive solicitation of the man of Macedonia, "Come and help us!" The prodigious operations carrying on in the eastern quarter of the globe, for dispersing the gloom of ignorance and idolatry, demand all the aid and encouragement which this country can bestow; while millions even of the household of faith can hope to obtain only from the benevolence of their Christian brethren, that bread and water of life for which they are hungering and thirsting. It is not of a single territory only of which it is said, "There is such a want of the Scriptures in this country, that a copy of the Bible is scarcely to be obtained for almost any money."

Your Committee, now offering, for themselves and the members of the Society, the tribute of unfeigned gratitude and devout thanksgiving to Almighty God, and humbly imploring the continuance of the Divine favour on the proceedings of the Society, have only to express their hopes, that an increasing sense of the infinite importance of the holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal which at this period animates Christians for the diffusion of them; that the charity which has been consecrated to this pious use, will never cease to flow, until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the Word, which has been so extensively sown, may bring forth the fruits of righteousness even an hundred fold.

Whatever may be the final result of the efforts now making for promoting the happiness of the human race, by supplying them with the best means of moral and religious improvement, enough has appeared in the records of the British and Foreign Bible Society, and in those of its several Auxiliaries, to shew, that in this respect the Scriptures have not been distributed in vain; that numerous instances have occurred in which they have proved sources of joy and consolation to the desolate and afflicted; and that even the moral and religious state of communities has been greatly meliorated by the perusal of them, as well as by the Christian feelings awakened through the Associations made for their distribution. The unfeigned anxiety which has been exhibited in many countries where the Bible is scarcely procurable, to obtain a copy of it, affords a gratifying pre-

sumption, that the possession of this invaluable treasure is considered, and has proved, what a gracious God intended it to be, a real blessing

It shall come to pass, says the Almighty, by the mouth of the prophet, that "I will gather all nations and tongues, and they shall see my glory." It is not for us to know the times and seasons, which God has kept in his own power; but we may be permitted to indulge a humble hope, that the distribution of that revelation which displays his glorious perfections, may be made instrumental to the accomplishment of the prophetic word.

Let it be our care to improve the times and seasons which are given to us, for making known the ways of God upon earth, and His saving health to all nations; and to encourage, by our example and assistance, that zeal which has been so happily kindled: inculcating, both by our conduct and recommendation, a strict adherence to the principle of our Institution; to the gravity of its object, and the importance of its end; as the surest means of consolidating that spirit of Christian love, which harmonizes the various societies co-operating in this sacred cause, and of rendering the Institution itself both permanent and extensively beneficial.

Above all, let us pray that the influence of that holy Book which we circulate, may not only be felt in our hearts, but exhibited in our lives; that the members of this and every other similar institution may let their light so shine before men, that their Heavenly Father may be glorified; and finally, that those who distribute and those who receive the holy Scriptures, may be found among the number described by the Apostle in his Apocalyptic vision:—

"After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

YEARLY MEETING OF QUAKERS.

We have been much pleased with the Epistle addressed this year by the General Meeting of the Quakers, held in London, in the month of May last, to all of their body throughout the world. We do not mean that the account of their *sufferings* for tithes, or for military claims, is more touching than in former years, or that their testimony to a free Gospel-ministry, &c. is a whit more convincing, however it may have been "gaining ground among us." But passing by these peculiarities, which are essential to their separate existence, we must confess ourselves much gratified with the general strain of the communication. "It is," they say, "from this holy source" (viz. the Divine power) "that every enjoyment both spiritual and temporal flows: it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear Friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days."

They anxiously caution Friends against an eager pursuit after the things of this life.

"That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and œconomy, suited to their future expectations, it would, under the Divine blessing, not only conduce to their preservation, but promote their safety and comfort in life."

The letter then censures the religious indifference which is content to attend meetings for Divine worship but once in the week, and strongly urges, that "the Christian practice of daily reading in families a portion of holy Scripture, with a subsequent pause for retirement and reflection," which is believed to be "increasing amongst us," should as a "wholesome domestic regulation, be adopted every where. Heads of fami-

lies, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption."

It also earnestly recommends to the young to allot a portion of each day to read and meditate upon the sacred volume in private: and steadily to direct their minds to Him who alone can open and apply the Scriptures to their spiritual benefit. "In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and, as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed."

It concludes with exhorting "all of every age and of every class, to remember, that if we obey the Divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who 'died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again.'"

INSTRUCTION OF ADULTS.

A numerous and respectable Meeting was held at the New London Tavern, Cheapside, on Tuesday the 11th July; the Right Honourable the Lord Mayor, in the chair, to consider the propriety of instituting a Society for teaching Adult Persons, within the City of London, to read. His Lordship opened the proceedings by a clear statement of the importance of the object for which the Meeting was convened, and by a declaration of his cordial approbation of it.

Various other gentlemen having illustrated and confirmed his Lordship's statements, and expressed their conviction of the benefit to be derived from such an Institution, a Society was established, under the designation of "THE CITY OF LONDON SOCIETY FOR THE INSTRUCTION OF ADULTS." The Right Hon. the Lord Mayor was appointed President;—Sir John Sylvester, Bart. Recorder; John Anstey, Esq.; Sir Claudius Stephen Hunter, Bart.; Matthew Wood, Esq.; and George Bridges, Esq., Aldermen; and Thomas Bell, Esq., Vice-Presidents;—and Joseph Fry, Esq., Treasurer.

It is proposed by this Society to divide the City of London into districts; each of which shall be under the direction of a Sub-committe. All orderly persons of both sexes unable to read, of sixteen years of age or upwards, will be considered proper objects of its care. The men and women will be taught in separate places by persons of their own sex.

"The moral and political importance of such a Society for the City of London must be obvious to every reflecting mind, when it is considered that the aggregate of crimes by which our gaols are crowded appears, from authentic information, to be attributable, in a great degree, to ignorance.

"The necessity for this Institution is further evinced by the computation, that there are many thousands of Adult Persons in the City of London alone, and in England at large, upwards of one million three hundred thousand, unable to read.

"The utility of instructing Adults is already confirmed by abundant experience: similar societies having been established in the cities of Bristol, Bath, Salisbury, and Norwich; the towns of Ipswich, Yarmouth, Plymouth, Sheffield, and Uxbridge; the borough of Southwark, and the village of Hackney, and in many other parts both of England and Wales. Hence it is confidently hoped, that such a design for the first city in the world, will awaken and call into action every Christian and every patriot, who has it in his power to promote so good a cause.

"Every person subscribing five shillings or upwards, annually, or rendering service as a teacher, will be considered a member of this Society, during the continuance of such subscription or service; and every person giving a benefaction of five guineas, or upwards, at one time, a member for life.

"Every person subscribing one guinea, or upwards, annually, will be considered a governor during the continuance of such subscription; and every person giving a benefaction of ten guineas, or upwards, at one time,

a governor for life. Such governors will be entitled to attend and vote at all meetings of the committee.

"Donations and subscriptions were immediately raised, to the amount of 130*l*.

"Farther subscriptions and donations will be received by the Treasurer, Joseph Fry, Esq. Mildred's Court; and by the Secretaries, Mr. Thomas Smith, 19, Little Moorfields; Mr. Richard Blakey, 28, Addle Street; and Mr. Samuel Dennis, 8, Aske Terrace, Hoxton. Persons of both sexes inclined to favour the Society with their personal assistance as teachers, are requested to make known their wish to either of the Secretaries."

MARINE BIBLE ASSOCIATIONS.

In a note in a preceding page, we have adverted to the subject of Marine Bible Associations. A paper has recently been circulated on the subject, to which we entreat the public attention, and particularly of all persons connected with ships, whether national or commercial. "The owners and commanders of vessels," it is stated, "must be aware of the great advantages derived from a sober and orderly crew; for they know by observation and lamentable experience, that numerous ships have been wrecked, many valuable lives lost, and a ruinous waste of property occasioned, in consequence of the inattention, drunkenness, or disobedience of sailors. It cannot, therefore, be doubted, that any measure, which has a tendency to promote sobriety and good order, and to improve the morals of seamen, will meet with the warm approbation of the proprietors and masters of ships, and obtain their immediate and hearty support. And such, it is confidently expected, will be the effects produced by the formation of Marine Bible Associations, by means of which the sailors may procure the holy Scriptures on the easiest terms, not only for themselves and families, but even for disposal in foreign countries. Deriving inestimable advantage from this invaluable book, they may become the instruments of conveying it to millions of their fellow-creatures, and thus greatly promote the glorious Christian object of the British and Foreign Bible Society, to extend the knowledge of the Gospel of peace and salvation to all the nations of the earth.

"For eleven years the inhabitants of the British isles have manifested their zeal and liberality by assisting in this great cause. The receipts of the British and Foreign Bible Society, during the last year, amounted to nearly one hundred thousand pounds: it is surely, then, full time that an opportunity be afforded for the well-known generosity of British sailors to manifest itself, in aid of this noble undertaking. And if the pure and simple object be explained to them, it would be unjust to suppose either that their characteristic zeal, liberality, and activity, will be unemployed in forwarding this benevolent design, or that they will not equal, in every respect, the hitherto unexampled exertions of their brethren on shore. The plan has been already adopted, not only on board king's ships, but merchant vessels; and the effects on the morals and behaviour of the men have been such, as to encourage every true friend to his country, and to mankind, to assist in the general establishment of similar Associations.

"To accomplish this object, it is proposed that the captain or master of any ship should, by his example and recommendation, encourage his crew to subscribe, either monthly or weekly, at the rate of one penny a week, or upwards, from each person; and the captain or master may be authorized by the subscribers, to stop it out of their wages, if more agreeable to them. The whole amount received to be expended, from time to time, in the purchase, *at prime cost*, of such descriptions of Bibles and Testaments as the subscribers shall require and direct: and as Bible Societies are formed at all the principal ports in Great Britain and Ireland, application may be easily made to any of their secretaries for the requisite supply of the holy Scriptures at prime cost; specifying that the application comes from a Marine Bible Association, and stating the name of the ship and her commander: any number of Bibles and Testaments may thus be obtained, not only for the supply of the crew, but in different languages, for sale in foreign lands."

To facilitate the establishment of these Associations, hints for their regulation are subjoined, together with an Address to Mariners, the price and specimens of different editions of the Scriptures, and the proper forms for keeping the accounts of the Association; but for these we must refer to the paper

itself, which may be obtained by applying to Ellerton and Henderson, No. 2, Johnson's Court, Fleet Street.

CHURCH MISSIONARY SOCIETY.

The Rev. Missionaries, Norton, Greenwood, and Schroeter, sailed for India in the Chapman, on the 27th of May.—The Rev. Missionary Schulze, and his wife, sailed for Sierra Leone in the Kirkman, on the 22d June.—Recent accounts from Africa announce the death of Mrs. Hartwig, and Mrs. Butscher, who were assiduously employed in the religious education of the female youth of that country. Their loss, it is feared, will prove irreparable.—The Rev. Daniel Corrie has arrived from India, and brought fresh and encouraging accounts of the progress of Divine Truth at Agra, and its vicinity. He gives the following account of Abdool Messee's method of promoting Christianity.

"Abdool's method is, to read and explain the Books of Moses, and the Gospels. Where the customs of the natives appear to have been taken from the Bible, he points it out to them. He never enters into the histories of their supposed prophets or gods; but he asks them, if they can shew him any whose life and doctrine can be compared with that of Jesus, and points out the character of a true Saviour. Their own consciences usually make the application; and he has often been asked, 'What, then, do you say our prophets or gods are liars?' His usual answer is, 'Do you yourselves judge. I tell you plainly, that I have ceased to honour them; and I know there is no salvation but in Jesus.' He takes usually a whole chapter to explain, rather than a single verse, and reads the chapters as lessons between the prayers."

We shall hereafter give an abstract of his journals, and some account of the progress of schools in India.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The general regards of mankind are still necessarily fixed on Paris. There are assembled, either in person or by their ministers, the confederated potentates of Europe; and while their armies traverse the plains of France, garrison her cities, and guard her throne, they are doubtless occupied in devising the means of securing the future repose and happiness of the civilized world. What progress has been made in this work, is as yet concealed from the public: there are, however, some unambiguous indications that its accomplishment is impeded by considerable difficulties. Such difficulties, indeed, were to be expected from the peculiar character of the French Nation, and from the singularly anomalous relations which subsist between its sovereign and the allied powers; and they have doubtless been enhanced by the want of a frank explanation on the part of the allies of their views and final purposes, and by the unavoidable distrust entertained respecting some of the individuals who form the present administration of France. It would have well become the allies to have made a distinct and manly declaration of their intentions, which would at once have put a period to all those doubts and fears which now agitate the population of that country. It would have well become the king in concert with those allies to have laid down clearly the principles of his future government; to have formed to himself a ministry on which he could rely as being attached to his person, and as possessing a community of interest with himself; to have boldly singled out the guilty leaders in the late Revolution for trial and punishment; to have dissolved the rebel army, and to have environed himself with troops of whose fidelity he was assured. Had this conduct been adopted with promptitude and decision in the first instance, and pursued with firmness; and had the allies, in thus concurring to punish the guilty, abstained at the same time from all violation of private property, and adhered rigorously to the terms of their Declaration, the public mind would sooner have been tranquillized. All would have known precisely what they had to expect, and there would have been less room for those agitations which necessarily result, among a people like the French,

from the irregular exactions and disorderly conduct of a licentious soldiery, and still more from uncertainty as to their own future fate; and which are capable of producing a dreadful reaction.

The allies, however, have made no distinct declaration of their purposes, or of the grounds and motives of their conduct. The king has surrounded himself with men who are known only as the confidential instruments of Bonaparte in all his plans of foreign aggression and domestic demoralization, and who can have no sympathies in common with him. So little, indeed, are they disposed to incur responsibility on his account, that even in tardily adopting the grand and necessary measure of the dissolution of the rebel army, instead of at once issuing a decree to that effect, founded on existing and palpable grounds of policy, they choose to found it upon a decree issued by the king from Ghent, in March last, and which probably was never heard of in Paris until now; thus throwing on him and his personal adherents the odium of this unpopular act, instead of boldly taking it on themselves. Their other measures of apparent vigour seem marked with the same character of tardiness and indecision. They do not seem to flow from the prompt and spontaneous counsels of the king's government; but to be imposed on them, after discussion, delay, and resistance, by the controuling fiat of the allied powers. We are unwilling, however, to say more on this head, lest we should appear to be presumptuously stepping beyond our province, and to be dogmatizing in a case which is as yet but partially known. Most anxiously do we desire the peace and happiness of France; and most happy shall we be to find every gloomy presage we may have been disposed to draw from present appearances, falsified by the event. Quitting, therefore, our speculations, we shall confine ourselves almost entirely to the plain statement of facts which have occurred during the month.

Of the persons denounced by the king's decree of the 24th July, Labedoyere is the only one who has yet been tried. His conduct appears to have been most flagitious. Having been ordered with his regiment (which he had received from the king) to Grenoble, to oppose Bonaparte's progress, he instigated the soldiers to revolt, in spite of the entreaties and remonstrances of his superior officer. He was the first who joined the rebel standard; and so hostile was he to the Bourbon cause, that when he found the Chamber of Deputies indisposed, after the battle of Waterloo, to support Bonaparte, he eagerly insisted on a farther appeal to the sword, and proposed a declaration to this effect, that every Frenchman who should quit Bonaparte's colours should be covered with infamy, his house razed, his family proscribed. He was found guilty, and condemned to be shot; and the execution of his sentence took place on the 19th instant.—Marshal Ney has been arrested, and, it is said, will be forthwith brought to trial. Marshal Brune was also arrested, but has fallen a victim to the ungoverned rage of the populace of Avignon. Some other distinguished actors in the late Revolution have been recently apprehended.

Immediately on the surrender of Bonaparte, an order was issued by our Government to put an end to all naval hostilities on the coast of France, and to permit French vessels, bearing the white flag, to navigate freely. The two nations are therefore restored to the same commercial relations which subsisted between them prior to the 20th of March last.

Bonaparte himself has been sent to spend the residue of his days in the island of St. Helena, accompanied by Generals Bertrand and Montholon, and their families, M. de las Cases, and General Gourgand, together with nine domestics. He previously entered his solemn protest against this measure, which he affects to regard as a breach of faith on the part of our Government. We only hope that the arrangements which have been made for his safe custody, may obviate every chance of his re-appearance on the European stage.

The king of France has issued a decree for the immediate organization of a new army, consisting of 86 legions of infantry, of three battalions each; 46 regiments of cavalry, of different descriptions, and 12 regiments of artillery; besides a corps of engineers. Each legion will take the name of a department; to which will be attached such of the soldiers, now serving in the French armies, as are natives of that particular department. We need hardly remark how very incomplete the mea-

sure of dissolving the old army is thus rendered; a measure which seems indispensable to the peace of Europe, and the stability of the Bourbon throne. The mere transfer of the officers and soldiers to other corps, will not change their spirit. On the contrary, they will thus form the elements of a new army, into which their feelings will almost necessarily be infused, and which we should fear will prove as essentially Bonapartist as the old.

The French Government has prohibited for the present the export of all grain, and provisions of every kind.

On the king's return to France, the press was declared to be relieved from all the restrictions which the law of last year had imposed upon it. It was soon found, however, that the public peace required some important modifications of this liberal policy. A decree has accordingly appeared, which subjects the public journals to an examination by commissioners appointed by the king. The reason of this decree is stated by Fouche to be, that, in the existing state of France and Europe, in the midst of so much agitation, which it is the object of the governments to calm, it would be unsafe that those periodical works, which circulate so rapidly, and have so many millions of readers, should be allowed without restraint to excite and nourish the passions of the people. "Experience leaves no doubt respecting the evils they are calculated to produce, and the danger of leaving them absolutely free: every day they commit us with foreign nations, awaken distrust, and defeat the efforts of his majesty to unite all minds, and to heal the wounds of the nation."

GREAT BRITAIN.

The Prince Regent has issued an order for increasing, in favour of the army which gained the battle of Waterloo, the pensions appointed for the loss of limbs. Besides which, all who shared in the glory of that day, whether officers or men, are to be allowed on that account to reckon two years of service in all that regards the pay or pensions of their ranks. This is a liberality which will meet with the universal concurrence of the nation.—We are happy to observe that the Waterloo subscription amounts to upwards of 200,000*l.*

The Government of the island of Ceylon, driven to the necessity of waging war on the King of Candy, has succeeded, with scarcely any loss, in getting possession of his person and territories. The whole of that island is now, therefore, subjected to the dominion of the British Crown.

The British Government in Bengal has likewise been involved in hostilities with the kingdom of Nepaul. Military operations were proceeding on a great scale with the view of bringing the war to an early termination; but the resistance on the part of the Nepaulese appears to have been more vigorous than was expected. No decisive general action had taken place at the date of the last accounts from that quarter.

ANSWERS TO CORRESPONDENTS.

T.; J. J. Holmes; J. B. L.; T. M.; P. C. F.; Theognis; Diaconus; Clericus Occidentalis; N. L.; J. N. C.; G. K.; are under consideration.

We beg to thank A. H. Z. for his communication.

To Edward we would briefly say, "We must obey God rather than man."

J. S. has wasted his time very unnecessarily in labouring to disprove, what we never meant to assert, that *Luther's* reformation, speaking generally, arose from the profligacy of Henry VIII. The expression to which he objects was a quotation, with which we concluded that every intelligent reader would have been acquainted, and which referred merely to the extension of *Luther's light* to England. Surely it is not, as he affirms, a *popish* slander, that, in this sense, *it sprung from Henry's lawless bed.*

THE
CHRISTIAN OBSERVER.

No. 165.] SEPTEMBER, 1815. [No. 9. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 498.)

THE advocates of the Romish religion, in their endeavours to establish the exclusive integrity and verity of their Church, insist strenuously upon the undoubted and almost uninterrupted continuance of miraculous powers among them, from the earliest ages of Christianity. As no other Christian church assumes the existence of a similar power amongst its members, the Roman Catholics adduce their testimonies, and contend for the reality of their pretensions, with an air of triumph and petulant superiority. There is, perhaps, no species of evidence of the Divine favour and presence with a society, or an individual, so obvious, intelligible, and in every way calculated to impress the mind and secure the attention of every class of mankind, as an exhibition of supernatural powers, or well-attested narratives of miraculous interpositions in their behalf; and as the particular evidence for Christianity derives most important support from the authenticity of its miracles, the partisans of Popery naturally avail themselves of this concession, and, assuming the undeniable credibility of their own histories, assert their right to the same deference which Christians yield to Divine Revelation. No specific claim to the gift of miracles has indeed been advanced by the Reformed Churches, in defence of their separation from the Roman hierarchy; yet it is to be regretted that various denominations of Protestants have, on several occasions, maintained the reality of supernatural interpositions, as incontestable attestations of the superior purity of their sect, or for the express purpose of conferring honour on some of their distinguished members. Hence, they have most unadvisedly concurred with the Church of Rome, in contending for the perpetuity of miraculous powers in the Christian churches; and, by opposing miracle to miracle, have furnished the enemies of religion with specious pretences for rejecting the records of Moses and the Prophets, the narratives of the Apostles and Evangelists. It is not here intended to insinuate, that all the relations of miraculous interpositions, since the first ages of Christianity, are fabulous, the fabrication of weak or designing men. Let the evidence by which many of them are attested, be allowed to be conclusive; yet it may be strongly doubted, whether the consequences insisted upon by their abettors can be unreservedly admitted. In perusing the histories of alleged supernatural interpositions, whether recorded by Popish or Protestant writers, it should likewise be considered that a man who declares nothing but what he believes to be true, may yet not be a competent judge of what is and is not a miracle. The power of enthusiasm in perverting the judgment, and giving a colour to the circumstances, when any unusual event occurs, often misleads men into self-deception, and unintentional falsehood. Habits of thinking formed by early associations of ideas, exercise as forcible an influence over the judg-

ment, as over the actions of mankind, and create prejudices which are not less effectual in obstructing correct observation, than in enfeebling and vitiating the deductions of reason. If to these sources of mistake, and some others which will readily suggest themselves to a considerate mind, we add the wild, absurd, and audacious forgeries of hardy impostors, who have had an interest in deceiving those to whom they could gain access, we shall be competent to form an equitable and candid estimate of the reliance which may be placed on the narrators of Popish or Protestant miracles. In short, we must allow that the witnesses in favour of marvellous events have been often misled by ignorance, prompted by credulity, or actuated by views of interest or ambition, to ascribe to a supernatural interference what actually happened through the agency of natural causes.

Sceptics and infidels have endeavoured to persuade themselves and others, that such considerations as the preceding tend powerfully to undermine the authenticity of the miracles recorded in the holy Scriptures, and to subvert the whole fabric of that religion of which they constitute so important a part of the evidence. But the hopes of these malicious adversaries of Christianity, and the fears of its timid or injudicious friends, are equally groundless, as, we hope, may appear from the following observations.

The evidence which we possess, that such works were actually performed as the sacred historians have recorded, affords not only the highest probability of their reality, but amounts to an assurance and proof which leave no reasonable ground for doubt or opposition. Whatever may have been suggested by abstract views of the fallibility of human testimony, cannot admit of a practical application against the certainty of Scripture-miracles, without rejecting absolutely all vocal and written testimony, and enveloping the thoughts, judgments, and actions of men, in one vast, obscure, bewildering maze of doubt and perplexity. It may be boldly asserted, without the least fear of refutation, that no series of facts in profane history, no decisions in the courts of judicature, no biographical records, ancient or modern, are supported by evidence superior to that which has been again and again triumphantly brought forward in vindication of the authenticity of the miracles of Moses and Jesus. To what purpose are we told of the improbability that any particular event, contrary to the ordinary course of nature, should occur*? Our inquiry

* Events natural and miraculous do not differ from each other, as they are more or less possible in themselves: nor is there any thing in the nature of an event which can justify a denial of its possibility, *a priori*, unless it can be shewn to be metaphysically impossible, the terms including what is contradictory and absurd. Our concern in the question of miracles, is more immediately with the proof and certainty of facts; and it neither argues wisdom nor ability to involve ourselves in endless discussions concerning possible or impossible existences. If it were, indeed, pretended that a supernatural event resulted from the agency of a natural cause, this would involve a contradiction, and consequently an absolute impossibility: but since the miracles recorded in the Bible are credibly attested, and there pronounced to be the direct effects of a supernatural power, the consequences of a Divine interposition, no objection founded on their physical improbability, can be valid. Whether they are more or less probable, regarded merely as physical phenomena, is an object of minor importance in the inquiry; but it may deserve the consideration of some bold speculators whether the volitions of the Deity fall properly within the province of a calculator of probabilities, and how far the computation of chances may be applicable to so high a theme. All calculations of this nature must be founded on a competent number of duly

is not concerning what may or may not happen: we are not balancing, according to the doctrine of probabilities, whether a rod was changed into a serpent, or water converted into wine, by considerations founded upon the established laws of the mundane system. The question relates to matters of fact, credibly attested, and inseparably connected with a series of most important doctrines and institutions, interesting to the welfare and happiness of the whole human race, in time and through eternity.

Observation and experience of the natural course and order of things bring us acquainted with what have been termed the Laws of Nature; and some knowledge of these is necessary to enable us to distinguish between the effects of ordinary and supernatural agency. But even that measure of information, which is commonly distributed among mankind in civilized countries, may not always be competent to decide upon the quality of phænomena presented to the senses, since men are prone to denominate an event that is strange, uncommon, or unaccountable, a miracle; when it is nothing more than a less known effect of the laws of our system. Hence it is important to distinguish extraordinary events, or prodigies, from miracles; for although every miracle is an extraordinary work, yet every extraordinary work is not a miracle. That a mountain with a wood upon its summit shall be instantly transferred to the distance of a mile; that an island shall suddenly appear above the surface of the waves in the middle of the ocean; or that an enormous mass of blazing stone shall fly with a velocity greater than the wind, from one extremity of our horizon to the other, may be astonishing events, but they are not miracles: since we know that, of the two former instances, one has been the consequence of the concussion of an earthquake, and the other of the eruption of a volcano; and although the meteoric appearance may not yet have received an adequate explanation, enough is known to satisfy the considerate observer, that this phænomenon is not so contradictory to all the known laws of nature, as necessarily to imply the direct and indisputable interposition of a Divine Power.

But if the mighty works wrought by Moses and by JESUS are attested by an evidence so clear and incontrovertible, that some of the most learned and ingenious adversaries of our holy religion, in despair of falsifying it, have pretended to admit the reality of heathen and popish miracles, in order to diminish the impression of those recorded in Scripture, or to perplex and confound the minds of honest and simple Christians; we may rest satisfied, that no contradictory testimony exists, that the recorded facts cannot be controverted by any proofs adduced against their truth and reality.

If the positive evidence of the authenticity of the Scripture-narratives of miracles be paramount to all opposing reasoning, or testi-

verified data, collected by careful observation and learned experience. The substances of the material world, with their essential and accidental qualities, as cognizable by the senses, and governed by the allowed and established laws of matter and motion, are the adequate objects of such investigations. But until it can be shewn, that none of the thoughts and determinations of inteligent beings are, in any sense, either free or contingent, but are wholly reducible under the necessary, uncontrollable agency of inevitable causes, which act by a constant and invincible necessity, the practical application of the theory of probabilities, to the several operations of the soul, must rest on a very slender and precarious basis. If this be true with reference to created beings, how much less must this theory, be applicable to the immanent acts of that Being, whose mode of existence and of operation transcend all boundary and cause!

mony, a fair and upright mind will experience little disturbance from the histories of other ancient or modern miracles. Whether the accounts of miracles performed by Apollonius, or Vespasian, by Gregory Thaumaturgus, the Virgin Mary, St. Francis Xavier, or the Abbé Paris, be fictitious, or authentic, the credit of the sacred historians cannot be affected by them. If it can be shewn that they are spurious, the falsification of those does not impeach the veracity of the other, unless it be good reasoning to argue from the falsehood of some writers, that none are to be credited. And if they should be admitted as true, would this amount to a proof that Paganism is a revelation from God, or that Popery is the only true religion? Let the opponents of the mighty works wrought by Moses and JESUS reply directly and explicitly to these points, and we will readily join issue with them. But the patrons of infidelity are too sagacious to accept the challenge, since the consequences of admitting the extraordinary interposition of the Deity upon any one occasion, are too obvious to escape their perspicacity.

Difficulties alleged against the matter or circumstances of any particular miracle, are of very dubious importance, unless the transaction contain something manifestly contradictory, or absurd. Supernatural events ought not to be consonant with common experience; since where no true change has taken place in the qualities of the subject, no controul of the operations and effects of physical agents, no suspension of the usual operation of natural causes, there can be no miracle. The dissimilitude of any event from the ordinary course of things, provided it be supported by credible testimony, instead of furnishing an argument against its reality, affords a strong presumption of its being an effect wrought by a particular volition of the Deity. The terms greater or less, difficult or easy, bear no relation to the operations of an infinite Being: and, as we are unacquainted with the purposes and designs of God, unless where he has condescended to declare them to us, it is to very little purpose to discourse about the nature, the time, the place, the circumstances, &c.; as affording probable arguments against the reality of a supernatural event. When an extraordinary appearance stands single, unconnected, not preceded by any declaration that it is about to happen, nor in conjunction with any subsequent circumstances discoverable by our faculties; since we have no intuitive powers by which we can infallibly discern the finger of God, we are not bound to regard such a phænomenon as miraculous, nor to receive it as a message from God to man. There is nothing contrary to reason or revelation in supposing, that supernatural interpositions may take place in many cases, where men may not be able to distinguish the direct agency of an invisible power, from the operations of natural causes; and in such instances, where the nature of the work is not sufficiently conspicuous to us, the reason of the interposition must be still more obscure. No good reason can be assigned, why God may not work a miracle, without informing us of the intent and meaning of his direct interference, since his purpose will be no less certainly effected, whether he declare what the design is, or not. Nor is it necessary that the instrument shall be always conscious that he is under supernatural influence, when he is made the medium of some specific instance of mercy, or judgment, to his fellow-creatures. There may be interpositions of a providential kind, extraordinary effects produced for the benefit of some individual, without any reference to the revelation of a new truth, or the con-

firmation of a message; and, while from such events we may conclude, that there is an Almighty, Gracious, and Beneficent God, who governs the world and loves mankind, and may be thereby excited to devout acknowledgment of it, yet we shall not be warranted to deduce any inferences concerning the holy and righteous character of the individual, nor favourable to the purity of the church of which he may be a member. It has pleased the Divine Wisdom, sometimes to make ungodly men the mediums of conveying the demonstrations of his power, and the purposes of his will: and it must greatly concern those, before whom such interpositions are exhibited, to be cautious, sober, and upright in the interpretations which they adopt, and not to take advantage of a strange and inexplicable event, to advance the interests of a party, or promote the unhallowed designs of an individual.

Designing and interested men, as we remarked, have endeavoured to introduce much confusion into the subject of miracles, by combining the supernatural events recorded in the Old and New Testament, with the histories of miracles, whether spurious or authentic, which have been transmitted to us by pagan and popish writers. It requires, however, no extraordinary powers of discrimination, to indicate such distinctions as may protect us against the sophistry of infidels, and the flimsy pretences of the advocates of Popery. When the people of Israel were to be rescued from the tyranny and oppression of the monarch of Egypt, and to be reduced under a new system of civil and ecclesiastical policy, the God of Abraham, Isaac, and Jacob explicitly declared his intention of delivering his chosen nation by miraculous interpositions; that he would break their chains and conduct them into the land of Canaan, by the intervention of "mighty signs and wonders; with a strong hand, and a stretched-out arm." The purpose of emancipating Israel is previously avowed; the means by which this is to be effected is made known: no room is left for conjecture concerning the agent, or the end; the former is acknowledged, the latter is anticipated, by those who are most deeply interested in the marvellous transactions. The history of Israel during forty years' residence in the wilderness furnishes us, not with one single, unconnected wonder, or a small number of extraordinary phænomena, where no expectation was excited beforehand, nor any visible intention manifested: but we are presented with a grand and continuous series of supernatural events, in which the wisdom, the goodness, and the severity of God are awfully displayed, in conveying the express declarations of his will; in maintaining the honour of his government; in enforcing the penal sanctions of his laws; and in conferring rewards and benefits on the obedient and good, in exact conformity with his promises; and in inflicting, with almost inflexible severity, the threatenings denounced on the wicked and disobedient.

The selection of the Jewish families from the mass of mankind; the institution of civil and religious ordinances, by which they were preserved as a separate people, and rendered incapable of assimilating with the other nations of the earth, without subverting the whole frame and constitution of their government; their subsistence as individuals; their security and stability as a civil and religious society; all these things were provided for and assured by successive and visible interpositions of their Supreme Governor, in whose hands the legislative and executive powers were perpetually retained during the revolution of many generations. What is there analogous to this in the annals of the pagan world? Relations of insulated and

solitary signs and wonders may be collected in abundance from ancient writers: but where any thing like an important purpose is pretended to be in conjunction with these extraordinary wonders, the proper order of evidence is inverted,—the miracle is introduced before the doctrine is proposed,—no previous notice is given of the purpose of the agent,—no assumption of the character of an ambassador from the King of kings, who, after asserting his Divine legation, can produce, as circumstances may require, a series of miracles as his credentials, to give weight and authority to his message; who can exhibit works bearing the indisputable signature of Omnipotence, as an attestation that he is a "teacher sent from God."

As the pale emanations of the moon, "walking in her brightness," are absorbed and lost in the effulgence of the sun, when he has climbed the eastern hills, and filled the concave of heaven with the lustre of his beams; so did the Mosaic dispensation, though confessedly glorious, fade away and disappear, before the surpassing splendour of the "ministration of righteousness," introduced and established by Him whose glory was such as became the eternal Son of God, "the only begotten of the Father," "in whom dwelt all the fulness of the Godhead bodily." The evangelical dispensation, the kingdom of the Messiah, the religion of JESUS, by which glory is given to God in the highest, and righteousness, peace, and joy are brought down to earth, and communicated to man, was ushered into the world, and exhibited to the Jewish nation by a consecutive series of stupendous miracles: these miracles were foretold by the prophets; were expected by the Jews; were insisted on by JESUS as indubitable attestations, that he was the Christ, the Son of the living God, and that he was consequently an infallible Teacher, whose instructions were to be received with implicit submission, and whose declarations were to be believed with unsuspecting confidence. This religion, less distinguished from the Mosaic institutions by its essential characters, than by its perfection and glory, abolished what was local and temporary; unfolded and illuminated what was shadowy and mysterious; completed what was obscure and typical (for types are to be regarded as prophetical signs); and without totally subverting and dissolving that preparatory and subordinate constitution, civil and ecclesiastical, it assimilated all which it contained, that was pure, spiritual, and holy. Judaism and Christianity are not contradictory systems of revealed truth, of a species and character repugnant to each other; but, contemplated in this state of combination, they display a scheme of moral legislation, uniform, consistent, harmonious, affording mutual illustration, and both directed to the same noble, worthy, and beneficent purposes of revealing God to man, and providing, for a world of ignorant, depraved, rebellious sinners, the light of instruction, the means of pardon and reconciliation, not less honourable to the moral Governor of the universe, than suited to the state and condition of guilty and helpless creatures. But the Divine goodness and condescension do not terminate here; to the feebleness of man the supernatural aids of Divine grace are promised, to rectify, exalt, and purify his nature: his fears are allayed by a proclamation of free and undeserved mercy; his hopes are elevated and confirmed by the cheering assurance of the Divine favour and love; and his largest desires shall be more than abundantly gratified by the never-ending possession of a surpassing glory and blessedness in heaven. Such is the dispensation of the Gospel of Jesus Christ, that "great mystery of godliness," springing from a benevolence and goodness

unsearchable and immeasurable as the nature of the ever-blessed God; venerable, dignified, and magnificent in its progress and execution, befitting the greatness and majesty of Heaven; vast, comprehensive, unbounded in its extent, embracing all the generations of men, from the first beginning of days, till time shall be absorbed in the immensity of eternity.

If the accounts of the various prodigies, signs, and wonders, omens and predictions, transmitted to us by pagan and popish writers, were supported by evidence which it would be unreasonable to contravene—a position by no means conceded—yet we repeat the assertion, they are so dissimilar from the miracles of Moses and JESUS, in all their leading features, in their connexion, purport, and final cause, that they are rather subjects of speculative curiosity, than matters with which our faith and duty, our present welfare and future happiness are strictly connected. Their miracles are all "of personal or private interpretation," intended to prove the greater sanctity of a temple; to raise the credit of an oracle; to introduce the worship of a pagan deity; to establish the usage of some superstitious rite or ceremony. Truth, that illustrious attribute of the Deity, which is the sun of the intellectual and moral world, presented no charms to the eye of the heathen mythologist. A cold indifference as to the truth or falsehood of their theological opinions was predominant; and as they had no authorised creed, so their miracles constituted no part of the system of their religion; and not being commissioned to communicate any important information concerning God or man, they presented no credentials stamped with the broad seal of Heaven to sanction their doctrines. A minute, scrupulous, and often childish attention to outward observances and established customs, was the principal object of their concern; which, however covered and adorned by the gorgeous mantle of expensive and pompous ceremonies, concealed a hideous mass of brutish and disgusting practices, not less repugnant to wisdom and common sense than revolting to purity and charity. But the miraculous interpositions which introduce the Jewish dispensation, exhibit the power and wisdom of God inseparably combined: they are blended and incorporated with the very substance of the institution, from which they cannot be dissevered, without subverting the whole fabric, and involving it in disorder and ruin. He who supplied Israel with "angels' food," during their abode in the wilderness, instructed them at the same time, by direct communications, in the character and attributes of God; delivered to them a system of morals, a code of jurisprudence, a collection of statutes and ordinances, which imposed a course of burthensome and expensive observances and ceremonies, to which no people would have long submitted, and indeed under the controul of which no nation could have sustained its political existence, without the constant sensible interposition of their great Legislator. The records of this extraordinary people, divested of their supernatural phenomena, would be neither credible nor intelligible: but when they are contemplated as a whole, closely interwoven, they afford mutual support to every part, and furnish an evidence of their truth and reality, which has gloriously triumphed over all the learning, the prejudice, the malice, and the ingenuity of its adversaries in every age. Whether the relations of pagan miracles be fabulous or true, must be an object of little concern to the believer in Revelation: the only material point of view in which they wear a resemblance, is this, that they equally affirm the production of extraordinary and pre-

ternatural phenomena; beyond this all is divergence and dissimilitude. Although many palpable imitations of those which are preserved in the sacred monuments of inspiration, appear in the Greek and Roman narratives; yet they are commonly seen invested with the habiliments of meanness and infirmity; not unfrequently they are artificial, ludicrous, or absurd, subordinate to purposes of private ambition, local interest, political advantage, or, perhaps, subservient to the baser designs of hypocrisy, cruelty, and gross immorality. He who should seriously undertake to place the mythologies of Egypt, Greece, and Rome, with all their appendages of miracles, omens, and prodigies, in open competition with the doctrines and transactions of the Hebrew Theocracy, would be capable of contrasting the ingenious contrivances of human mechanism, or the skilful mockeries of jugglers, with the elaborate and inimitable operations of nature, or the still more magnificent displays of wisdom and power in the wonders of creation.

Nor have we more reason to fear that the foundations of our faith may be shaken by the legends of popish narration, in the acts and monuments compiled by their historians and biographers. Let all those strange and extraordinary events be deducted, wherein the detestable artifices of imposture, fraud, and forgery, or the less criminal influence of fanaticism, prejudice, or gross ignorance have been detected and exposed; subtract all those trifling, ridiculous, ill-authenticated tales which have been rejected and disavowed by the more intelligent and sincere writers of the Romish Church; and the formidable host of wonder-working champions, whether disembodied or incarnate, rational or idiotic, animate or inanimate, with the monstrous accumulations of amulets, relics, or such like disgusting trumpery, which a wise man would be ashamed to adopt, and a man of feeling and delicacy incapable of uttering, would shrink and melt away, like the Assyrian army under the stroke of the angel of God. But when the court and church of Rome shall have disburthened themselves of this oppressive mass, they will still assert the regular continuance of miraculous powers in their communion, and be emboldened to contend for their exclusive right to the honour of being the sole apostolic and infallible church, out of the pale of which there can be no salvation. To oppose a claim thus lofty in its pretensions, supported with overbearing arrogance, and an undisguised contempt of all other Christian communities, a minute examination of either the matter or evidence of their several notable relations would be a task equally irksome and unnecessary. No prejudice to the cause of the Reformation, much less to that of Christianity itself, would accrue from recognizing the claims of the Roman Catholics to the truth and reality of their best-authorised narratives. If they could adduce credible evidence that any specific story recorded by their historians were founded in fact, we might safely admit the testimony, and yield credence to the proof, without necessarily involving ourselves in the consequences they would deduce from it. It has, indeed, been found convenient by writers of a particular character, to comprehend in one sweeping negation all the records of supernatural events, pagan, Jewish, or Christian; and recourse has been had to a similar mode of exclusion of all the narratives of popish miracles, recorded since the establishment of Christianity, by certain antagonists of the Romish pretensions. But let it be considered that the avowed end and design of these later interpositions of the Deity was not to communicate mysterious truths, inaccessible to human reason: they were not intended to introduce a

new model of religion by attempting to supplant that which is unalterably confirmed as the completion of all the Divine dispensations to man. Their pretensions ascend no higher, than to give an additional sanction to that which had been already most solemnly and abundantly ratified; to confirm doctrines authorised and established by synods and councils; to give greater currency to opinions already maintained; to demonstrate the right of superiority and dominion of one Christian church, or pastor, over all others; to confer high honours upon one sect, party, or association of men, to the disparagement and degradation of its rivals and competitors, in the same, or in other religious communities; and, finally, to sanction the canonization of certain individual members of their own church, whose claim to the distinguished elevation of saintship might, otherwise, in many instances, have been of a very ambiguous and equivocal nature. When it is affirmed, that "the glory of miracles is one certain note of the true Church," we assent to this position, and maintain that the Church of Christ is thus distinguished by the most undeniable proofs; that the religion of JESUS was propagated and established by the evidence of mighty signs and wonders wrought by Christ and his Apostles, in confirmation of their divine mission. But we also maintain, that the whole system of doctrines and morals was perfected and concluded by these inspired persons; that these sacred writings are the sole standard, rule, and measure of faith and practice; and that they hold out no encouragement to Christians to expect any additional revelation, as supplementary to that which the Church received from its original founders. Indeed, if any division of the society of Christians (and the Western Church is but one member of that body) shall propose a new truth, not contained in the apostolic canon, we are cautioned by these very writings not to receive it: and if nothing more than the ancient doctrines of Christianity be communicated, a new miracle in confirmation of them is superfluous; since, if we collect our notions of the method of the Divine proceedings with men, from the Old and New Testaments, we shall not expect an ostentatious and redundant display of miraculous operations, but rather a sparing and economical distribution of them. Nor are frequent, sensible, and pompous demonstrations of the intervenient agency of Almighty God to be looked for on common and ordinary occasions; since such expectations are not consonant with the analogy of the Divine conduct in the natural and moral government of the world, nor probably with that probationary state in which we are placed. In the revelation of a system of new truths, in the modelling of a constitution designed to reform and rectify the disorders of a sinful and miserable world, splendid and noble exhibitions of the majesty, grandeur, and omnipotence, of the great Legislator accompanied the awful declarations of his will: every method of conviction, human and divine, suited to the condition of moral agents, was employed to awaken attention, and to bear down that corrupt repugnance of heart which refused to recognise the Divine authority, and perversely withstood his gracious attempt to raise them from a state of depravity, degradation, and ruin, to purity, happiness, and glory. Such were the dealings of a benevolent and merciful God with his ignorant, weak, and rebellious creatures, in the successive introduction of the Mosaic and Evangelical dispensations; but when this last was once established, the more direct and perceptible agency of the Deity became less an object of notoriety and observation, and the further propagation and perpetuating of

Christianity was to be accomplished by instruments of a character more ordinary and human. The blessings of the Gospel of Jesus Christ are now to be conveyed to the successive generations of mankind, by education, by example, by public teaching and catechising, by the more extended circulation of the holy Scriptures, &c., in humble dependence on the effectual agency of the Holy Ghost upon the spirits of men. The presence and power of God the Holy Spirit, with his church and people, are not, indeed, displayed at this period by obvious and physical operations, but in an invisible, mysterious, and potent energy, whereby the most stupendous moral effects are exhibited, effects surpassing all human efforts, and requiring the interposition of a Divine power, no less than the works of the visible creation. The never-ceasing agency of the same Power pervades, controuls, and regulates the whole economy of grace, the great concerns of the Redeemer's spiritual empire, with an efficacious and uninterrupted providence; yet governing the church, as God governs the universe, silently, without observation, and without noise. When the great Creator first gave being to the natural world, every part of the vegetable and animal systems was brought into existence by an extraordinary exertion of productive power: they were not moulded and matured by the slow operation of time, and the co-operation of physical and mechanical forces, but "HE spake, and it was done," —the whole form and arrangement of the production were elaborated and thrown out at once in all its maturity, beauty, and perfection. But since that first act of creating power, we see that these creatures have been propagated and perfected by processes more gradual, successive, and operose, many of which can be successfully traced by human wisdom, and admit of being regulated, furthered, and controlled by the interference of human culture and ability. What we know of the order and method of the great Author of Nature, in the conduct of the material world, may be advantageously compared with what we learn from revelation and experience of the laws and government of the moral world, and thus we may obtain a noble and interesting prospect of the harmony and uniformity of the Divine proceedings; always wise and equal in themselves, and adapted with consummate foresight and skill to the varying and unequal circumstances of mankind. The Almighty Maker of the world which we inhabit has no where obliged himself to uphold and maintain, at all times, with unvarying precision, those laws of nature which we learn from the contemplation of his works; and when, according to the language of men, he violates the established order of things, by a direct act of volition, we may confess the demonstration of his power, without presuming to unfold the secret counsels of his wisdom. We do not expect to see a depopulated country furnished with new inhabitants, by a visible act of creating power; nor a barbarous and ignorant people, civilized and instructed by an immediate communication from Heaven; because the means of multiplying the human race, and of introducing the knowledge of arts and sciences are already provided; neither are we warranted to recognise a miraculous interposition, for the purposes of teaching men what they have already the means of acquiring; of revealing new and unheard-of truths, when the canon of Scripture is declared to be completed; nor of confuting the errors, or heresies, of a sect or party, and establishing the guilt or innocence of a community, or an individual. When we are without the extraordinary illumination of prophecy, or the steady brightness of revelation to conduct us, we are not warranted,

from the occurrence of an event surpassing human ability, and contrary to the ordinary course of nature, to carry our inferences beyond the individual case to which such an apparent interposition refers. Whether it may present itself before us as a miraculous cure of disease, or a supernatural infliction of punishment, if there be a well-established proof of the fact, we must admit it; but we are in no wise obliged to receive any interpretation of it which the reason, or fancy, or prejudices of the individual concerned, or his friends and associates, may choose to deduce from it. Let the attestations of the event be supported by evidence ever so unquestionable, let the circumstances connected with it be open, public, and conspicuous; yet, unless a specific declaration from Heaven shall unfold the purpose and intent of the interposition, any construction of such an event, as a criterion of theological opinions, or moral attainments, would rest on a most precarious basis, and be intitled to no more confidence, than the unfounded hallucinations of a heated brain. If it be an indication of a weak or ill-constructed mind, to be incapable of seeing and feeling the force of evidence; it is no less an argument of bias and prepossession, of passionate infatuation, or blind credulity, to confound the efficient with the final cause, and perceive no distinction between a proof of the reality of a phenomenon, and a knowledge of the reason of its existence.

If there be any correctness in the preceding considerations, it will not be difficult to form an estimate of the weight of certain arguments urged against the Reformation by Roman Catholics, or adduced against Christianity itself by the oppugners of all miracles. Whatever virtue might be transmitted from the holy thorn of M. de la Poterie, to the eye or nose of Mlle. Perier, so as to effect the cure of a troublesome and disgusting disease, this can surely be no concern of the Jesuits, or the Protestants; nor have any reference to the soundness of their faith, or the purity of their morals. If the evidence that the events which were said to have taken place at the tomb of the Abbé Paris were less questionable than it is, and if the facts were allowed to be preternatural, still two most important parts of the argument would remain open for discussion; whether the prodigies were the effects of the actual intervention of the Abbé Paris, and whether there were a necessary conjunction of the extraordinary phænomena with the cause of the Jansenists. It is not a little curious and remarkable, that the holy thorn shewed no more virtue than any other thorn, except in the monastery of Port-Royal; an acknowledgment calculated to excite a shrewd suspicion in the mind of a heretic, that neither that, nor all the large collection in M. de la Poterie's museum of reliques, were endowed with any inherent miracle-working power; but that their energy, like that of a logical proposition, was dependant on the state of the recipient. That the Jansenists were consoled under their afflictions, and confirmed in their opinions, by the cure of Mlle. Perier; and that the birth of a child with a golden tooth* afforded great comfort and edification to Germany, when groaning under the ravages of the Turks, may serve to admonish us of the facility with which a credulous and depressed mind will have recourse to the most dubious methods of relief; it will eagerly grasp at circumstances the most unsubstantial and attenuated, and will rest satisfied with conclusions as little connected with their premises, as the chimæras of a disordered imagination with the truth and reality of nature.

There can be no doubt that M.

* Vide Opera Gregorii Horstii.

Pascal gave full credit to the facts recorded by Mlle. Perier his sister, and that he was satisfied with the correctness of the inferences deduced from that representation. But when it is remembered that M. Pascal was born and educated in the communion of the Roman Catholic Church; that he regarded a blind and implicit deference to all the tenets of that church as an indispensable duty; that he was warmly attached to Port Royal, and the cause of Jansenism, the very existence of which was endangered by the unjust and furious persecutions of the Jesuits; our emotions of surprise will be moderated, and we shall be in a capacity of understanding, how his reason might be obscured, and his judgment biassed, after a mode that could scarcely have taken place on any other subject. No man, however wise and good, is so far elevated above the frailty and infirmity of his nature, as to be wholly exempted from the occasional intrusions of folly, and the incursions of prejudice or passion: the most capacious mind has its boundaries; the most correct, its inadvertencies; and the most upright its aberrations: a state and condition of being, which obliges us to the observance of candour and forbearance towards others, and enforces the duties of consideration, vigilance, and humility on ourselves*.

(*To be continued.*)

* In the year 1534, Fisher, Bishop of Rochester, having countenanced the visions, revelations and prophecies of Elizabeth Barton, commonly called the Maid of Kent, incurred the displeasure of Henry the Eighth, and was sharply rebuked by Cromwell, then Secretary of State, in a long letter addressed to that prelate. The following passage in it is not inapplicable to the foregoing narrative. "And here I appeal to your conscience, and instantly desire you to answer, whether if she had shewed you as many revelations for the confirmation of the king's grace's marriage, which he now enjoyeth, as she did to the contrary, ye would have given as much credence to her, as the same done, and would have let the trial of her and her revelations to overpass those many years, where ye dwelt not from her but twenty miles, in the same shire, where her trances, and diffigurings, and prophecies in her trances, were surmised and reported." Burnet's History of the Reformation. Vol. I. B. ii. p. 117. Records.

FAMILY SERMONS. NO. LXXXI.

Luke ii. 27, 28.—*And it came to pass as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather blessed are they which hear the word of God and keep it.*

In addition to many other proofs which might be adduced of the effect of our Lord's discourses upon simple and candid minds, the words of the text present us with a remarkable instance; a charge having been made against him that he cast out devils by Beelzebub the prince of the devils, he replied by an appeal to the plain sense of those who heard him. A woman in the crowd was powerfully impressed by the wisdom of his reply; and unable to restrain her feelings, she broke forth into the exclamation, an exclamation most natural to her sex, which is contained in the text. As if she had said, "Happy is the mother of such a son! How delightful must she find it to witness in him the result of her care and affection! How pleasant the intercourse, when, far remote from the observation of the world, she listens to wisdom like his! How grateful to her heart to look on the multitudes pressing around him and deriving such instruction from one whose childhood she had herself protected, and whose tender mind she had laboured to form. If the welfare and character of the child be the first and dearest wish of the parent,

what blessedness can be equal to hers, who can trace in that countenance the reflection of her own, and while dwelling on the stores of that heavenly mind, can say, 'This is my Son!'" But Jesus said, "Yea rather blessed are they that hear the word of God and keep it." He turns the circumstance to the spiritual advantage of those who were present, and reminds them of blessings more valuable and of privileges more exalted;—of blessings and privileges derived from no earthly relation, and confined to no favoured individual; which will continue when all the bonds of nature shall be dissolved, and when all the tender names that now awaken our sympathies shall be forgotten; and which, both in this world and the next, shall be the portion of all who hear the word of God and keep it.

For the better illustration of this subject, I propose to consider, first, the characters described; and, second, their blessedness.

I. The characters: "They hear the word of God and keep it." It is of importance that we should attend to both parts of the description.

1. There are persons to be found, even in countries most highly favoured as to religious instruction, who refuse to hear the word of God, who go not at all to a place of worship, or who go carelessly and irregularly, preferring other employments to this, and profaning the Sabbath for worldly purposes when God demands it for himself and for the soul. To all such the text does not apply. It is essential that we should not merely hear the word of God, but hear it with a conviction, that it is the word of God. We are to consider it as a message from Heaven; to remember the authority from which it proceeds, and the sanction which it bears. We listen to intelligence on other subjects as matter of curiosity or useful information. But the word of God is connected with interests of incalculable moment; and whether we consider its Author, the manner of its promulgation, or its end, whenever we hear it, it should command every faculty of our minds. It is a beautiful picture which has been given us of the simple Christians in the East by Dr. Buchanan:—When one of the preachers cited a passage from the Scripture, he desired a lower minister to read it, while he himself, and doubtless his audience too, listened to it as to a record. They heard it not as the word of man, but as it is in truth the word of God: as instruction from Heaven intended for themselves, to be applied to their consciences, and to regulate their lives.

2. For it is not sufficient that we *hear* the word of God: "Blessed are they that hear the word and *keep* it." Two things seem implied in *keeping* the word of God: that we *believe*, and that we *obey* it. It may seem almost unnecessary in a Christian family to dwell on the necessity of *believing* it. For are we not all believers? Is there one among us who doubts its truth or denies its obligation? But though it is probable none may be found generally to question its truth or deny its obligation, yet we should do well to inquire whether there be not still within us an evil heart of unbelief, which leads us to refuse to apply to ourselves many warnings which we should not dare to expunge from the sacred book. It is impossible we should keep the word of God, if we do not receive it simply as it is delivered, with the temper of submission and with the teachableness of faith. It is an awful and most dangerous practice, by weakening the force of scriptural declarations, to lower the standard of truth. Let us learn to receive the truth in the love of it. If we believe that the sacred writers were directed by the Spirit of God,

let our conduct be consistent with this persuasion. Whatever is thus revealed, whether we comprehend it or not, (and how little can we comprehend!) let us receive with faith, and keep constantly in our minds, under the firm conviction that since thus it is *written*, thus also it must *be*.

But we must not only believe but *obey* the word of God. Viewing life as a journey, and man as a pilgrim who has to pursue his way, through this wilderness of trouble and sorrow, to a distant home, then the word of God may be regarded as a lamp to his feet and a light to his path. If he determine to walk by some other rule, and to desert the road which is thus enlightened by the rays of Heaven, he wanders without a guide, and destruction is before him.

It is a very common error with men of worldly dispositions, to aim at reconciling the strict precepts of the Divine law, with the pursuits to which present objects invite them. But it is plain from the doctrine of Christ and his Apostles, that those who would live according to the spirit of the Divine commandments must, under all circumstances and in every situation, determine to obey God rather than man. The question which such a person will put to himself, as well on common occasions as in cases of difficulty, will be, "What is the will of God?" "To me," he will say, "it can be an object of no concern what opinion may be entertained of me by creatures frail and ignorant as myself, if I have the testimony that I please God. In the keeping of his judgments there is great reward, and whatever be the present sacrifice, as the world may esteem it, I know the way that leads to everlasting blessedness, and in this way will I walk." Let us not deceive ourselves. If we profess to follow the example of Christ, we must be animated by his Spirit. If it was his meat to do the will of him that sent him, it must be the one great object for which we live to do all to the glory of God.

But a duty thus strict in its nature and extensive in its demands needs some strong motive to lead us to the discharge of it. Let us then proceed,

II. To consider the blessedness of those who hear the word of God and keep it.

In examining this part of the subject, it is proper to recollect, that the view we have to take of it, is somewhat limited. Although the text undoubtedly refers to the absolute blessedness which belongs to those that *hear* and *obey*. Yet it is in this place chiefly to be considered in the way of comparison. They are *more* blessed than the *mother* of Jesus was, simply in the character of his mother. Many reasons might be advanced for this assertion. I shall confine myself to three.

1. The relation of the Christian to his Saviour is a more *intimate* relation.

It will readily be admitted, that few bonds are more powerful than those which unite a mother and her child; and there is no reason to suppose that Mary was wanting in any of those feelings of affection which are usually implanted in the heart of a parent. For thirty years from the time of his birth to the beginning of his public ministry, our Lord appears to have been under Joseph's roof. During that period, his mother had continual opportunities of intercourse; and the extraordinary events which had accompanied his entrance into the world, and the remarkable occurrences of his youth, treasured up, as they were, in the memory of his mother, would excite her particular observation, and lead to frequent inquiry. It appears also, that his mother was sometimes at least among those who attended on his public ministry, and certainly she

had the means of conversing with him on many occasions. Of the respect and affection which he shewed to her, we have a striking proof even in the extremity of his suffering. "When he saw her standing by the cross, and the disciple whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

But however powerful might be her affection, and however frequent their intercourse, it was of the same nature with that which belongs in a degree to every other parent. As the mother of Christ, she must be considered under the same circumstances which that relation usually implies. Far different is the union which exists between the disciple and his Lord. The Apostle speaks of Christian converts not merely as companions or followers of Christ, but as partakers of the same nature. The intercourse which it is their privilege to maintain, is not limited to times and seasons. He that keepeth the word of God has the privilege of approaching him on all occasions. "He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him." To his mother he was manifested in the form of man; he appeared in the likeness of flesh. To the believer he will manifest himself in the riches of his love and the communications of his grace. "And my Father will love him, and we will come unto him, and make our abode with him." What an intimate union do these words imply! This discovery of the wonders of Divine grace, partial as it must be, is made to the Christian alone,—to him whose heart is warmed by the flame of Divine love, and whose mind is enlarged to understand the revelation of God. Many things arise to separate a mother from her son; but what can separate the disciple from his Lord? "We will come unto him," saith Christ, "and make our abode with him." It is not a transient visit, or an occasional meeting. As Enoch walked with God, so will the believer have the privilege of living habitually in his Saviour's presence.

2. The relation of the Christian to his Saviour is a more *dignified* relation.—It is in no way connected with the dust and ashes of mortality, but derives its value from a high and spiritual communion. The Son of God does not merely take up his *abode* with his people, but his Spirit is *within* them. "He that is joined to the Lord is one spirit." And so essential is this sacred and mysterious union to the very character of the Christian, that if it do not exist between ourselves and our Saviour, we are reprobates,—that is, disapproved of God, and in the condition of outcasts. "If any man have not the Spirit of Christ, he is none of his." No dignity of relation in this world can be compared with that enjoyed by the believer. It unites him in some measure to the Godhead. It gives him to partake of that high nature and those glorious perfections which belong to the Father and the Son. For what is the meaning of that solemn address, "I pray also for them which shall believe on me, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." If the distinction to be conferred on many by the birth of Jesus were a matter of such congratulation, that Elizabeth cried with a loud voice, "Blessed art thou among women;" if Mary herself could exultingly say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour;" how much more suitable to those that hear the word of God and keep it, are the sentiments of gratitude and praise! How much rather have they been

magnified by him that is mighty! How much greater are their privileges! how much higher their blessedness! For we remark,

3. That this a more *permanent* relation.

In speaking of the connection subsisting among those who are shortly to be laid in the tomb, we know that a few years must bring it to a close. All the hopes and fears, the joys and sorrows and affections which gave impulse and energy to the living frame will speedily be buried in the grave. And whatever be the state of the unseen world, and whatever the relation which the members of the same family may bear to each other in the mansions of light, it is plain that we shall be carried to another stage of being, to a kingdom which is governed by different laws, and where the glorified spirits will be as the angels of God. Whatever honour or happiness the mother of Christ might in that relation derive from the fame and wisdom of her Son, must end with the breath of life. But with them that obey the word of God, the relation which has begun on earth will continue in heaven. As it was the promise of Jesus that he would take up his abode with them here, so also did he assure them of his presence hereafter. "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." The destruction which shall be felt through the whole circle of created things will be the signal of an eternal and more perfect union with their Saviour. "When he shall appear, they shall be like *him*, for they shall see him as he *is*;" they will be "caught up to meet him in the air, and be for ever with the Lord."

Then, indeed, will he manifest himself unto them in all the glory of his perfections: then will their relation to him be fully acknowledged. They will be welcomed as heirs of God and joint heirs with Christ. They will be placed upon a throne, and adorned with a crown of glory, "which the Lord, the Righteous Judge, shall give them in that day." If we would see the full force of that declaration, "Yea, rather blessed are they that hear the word of God and keep it," let us endeavour to anticipate the visions of the holy city. Let us withdraw our eyes from this chequered scene of conflict and hope and anxiety; and let us walk in the streets of that land where the throne of God and of the Lamb will be found. And his servants shall serve him, and "they shall see his face, and his name shall be written on their foreheads, and there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

In improving what has been said, I would address myself—1st, To those who lay undue stress on the outward privileges of religion. No error is more common than this, and none more fatal. We doubt not that the mother of our Lord will be joined with the company of his saints in the world of glory: but her salvation must be derived from that same faith in the Son of God which avails to the salvation of all men. From the mere circumstance of her earthly relation to the Saviour of sinners, she could urge no claim to the kingdom of heaven. On what ground, then, do we place the interests of eternity? If we are furnished with no better plea than that we were born in a Christian country, have been admitted into an outward relation to Christ, and are called by his name, it is a plea which the text condemns. It was doubtless a great honour to be called the mother of Jesus: it is a privilege to be born in a land where his worship is established, to be bap-

tized in his name, and to be enrolled among his people: it is a blessing to hear the word of God, and to attend the services of his house: yet without the influence of religion in the heart, what will be the gain? Rather blessed are they that hear the word of God and keep it; who reject every idea of dependence on themselves, and who know that, in order to keep the commandments, they must obtain that faith without which it is impossible to please God; they must be directed by that wisdom which cometh from above, and be supported by that grace which can alone enable them to think a good thought, and to speak a good word.

2. To those that are Christians not in name only, but in deed and in truth, the words before us offer a strong argument for courage and perseverance.—The voice which has pronounced a blessing upon obedience, is the voice of Christ. The flock has been blessed by the Great Shepherd himself, by him who is able to save to the uttermost. If it be true, then, that though heaven and earth pass away, his words shall not pass away, what has *he* to fear who is striving through Divine grace to keep the commandments of his God? Difficulties will certainly arise, and courage will be wanting to overcome them; but the man who looks to Jesus, will press forward with the declaration "He hath blessed me; yea, and I shall be blessed." If his heart be disquieted, and distress and anguish come upon him, he will remember and confide in his Saviour's promise. Affliction and pain may indeed shake this tabernacle of clay, and the hour will come when all earthly consolations must utterly fail; but "I know," he will say, "whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day. In the seasons of my prosperity he shall deliver me; and when the hour of death is at hand, this still shall be the subject of my joy, 'He hath blessed me; yea, and I shall be blessed.'"

EXAMINATION OF DR. MARSH'S VIEW OF JUSTIFICATION.

(Continued from p. 504.)

I PROCEED now to consider what is the radical source and origin of the many errors, "inconsistencies, and contradictions," which have of late years so much clouded and perverted the doctrine of justification by faith only; that doctrine which, as Dr. Marsh allows, is asserted by the Church of England in such plain and positive terms; that doctrine which is, according to Luther, the characteristic decisive mark of a standing or falling church.

The source appears to me to be this:—Both Dr. Marsh and his Roman Catholic opponents entertain an incomplete idea of the nature and importance of justification, and seem to consider it as a transaction to be seen and judged of by men. For even Dr. Marsh thinks it utterly unavailable unto salvation, until the faith by which we have been permitted to obtain it, produce works positively good. Whereas it is really a transaction only between each individual soul and its God. Indeed, as the Homily says—"To justify is the office of God only, applied to us by faith, which is also his gift." It is the work of God, through the appointed, yet willing, sacrifice of his only begotten and beloved Son—a work, the benefits of which are truly offered to all, and accepted by every soul that is saved. The act of acceptance is denominated faith; and respecting the nature of that act, though we must evidence its reality before men by our practice, yet our appeal for its examination, judgment, and approval, must be to God, and to God alone.

From Dr. Marsh's idea of justification must naturally result a lower view of the instrument by which it is accomplished; and he is hence led to content himself with the supposition, that *justifying* may not, and even *cannot, be lively faith.* Whereas in the view I have now described, we can conceive it to be nothing less; and *vitality* must be its essential, indispensable property.

It is surely derogatory to the omniscience and holiness of God, to suppose that he can approve any act, and permit it to be the instrument of obtaining such an invaluable blessing, unless it be indeed an act of the heart, as well as of the understanding—unless it be *lively*,—*i. e.* founded in, and accompanied by, all the holy dispositions, however as yet immature, which *would prompt*, whenever opportunity offered, to every good work, every branch of duty; to every gracious thought, that might sanctify the inner, and every virtuous deed that might adorn the outward, man.

In *their* judgment of outward works, men may often be mistaken, In *His* judgment of faith, God cannot err, and, we may venture to say, cannot approve, unless it be the dictate of a soul possessing *at the time* sufficient marks of spiritual *life*—humility, contrition, hatred of sin, love of God, and desire to walk in all his ways.

These qualities proceed from, and complete a true and lively faith; and upon a soul endowed from above with such a principle, and made capable of appreciating, receiving, and applying the gift to profitable purposes, God vouchsafes for his Son's sake to bestow by that very faith, as its instrument, his choicest boon, justification. The soul is by this mean delivered from the guilt of all its past sins, "justified from those things from which it could not be justified by the law" of works. It is admitted to the privileges of adoption and free intercourse with its "reconciled Father in Christ Jesus:" it gains a covenanted title to those assistances, to those perpetual supplies, to that daily renewal of the Holy Spirit, which will enable it to produce all the fruits of the Spirit in their due season.

The evidences of this state to the individual who is justified, and its certain or uncertain permanence are questions which do not necessarily belong to the subject under consideration.

The nature of the instrument of justification was the original object of discussion, and this we have argued (we hope successfully) to be of necessity *lively; because* justification is the work and office of God, and therefore the faith by which it is allowed to be accepted, or obtained, must be approved by God, the Author and the Giver, who is a Spirit, and cannot be satisfied with any thing short of spirit and of *life*. And this truth again we have argued (we trust with equal success) to have seen misunderstood and denied on this very account, because the decision upon the validity of the work and the nature of the instrument are referred, not to God, but to men, who can certainly be convinced by nothing *previous* to the outward actions. Indeed it might fairly be inferred from Dr. Marsh's account, that justification was not an invaluable blessing, but only a bare admittance to the external privileges of Christianity, of which the worst of men are capable.

But with the question which has thus been answered, a *second* is closely connected—What are the dangers likely to arise from such errors?

1. Our estimate of faith will be lowered.—Divided unnecessarily into two distinct branches, it loses its value, its efficacy, its substance. The first branch, *justifying* faith, being deprived of vitality, appears a mere barren assent. And the second, *lively* faith, as separated

from the former, and being regarded therefore merely as a motive to outward conduct before men, seems to be in great measure degraded from its noblest employment, the governance of "the hidden man of the heart," and to be no longer the essence and the mark of a spiritual and heavenly frame of soul.

2. Our estimate of our good works will be proportionably raised.—We shall be by this error naturally led, as we are naturally inclined, to look upon them as all in all, and to be thoroughly satisfied that, if they be right according to our own standard, all that preceded them must have lacked nothing, and requires no further consideration. Hence justification is made synonimous with infant baptism—justifying faith with historical belief—lively faith with a moral life—and a character respectable in the sight and opinion of the world, is deemed sufficient evidence that a man is entitled to and possesses all those high and glorious privileges comprehended in the terms *justified, adopted, sanctified,* renewed in *the spirit of the mind, rooted in faith,* and *abundant in love.* In short, under the influence of these errors, our boasted Protestantism becomes Popery, under a different name, and in another dress; and those who contend the most warmly against the Romanist in words, are found, perhaps, to accord the most closely with him in substance and effect.

In conclusion, I would ask, What is the surest way to avoid these errors, and to attain the only right and safe view of this most important subject?

The only antidote to all these errors will, we believe, be found, in a deeper insight into our own hearts, and a juster estimate of our own state before God; in a more serious and awful contemplation of His attributes, and a more correct notion of the extent and the spirituality of *His* law; in a more thoughtful and heartfelt acquaintance with the holy Scriptures themselves, and a more impartial and edifying study of the documents which represent the doctrines of our Church; above all, in a more realizing prospect of eternity, and an increasing endeavour to spiritualize theological discussions, and make them more suitable and salutary to those who must be temples of the Holy Ghost, if they wish to be heirs of immortality, in whom Christ must live now, if they are to live with Christ for ever and ever.

In such a state we should acknowledge no faith but that which is true and *lively,* known and approved by the Searcher of hearts; we should be convinced that this alone can be the holy hand which is to lay hold of the righteousness of Christ unto our justification; and we should find in this view sufficient answer to the charges of similarity, either to the Romanist or to the Antinomian.

To the *first* we should say, Our faith is *alone,—i. e.* it performs its instrumental office of justifying *alone, before* it can actually produce those works which you assert to be availing and essential concomitants in that office.

To the *second,* we should say, Our faith, though in this sense *alone,* yet in another sense has an ample accompaniment: it is *lively,* being inseparably united with all graces calculated *in due season and opportunity* to produce those works which must be its evidence to the world and its fruits unto everlasting life.

Our faith is thus *without justifying* works, in opposition to the Roman Catholic opinion; but *with* works, that is, *with* the germ and root of them in the heart, in opposition to the Antinomian heresy.

The doctrine of "justification by faith only," is thus the chief characteristic of the Via Media Ecclesiæ Anglicanæ by which she

stands of all Protestant churches confessedly the first.

Would to God that we, her children, and especially her ministers, all taught conformably, and lived answerably to our superior privileges!

In such a state, while we think and humbly trust that we stand, we should take heed lest we fall. Cleaving to our principle of *true, lively, justifying faith,* we should be ever seeking and striving to *assure ourselves of its existence,* and *to manifest its productive nature to the world, by an holy life and conversation.* Amidst difficulties, trials, and temptations we should be consoled and strengthened by the lowly hope that "He who had begun a good work in us, would confirm it unto the end." In all things we should look only for pardon, grace, and acceptance, to the object of our faith, and the source of our good works, even the Lord Jesus Christ, who must be "made of God unto us wisdom, righteousness, sanctification, and redemption."

S. W.

To the Editor of the Christian Observer.

BEING a warm admirer of the practical writings of Baxter, I am pleased with the respectful notice which he occasionally receives in your Numbers. Will you again introduce him to your readers by giving insertion to one or two passages from the sermon he preached before Charles II? The whole of this discourse appears to be composed in his best style, which an excellent judge describes as "grand, impressive, and persuasive." Those who are acquainted with the character of the monarch and court before whom it was delivered will discover also in these extracts (qualities which pervade the whole) an intrepid fidelity, and a pointed application to his auditory. The text is Heb. ii. 1.

"Will you persuade us that the man is *wise,* that can climb a little higher than his neighbours, that he may have the greater fall? That is attended in his way to hell with greater pomp and state than others? That can sin more syllogistically and rhetorically than the vulgar, and more prudently and gravely run into damnation; and can learnedly defend his madness, and prove that he is safe at the brink of hell? Would you persuade us that he is *wise* that contradicts the God and rule of wisdom, and that parts with heaven for a few merry hours, and hath not wit to save his soul?

"Can you forget that death is ready to undress you, and tell you that your sport and mirth is done, and that now you have had all that the world can do for those that serve it and take it for their portion? How quickly can a fever or the choice of an hundred messengers of death, bereave you of all that earth afforded you, and turn your sweetest pleasure into gall, and turn a lord into a lump of clay? It is but as a wink, an inch of time, till you must quit the stage; and speak, and breathe, and see the face of man no more!

"Princes and nobles live not always. You are not the rulers of the *unmovable kingdom;* but of a boat that is in an hasty stream, or a ship under sail, that will speed both pilot and passengers to the shore. 'Dixi, estis Dii, et moriemini ut homines.' It was not the *least* or *worst* of *kings,* that said, 'I am a stranger upon earth.' Psalm cxix. 19. 'Vermis sum, non homo,' 'I am a worm, and no man.' Psalm xxii. 6. You are the *greater worms,* and we the *little ones:* but we must all say with Job, chap. xvii. 13, 14. 'The grave is our house, and we must make our beds in darkness: corruption is our father, and the worm our mother and sister.' The inexorable leveller is ready at your backs to convince you by irresistible argument, that 'dust you are, and to dust you shall return.' *Heaven* should be as *de-*

sirable, and *hell as terrible* to *you* as to *others:* no man will fear you after death: much less will Christ be afraid to judge you. Luke xix. 27.

"O use your *seeing* and *foreseeing* faculties! Be often looking through the prospective of the promise: and live not by sense on present things; but live as if you saw the glorious things which you say you do believe. That when worldly titles are insignificant words, and fleshly pleasures have an end—and faith and holiness will be the marks of honour—and *unbelief* and *ungodliness* the badges of perpetual shame—and when you must give an account of your stewardship, and shall be no longer stewards—you may then be brought by *faith* unto *fruition*, and *see* with joy the glorious things that you now believe. Write upon your palaces and goods that sentence, 2 Peter iii. 11. "Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God!"

Though I have here produced the closing paragraph, permit me to give expression to the feelings of your devout readers, by adding from another part of the discourse a fine aspiration.

"Let the Eternal God be the portion of my soul; let heaven be my inheritance and hope; let Christ be my Head, and the promise my security; let *faith* be my *wisdom*, and love be my very heart and will, and patient persevering obedience be my life; then I can *spare* the 'wisdom of the world,' because I can spare the trifles that it seeks, and all that they are like to get by it."

A CONSTANT READER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It appears to me, that "A Friend to Safeguards," &c. (No. for June, p. 367.) has a little forgotten the real question at issue. The inquiry is not, whether the Society for promoting Christian Knowledge has the best possible safeguards; for the sake of argument, this point may be conceded; but whether we can rely upon these safeguards as perfectly adequate. And without intending any disrespect to your correspondent, I think that he leaves the question pretty much where he found it.

He assumes that the members of the Society for promoting Christian Knowledge are all friendly to the Church. Now in this very assumption is concealed a fallacy. I will grant that all are friendly to the *Establishment* of the Church; but are all of them friendly to its *Doctrines?* This fact must be proved before he can fairly contend that the safeguards are adequate. If one body of men, who support the Society in Bartlett's Buildings hold one set of doctrines, and another body of men in the same Society hold a different creed, then I maintain that his position is untenable. You have not a sufficient security that the Tracts shall be uniform in doctrine.

Permit me then to ask, whether there do not exist among the Clergy of the Church of England, very different views of essential and important doctrines? I appeal to any man, who is at all acquainted with the history of his own times: and will not the Tracts speak the sentiments of that party, which happens to be predominant?

It is asserted, I know, by your correspondent that he can only perceive *shades* of difference: and

he infers that the Tracts will always teach the same thing, and always inculcate the principles of the Church.

To settle this point to our mutual satisfaction, I will refer to the single doctrine of regeneration. The Friend to Safeguards, whatever be his view of the subject, will admit that this is a doctrine of radical importance. Are the Clergy of the Church then agreed upon the subject of regeneration?

Some of them believe that baptismal regeneration necessarily implies spiritual regeneration: and that every person baptized is of course regenerate. Some maintain a distinction between that regeneration which is baptismal, and that which is spiritual; and contend that they do not necessarily accompany each other.

The Society for promoting Christian Knowledge has been very impartial in the business, and has inculcated each of the doctrines.

First. The Society has maintained that regeneration is a blessing, for which baptized persons may reasonably pray, and that it is spiritual as distinguished from baptismal.

In a Tract containing an Alphabetical Table of the weekly Collects in the Book of Common Prayer, reduced under proper heads; I read as follows:—

"Regeneration. A Prayer for it. Collect for Christmas Day." My Copy was published in 1795.

I find the * same words precisely in a Prayer-book issued by that Society in 1812.

The Collect runs thus:—

"Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen."

There is likewise in the form of a Tract, a Discourse written by Bishop Bradford, "concerning Baptismal and Spiritual Regeneration," which speaks to this effect:

"I proceed to the next general head I proposed; which was, to shew that *the washing of regeneration* may be separated from *the renewing of the Holy Ghost;* and that if it be so, the end for which it is used, namely, our *salvation*, cannot be obtained, the latter being absolutely necessary in order to our being *saved* in the complete sense of that word.

"It is the way of the Scriptures to speak to and of the visible members of the Church of Christ, under such appellations and expressions as may seem at first hearing to imply that they are all of them truly righteous and holy persons. Thus the Apostles style those to whom they write in general, *saints;* speak of them as 'sanctified in Christ Jesus, chosen of God, buried with Christ in baptism, risen again with him from the dead, sitting with him in heavenly places;' and particularly St. Paul in my text says, 'they were saved by the washing of regeneration,' &c. The reason of which is, that they were visibly by obligation and by profession all this; which was thus represented to them, the more effectually to stir them up and engage them to live according to their profession and obligation. But yet it is too evident from divers passages in their writings, and experience has confirmed to us the same thing, that both in their times and ever since, there have been many who have enjoyed *the washing of regeneration,* whose tempers and manners have demonstrated that they were not also *renewed by the Holy Ghost.* Simon Magus was a notorious instance to this purpose, who, though the text tells us that

* See also Wheetly on the Liturgy; Nelson on Fasts and Feasts.

he believed and was baptized, yet was soon after told by St. Peter, that 'he had neither part nor lot in that matter,' (namely, the gift of the Holy Ghost) forasmuch as 'his heart was not right in the sight of God;' and that he perceived that 'he was in the gall of bitterness, and in the bond of iniquity,' Acts viii. 13, 21, 23. I take it for granted, that I need not insist upon any proof of this matter; but only farther observe, that *baptismal regeneration*, when separated from the renewing of the Holy Ghost, must necessarily be ineffectual to the salvation of men's souls. St. Paul in my text joins them together, as concurring in the work of our salvation; and our Saviour, in the place before cited, makes the being *born of the Spirit*, as well as *of water*, necessary to *the entering into the kingdom of God*. St. Peter, in like manner, where he mentions *baptism* as *saving us*, adds, to prevent all mistake, 'not the putting away the filth of the flesh,' (not that merely) 'but the answer of a good conscience towards God;' 1 Pet. iii. 21; that also is necessary to salvation; namely, when the baptized person's heart, and consequently his life, agree with his profession and obligation. What St. Paul says of the Jews may be repeated with respect to Christians also, with a little variation of the words; *He is not a* Christian, *which is one outwardly; neither is that* regeneration, (namely, such as will be effectual to salvation) *which is outward in the flesh: but he is a* Christian, *which is one inwardly; and* regeneration *is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God*. Rom. ii. 28, 29. Many of those, who were not only baptized in the name of Christ, but also received excellent gifts from him, and by virtue thereof *prophesied*, and *had done many wonderful works in his name*, yet, as himself declares, will be rejected by him at the last day, for having been *workers of iniquity*. Matt. vii. 22, 23.

"Nor can it be otherwise conceived, that God should accept of men only upon account of their having complied with some external and ritual institutions, whilst they had no regard to the design of them. The institutions of Christ do not work like charms: but being appointed to be used by reasonable creatures, there is a disposition of mind in the person using them, necessary to the rendering them effectual."

"Whereas it is to be feared, nay, it is evident, that many who have had *the washing of regeneration*, are not yet *renewed by the Holy Ghost*, of which their tempers and their practices are a manifest proof; the present inquiry is, how such persons may attain this inward renovation. The answer to which is plain: they can be directed to no other method than that which the Gospel of our Saviour hath marked out; namely, to make a faithful and diligent use of all the other means of grace and salvation instituted by our Lord and his Apostles. Let them seriously study the Divine oracles, those sacred books which are left as records by the Spirit of God, for the opening men's eyes, and the awakening their minds; in the use of which they may hope to feel the power and efficacy of the same Spirit. Let them earnestly and frequently pray to God, that he would please to bestow his Holy Spirit upon them."

How zealous was the Society at that time for a spiritual as well as baptismal regeneration! How strongly did they press the necessity of it; and what excellent rules did they furnish for the attainment of it!

Secondly. The Society has maintained, that regeneration is a blessing, for which it would be absurd,

that baptized persons should pray, since we were all assuredly regenerated in baptism.

As your correspondent is a member of the Society, he has of course received, together with his last Report, "two Tracts intended to convey correct Notions of Regeneration and Conversion." The date of them is 1815. They present us, therefore, with the latest creed of the Society; the creed which, in all likelihood, is acknowledged at present.

In these Tracts it is distinctly affirmed, as the doctrine of the Church of England, that all persons to whom baptism is rightly administered are regenerated by God's Holy Spirit, whether afterwards they lead a Christian life, or forfeit, by their future conduct, the privileges of their new birth: that the outward washing of baptism is attended by the sanctification of the Spirit; and that we are born of water and of the Spirit when we are baptized: that Bishop Hopkins was under some confusion when he contended for another regeneration independent of the washing by water*: that as there is but one baptism, so there is but one regeneration in the world: and as we cannot be baptized again, so cannot we be a second time regenerated, or a second time born again: that the Church uniformly teaches us to look back upon regeneration as a thing which is past:—*has never bid us desire and pray for it as a thing necessary*; has never warned us to expect it as a thing expedient; has never led us to regard it as a thing possible. That with respect to the Collect for Christmas-day, "the petition is exclusively for daily renovation; the notice of our regeneration, and of our adoption as the children of God is retrospective, and is the acknowledgment of a blessing once conferred and not to be repeated."

I do not mean to give an opinion upon the subject, I write with another view; but whatever be the sense of the Collect, was the interpretation of the Church

pretation now given admitted in 1795 and 1812, at Bartlett's Buildings? When the Society for promoting Christian Knowledge published, in their Tracts and Prayer-books, the words "Regeneration. A Prayer for it," did they mean us to pray for *retrospective* regeneration? No: their tract of Bishop Bradford proves the contrary; and the contrary is obvious from the Table of Collects. It runs thus:

"Providence. Prayers for Protection by God's Providence. Collects for the second, third, fourth, and twentieth Sundays after Trinity.

"Purity. A Prayer for Purity of Heart. Collect for the Purification.

"Regeneration. A Prayer for it. Collect for Christmas-day.

"Religion. A Prayer that we may be truly religious. Collect for the seventh Sunday after Trinity."

Read these Collects, sir, and judge of their object. The Society could never be so absurd as to bid us pray for retrospective providence (retrospective foresight), retrospective purity, or retrospective religion: why then for retrospective regeneration?

And not only do the Society now disavow their former opinions, but they are exceedingly displeased with those persons who, adhering to their own ancient expositions, hold a spiritual regeneration independent of the baptismal.

"In the very bosom of the Church," says the Tract, expressive of their latest opinions, "there are men, who have pledged themselves most solemnly to the support of her doctrines, and who arrogate to themselves the distinction of being her only faithful sons; whose preaching nevertheless is in irreconcileable opposition to her unequivocal and numerous declarations on this important article of her creed. Regeneration is, as it were, inscribed on their banners, and is one of the watchwords of their sect: regeneration, not the fruit of Christ's holy ordinance of baptism, but the effect of their declamation; not the blessing of a soul peacefully devoted to Christ's service, but the mark of one zealous in the cause of their party."

I will not trespass further upon your patience than to state my conclusion.

I infer from these premises, not that Tract Societies are bad, nor that the Society for promoting Christian Knowledge is destitute of safeguards, but simply that these safeguards are inadequate. A subscriber to the Prayer-book and Homily Society can disseminate nothing but the doctrines of the Church, for he has nothing but her acknowledged formularies. As a member of the Society for promoting Christian Knowledge, he sanctions and propagates in 1795 or 1812, as principles of the Church of England, what he condemns and stigmatizes in 1815 as heresy or enthusiasm.

I am, &c.

X.

To the Editor of the Christian Observer.

THE Rev. Mr. Norris, of Hackney, in his overweening zeal to throw discredit upon the Bible Society, affirms that persons who are unwilling to subscribe are invited merely to lend the sanction of their names to that institution, in the hope they may serve as decoy birds: and in proof of this somewhat-hazardous assertion, he further declares, that there are several vice-presidents of auxiliary societies who do not appear in the *subscription* lists. It is curious to observe, sir, how very closely the Society for promoting Christian Knowledge has thought it expedient to imitate the Bible Society, not only in things which it *really has done*, but in those which it is *said* to have done. In the last Report of the former society, you will find among those, who by a singular misnomer are called subscribers, several names to which

no subscription is annexed; and these too are persons of consequence, persons, whose sanction it is important to obtain, even if they should only be considered as decoy birds. Among them I observe one duke, one earl, three viscounts, one baron, and two countesses; all admitted in the year 1814.

I am, sir, yours, &c.
JOHN BARTLETT.

To the Editor of the Christian Observer.

ON the invitation of your correspondent THEOGNIS, who writes in the Observer for January, I beg to trouble you with a few ideas on the improvement of those our unfortunate fellow-creatures denominated Gypsies.

I believe it may be safely asserted, that no system short of absolute compulsion will be sufficiently operative upon those Gypsies who have arrived at mature age, to change *their* mode of life for one of sobriety, cleanliness, and regularity. It is not from sheer necessity that these singular beings are the inhabitants of hedge-bottoms and miserable tents: there is a charm for them in a life of vagrancy and uncertainty, not to be extinguished by any prospects which civilized life can hold out. I fear, therefore, that any attempts to correct the habits of up-grown Gypsies, will be very unsuccessful; but this does not in any way apply to the unformed minds and manners of their offspring.

I would suggest, therefore, that an institution be formed, to receive under its roof the infant children found in gypsy companies; to feed, clothe, lodge, educate, and as completely to superintend them as is done by the children at the Foundling and many other of the excellent institutions which exist in this favoured land. If this institution were extensive enough, it might embrace all the children which shall from any given period be born among the Gypsies in England; but as I have no means of ascertaining their number, and their rate of increase, I cannot state what would be necessary for the support of such an establishment. I am also presuming that no greater objection would exist among the parents, against the adoption of their children, than would exist among the labouring classes, who are in general glad to embrace offers of admission into respectable institutions.

The plan I here suggest, even if it extended to none but infants, would in a few years abolish the whole fraternity, by enlisting its members into the valuable ranks of society. And even should means not be found to embrace the design in its full scope, yet upon a smaller scale it must have the same effect in the end, provided Gypsies are not in the habit of gaining an increase from the lower classes in this kingdom, which I presume is not much, if at all, the case. However, if we cannot do all we wish, and as soon as we would, let us do what we can.

But I would still speculate a little further, and propose, that as to an institution like this there would probably be a church or a chapel of ease attached, the children's parents would occasionally, perhaps, be induced to attend from an attachment to their offspring; which inducement might be further excited by small donations of bread, plain clothing, or other things, which are really serviceable, but not valuable as articles of traffick. To facilitate such attendance, the body of the church, or some sufficient part of it, should be left open for their reception, with free ingress and egress.

By the above means, those humane persons who took an interest in the object of this institution, would have opportunities of becoming acquainted with and learning more of the characters of these poor creatures, and of selecting

from among them such objects for experiment in any way of recovery to regular habits, as their characters or other local circumstances might suggest.

Lastly, I would hope that by such opportunities, that gracious invitation which was sent out into the "streets, and lanes, and highways, and hedges," and which I trust would not have been directed there unless the omnipotent Lord of the supper intended to prepare its acceptance, in the mouth of some faithful servant might be rendered acceptable and grateful to some of those houseless wanderers.

I shall be very happy, sir, if these hints contain any thing which, in the able hands of some of your readers, may be convertible to the end proposed, and am, sir,

Your constant reader,

C. W.

To the Editor of the Christian Observer.

IN answer to the query of your correspondent, CLERICUS LANCASTRIENSIS, in your Number for July, allow me to observe, that the practice, in the administration of the Lord's Supper, of repeating once only, to two or more persons, the form appointed at the delivery of the bread and wine, is much more common than he supposes. As far as I have had opportunities of observing, it is the most usual method in those places where the communicants are numerous; and it is certainly practised in congregations which are most esteemed for regularity and exact observance of the ritual of our Church.

Nor does it appear that this mode of administering the sacrament is in any degree a "departure from the established discipline of the church." The Rubric runs thus: "*When he delivereth the bread to any one, he shall say,*" &c. "*And the minister that delivereth the cup to any one, shall say,*" &c. These directions seem intended to confine the minister to the use of the appointed words, and no other; not to specify that those words should of necessity be fully repeated to each individual.

It may be further observed, that the practice of our bishops in the rite of Confirmation authorizes, by analogy, this mode of administering the elements in the Lord's Supper. It is directed that "*all in order kneeling before the bishop, he shall lay his hand upon the head of every one severally, saying, Defend, O Lord, this thy child,*" &c. In every instance of Confirmation at which I have been present, the bishop has slowly repeated the form, continuing the whole time to lay his hands on the candidates, and substituting the plural pronoun for the singular.

If these considerations evince the *propriety* of the practice under discussion, the experience of your correspondent, as well as many others, will prove the *expediency* of it. It must be acknowledged that the great length of the service, where there are many communicants (which is particularly felt in cold weather, and by persons of weak health); the interference with domestic hours; the encroachment on the time of the afternoon service; and, it may be added, the fatigue which it occasions to the minister, especially if he has to engage in an afternoon service, are very serious inconveniencies.

I cannot conclude without expressing a hope that the inconvenience which this more concise mode of administering is intended to remedy, is a very favourable symptom of that increasing regard to the sacrament of the Lord's Supper which invariably accompanies a revival of spiritual religion.

N. L.

To the Editor of the Christian Observer.

I THINK that I am enabled to give in part the information demanded by

CLERICUS LANCASTRIENSIS, in your Number for July; as I have frequently, during a residence in the Isle of Man of five years, received the communion in the manner he describes, and sometimes it was administered by English Clergymen, who were there for ordination. The number of communicants in that island is always great, chiefly consisting of the male population; which I notice on account of the contrast presented in an English congregation, where the Christian world is represented by the other sex.

If you think this worthy of insertion, perhaps, sir, you will extend the indulgence to a subject of importance to a most useful class of our fellow-creatures; to whom, if we do not exactly owe all the comforts of life, at least without them we should be deprived of many of its enjoyments: I mean, *servants*. I believe that they are the least attended to of any branch of society. Does not gratitude, charity, even self-interest, call upon us to form some permanent plan of benefit for decayed servants of good character; to which they should perhaps be called on to contribute themselves by some regular contribution. I am convinced that an adequate fund might be easily raised, between masters and servants, for the benefit of the latter, and that such a measure would be attended with the happiest effects on their general conduct.

P. C. F.

REVIEW OF NEW PUBLICATIONS.

Roderick, the Last of the Goths. By ROBERT SOUTHEY, Esq. Poet Laureat, and Member of the Royal Spanish Academy. 1 Vol. 4to. or 2 Vols. 12mo. London; Longman. 1814 and 1815.

CIRCUMSTANCES have delayed our Review of this work; but it advanced so quickly into notice, that we should at all events have been anticipated by the judgment of the public. Popular authors always seem to revenge on criticism the wrongs of literature. Their writings wait for no critical passport, to be read and to be admired. Before the reviewer can have well commenced his operations,—while he is yet arranging the little enginery of his professional apparatus, his balances and his micrometers, his abstracts from Aristotle and canons from Longinus,—the subject of his intended dexterity eludes his grasp, and escapes at once into the higher regions of notoriety and fame. The prize is obtained before it is awarded; and the voice of the self-constituted judge, slowly following the admiring acclamations of the multitude, sounds not only out of place, but in some degree ridiculous.

Yet this after-born criticism has its use; and, perhaps, may not be lost even on those to whom the works commented on happen to be the most familiar. Where it is just and comprehensive, it may serve to interpose a sobering medium before the dazzled eyes of admiration, may give the luminous object a precise form and definition, and separate the really bright points from those that shine only by the overflowing blaze of their neighbours. At the least, it may supply the admirer with something of an index to direct his reflections on what he has read, and afford him the opportunity of conversing, as it were, on a favourite subject with another mind. It is only with

the latter purposes that we venture to offer our strictures on the poem before us: if the attempt should not seem to be justified by those purposes, let it be ascribed to a more selfish but surely a pardonable motive,—the natural desire of dwelling on the merits of a work which we have read with no ordinary pleasure.

The hero of the poem, we need hardly say, is the same with the Don Roderick of Mr. Walter Scott; and possibly the two poems may, in their original conception, have been nearly coeval. The heroic spectacle which Spain exhibited on her solitary revolt from the general slavery of the continent, combining with all those romantic associations that hang about the Spanish name, produced in this country a feeling of interest and sympathy, which could not but sensibly tincture our national literature, and especially that part of it which is more immediately the province of fancy and taste. But no other of our poets was so open to the contagion as Mr. Southey, deeply versed as he was in Spanish learning, peculiarly fond of antiquarian and legendary reading, and an eager friend to the establishment of the general liberty. So furnished and qualified, it was not unnatural that he should love to contemplate the history of the past by the light of the present, and should employ the living colours of the scene before his eyes, to brighten up the faded forms of ancient chivalry and recorded greatness. It was probably under such circumstances, and amidst such feelings, that the idea was formed of an epic poem on Roderick, the Last of the Goths.

In reviewing works of this description, it seems to be thought one part of the critic's office, that he should give an abstract of the leading incidents of the story. We feel the inconveniences of the practice, yet know not how it can altogether be avoided. To those who are already acquainted with the poem, a prose abstract can only prove fatiguing; and it may mar the future pleasure of those who are not. Of course, also, the hazard of these evils is increased in proportion to the minuteness of the relation. On the other hand, of a poem the basis of which is narrative, and of which the chief excellence may possibly consist in the skilful combination of incidents, a just notion can scarcely be conveyed but by some view of its plot and arrangement. Nor are particular passages treated with justice, when they appear before the reader, not only detached from their immediate context (for this cannot be helped,) but despoiled of all those proprieties which they may derive from their reference to the main design and the place they hold in the developement. To reconcile all difficulties in the best manner we can, we shall confine our more minute detail to a particular portion of the story, contenting ourselves with a hasty glance at the rest; and we shall intersperse or follow up our narrative with a few quotations, but some of them of considerable length.

The throne of the Goths or Wisi-Goths, in Spain, was disputed between two rival families. Theodofred and Favila, two brothers, were of the one family; Witiza was of the other. The wife of Favila deserted her husband, to live with Witiza; and, at her instigation, Witiza murdered Favila, put out the eyes of Theodofred, and apparently secured the kingdom to himself.

The conquered brothers had each a son; and both were youths of the highest promise. The son of Theodofred was Roderick; of Favila, Pelayo. The latter was doubly of royal blood; not only possessing whatever claims he derived from the family of his father, but being, by his mother's side, the sole representative of the ancient and native kings of Spain, whom

the Gothic dynasty had superseded. This mother, indeed, had since deserted to King Witiza; but her subsequent misconduct could not affect the title of Pelayo, her son by her husband. The cousins, however, Roderick and Pelayo, lived in the closest and most attached friendship; the former having the precedency, as being sprung from the elder brother.

Roderick, while yet a boy, was sent away by his blinded father, from an apprehension of the jealousy of the tyrant Witiza; but, at his departure, he made a solemn vow that he would never again see his father's face, or ask his mother's blessing, until he should lead Witiza in chains to his father's feet or his grave. A few years passed, and he fulfilled his vow; overcoming Witiza, by dint of extraordinary prowess, in a pitched battle, and leading him to the grave of Theodofred. In retaliation also of his many cruelties, he commanded the eyes of Witiza to be put out; but he spared and kindly treated Orpas, the tyrant's brother, and likewise his two sons by the mother of Pelayo; the former as being a priest, the latter on account of their youth.

The brilliant qualities and splendid virtues of the young monarch made him the darling of his subjects; but, fatally for his kingdom and himself, he was betrayed by circumstances, and a want of self-watchfulness, into an act of the deepest criminality. At this point the action of the poem commences. Count Julian, a Spanish lord of great eminence and abilities, renowned in the wars of Africa in which he had formed a powerful military force devoted to his authority, and blest in the filial affection of a daughter of great beauty and virtue, received from King Roderick the heaviest injury that a father could suffer. Mad with rage, and forgetting his most sacred duties in the desire of revenge, he revolted with the force under his command; and, at the same time, apostatizing to the Mohammedan faith, invited the Saracens to invade his country. Julian was supported both in his defection and his apostasy by the brother and sons of Witiza, the princes whom the clemency of Roderick had spared and trusted: but his most efficient allies were the Saracens.

" — Like a cloud of locusts, whom the south
Wafts from the plains of wasted Africa,
The Musslemen* upon Iberia's shore
Descend."
" Thou, Calpë, sawest their coming: ancient rock
Renowned, no longer now shalt thou be called
From gods and heroes of the years of yore,
Kronos, or hundred-handed Briareus,
Bacchus or Hercules; but doomed to bear
The name of thy new conqueror, and thenceforth
To stand his everlasting monument.
Thou sawest the dark-blue waters flash before
Their ominous way, and whiten round their keels;
Their swarthy myriads darkening o'er thy sands.
There on the beach the misbelievers spread
Their banners, flaunting to the sun and breeze:
Fair shone the sun upon their proud array,
White turbans, glittering armour, shields engrailed
With gold, and scymitars of Syrian steel;
And gently did the breezes, as in sport,
Curl their long flags outrolling, and display

* It is surprising, that Mr. Southey should sanction the custom (a custom not yet inveterate enough to be inviolable) of forming this word as the plural of Mussleman. We need not tell *him*, but it may be useful to tell some casual reader, that the proper plural is Mussle*mans*, or Mussle*maun*s. To talk of Mussle*men*, is as if, instead of Ro*mans*, Nor*mans*, Ger*mans*, we should say Ro*men*, Nor*men*, Ger*men*.

The blazoned scrolls of blasphemy. Too soon
The gales of Spain from that unhappy land,
Wafted, as from an open charnel-house,
The taint of death; and that bright sun, from fields
Of slaughter, with the morning dew drew up
Corruption through the infected atmosphere." pp. 2, 3.

Roderick, at once invaded and betrayed, exerted his utmost energy and talents; but was utterly overthrown on the banks of the river Chrysus, after an obstinate and tremendous battle, which lasted eight summer days. The contest being decided, the royal car of the king, his war-horse, and a horned helmet which he had always been remarkable for wearing, and which had shone conspicuous in the thickest fray of that fatal field, were discovered; but he himself had disappeared. The conclusion drawn was, that he had been slain in the fight, and his body mingled with the heaps of corpses, Christian and Moorish, that were thrown into the river. The conquerors exulted, and the Goths and Spaniards remembered their king only to execrate him as the cause of their misfortunes.

Roderick had fought desperately, first for victory, then for death; but both were denied him. Frantic with agony, he dropped his reins, and prayed that he might die; but, at that very moment, a secret voice within him reminded him of judgment. His crimes flashed on his recollection; fear, a feeling till then unknown, struck him like a thunderbolt; in unutterable dismay, he fell or was hurled, he knew not which, from his horse; and throwing off his horned helmet and enamelled mail, and assuming a peasant's garment which he found among the dead, escaped from the field in this disguise, favoured by the evening which had now closed. All night he fled, his eyes swimming with dismal sights, his ears ringing with horrible sounds,—some momentary beam of forgiveness, some glimpse of Him who had died to redeem the guilty, at intervals glancing before him,—but, as often as the hope arose, the unquenchable furies of conscience, and the denouncing image of Florinda, dreadfully intervened.

For seven days he journeyed, suffering agonies a thousand times severer than death. The eighth evening brought him to a deserted monastery on the banks of the Guadiana: he threw himself in distraction before the cross at the entrance, and clasping its foot, watered the ground with floods of bitter tears. Fear had driven away the inmates of the building; all but one aged monk, who, having lived there from his early childhood, considered it as his duty rather to suffer martyrdom than to desert the altar which he had tended for threescore and five years. The evening did not bring the saint his expected murderers, and, thinking it long to wait for his crown, he stepped to the gate to observe if they were approaching. Roderick was there, on the bare ground, in the attitude of prayer, but his voice stifled by an agony of weeping. The monk gently raised this extraordinary sufferer, led him in, and, bringing him to the altar, adjured him in the name of his Saviour to confess his sins. Roderick, kneeling down, strove to speak, but suffocating thoughts and convulsive shudderings choaked his utterance. At length, subduing his nature to the effort, and fixing his looks on the aged confessor, that he might bear a human eye on his shame, he revealed his name and his crimes.

During the whole night the monk prayed with the fallen monarch; and at length perceived the consolations of mercy dawning on the bosom darkened by sin and sorrow. But his penitent was yet a child in the new career on which he had entered; and Romano (for

so the monk was called) felt that Heaven yet assigned him a duty to perform on earth; that of fostering the good seed which had been sown, of confirming the penitential course which had been begun. Bowing to the Divine will, he determined to relinquish his hopes of martyrdom, and to live for the sake of Roderick. "Let us go (said he) and find some safer resting-place: the Almighty will be our guide."

They advanced towards the western coast, and reaching it after a journey of four weeks, found a retired cave, scooped out of a rock that overhung the ocean. It bore no signs of having been visited by man, except that near it were a rude cross and a nameless grave, the simple memorials of lonely and departed piety. This solitude was chosen for their residence; and they remained in it for twelve months, when Romano sank beneath the burden of old age. Roderick attended with filial tenderderness the last moments of his second father, and, when he was no more, committed his remains to the earth beside the grave of the former inhabitant. He then began to dig a third grave transversely at the feet of the other two, designing it for himself when his own hour should arrive. This sad occupation engaged all the time not devoted to more sacred employments, and served the purpose of beguiling his heavy thoughts; but the task was at length completed, and the returning influence of solitude came over him with the awfulness of a spell. The natural thought also now occurred, that when he should receive the fatal summons, there would be no friendly and ministering spirit to soothe the bed of the dying, or pay the last offices to the dead: the very grave he had prepared was useless: he could indeed commit himself to it when he should apprehend the approach of the last agony; but uncovered, unprotected, even before that agony should have arrived, the sea-birds, who now fearlessly flapped their wings over his head, might tear his limbs from their receptacle, and rob the worm of her heritage. These, and a thousand similar thoughts haunted him: they gradually ripened into harassing distress and horrible temptations; his mind became unsettled, distracted, overwhelmed; and, in unspeakable trouble of soul, he fell prone on Romano's tomb, and prayed.

His anguish insensibly settled down into a deep slumber, and, in a dream, he beheld his mother Rusilla. She strove to give him her blessing, but her hands were fettered. She called aloud for deliverance—and, suddenly, her bonds burst; her figure appeared blazing in armour, and her head turreted like that of Cybele; war ensued; arms flashed, a confused but mortal conflict, tumult and despair, and blasphemy and death—and, predominant over all, arose a glorious shout of Spain and Victory! In his dream, his ancient ardour rekindled; he rushed to the combat, and, starting from sleep with the effort, found himself extended on that lonely grave in moonlight and silence.

But the dream still hovered round him; and it inspired the thought of seeking and revealing himself to his mother, who, if she yet survived was undoubtedly mourning over him as worse than lost, as sunk into the tomb with his sins unforgiven. This was an object which again gave a zest to life. Kissing the earth which covered the ashes of Romano, he bade adieu to the hermitage of penitence; and, confiding in the complete change which his person had undergone, from the effect of tears and hardships, and mortification, set forth on his journey.

The various events that befel him in this enterprise it would be long to recount. Nearly at the outset, he passed over the site of

Auria, a city that had been sacked by the Moors, after a desperate defence from street to street and house to house, in the manner which has, in modern times, immortalized the name of Saragossa. The place told its own dismal history: the walls and towers were tottering in frightful ruin, and black with the effects of flame; in the streets appeared flakes of blood, parched and cracked, and confused heaps of arms and dead bodies, many of them half-burned, where Christian and Moor, sword and scymitar, helmet and turban, lay promiscuously rolled together. While he gazed on this spectacle of desolation, a woman issued from the ruins, and accosted him. Her father, her mother, her husband, and her infant, had been massacred amidst the general carnage;—herself reserved for a worse fate, a fate from which her courage and a scymitar rescued her by the sacrifice of her persecutor. In this state of destitution and woe, extinct to all human charities, and sublimed by the remembrance of the glorious blow which had saved her from still deeper horrors, she formed the resolution of dedicating her future life to the deliverance of her country from the monsters by whom it was opprest. Roderick received the vow:—her fine frenzy, her powerful words, her lofty example, blending in his fancy with the recollection of that inspiring and mysterious dream, operated on him with the influence of a command from Heaven. Kneeling down, and placing his hands in hers, he adopted for himself the oath which she had sworn. They then parted, in order severally to provide means for the accomplishment of their common purpose.

By the suggestion of Adosinda (the heroic lady just described) Roderick repaired to the abbey of St. Felix, where he found the abbot, Odoar, in close conference with Urban, the archbishop of Toledo. In the result, the archbishop, solemnly consecrating the disguised Roderick, deputed him to Pelayo, with a commission to inform that prince that the mountaineers were yet unsubdued, and only waited for his guidance to deliver their country. Pelayo, now the hope of Spain, on account of his talents and virtues, and also from his uniting in himself the claims of the Gothic and Cantabrian crowns, was, for the very same reasons, an object of extreme jealousy to the Moors, who preserved indeed his life, but detained him a hostage in Cordoba, the regal residence of their leader. A journey of many days lay between St. Felix and Cordoba; but Roderick, animated by new motives and energies, performed it with alacrity.

Entering an inn one evening, he took his humble seat among several other travellers round the hearth, which blazed with a fire of heath and cistus. They were Spaniards; and the discourse was of Spain—of Spain subdued and dishonoured—of the Gothic family passed away—of slaughter and of ruin. One had lost all his sons in the conflict, and congratulated himself that he should not leave his name to a race of slaves. Another had been plundered of ample possessions, and lamented the destitution of his children. A third, relating how his only daughter had, for the sake of a Moor, deserted her aged father and abandoned her religion, clenched his hands in agony, and cursed king Roderick as the author of all this misery. "Oh curse him not," cried Roderick, trembling with horror; "curse not a soul whom thy Redeemer died to save!" An old man of the company, whom he had not perceived, arose, and, blessing him for this Christian speech, advanced to clasp his hand. Fortunately for Roderick, the fire had decayed, and the lamp being behind him, the emotion which this unexpected address occasioned, past unobserved. For this was Siverian, the attached and faithful

servant of his father, the attendant of his own infancy, on whose knees he had been nursed, and by whose hands he had been fed. The old man was unsuspicious, and the conversation proceeded on the melancholy topics with which it had commenced; but Roderick did not long share, or even hear it. One anxiety laboured at his heart, which he could neither soothe nor suppress;—one question trembled for utterance;—it was better to know the worst: bending, therefore, over the embers, with his head half-raised, and shading his face with his hand, he faulteringly asked, "whether Rusilla, the mother of King Roderick, was still alive." "She has been mercifully preserved," said Siverian: "she has borne this last evil, not as she supported her husband's calamities, with hope and indignation, but with deep and silent patience; like one who derives from a communion with Heaven consolations which the world can neither give nor take away." Roderick inquired no further, but, breathing in his heart a prayer of fervent gratitude, and wrapping his cloak about him, lay down where he might weep unseen.

"When morning came,
Earliest of all the travellers he went forth,
And lingered for Siverian by the way,
Beside a fountain, where the constant fall
Of water its perpetual gurgling made,
To the wayfaring or the musing man
Sweetest of all sweet sounds. The Christian hand,
Whose general charity for man and beast
Built it in better times, had with a cross
Of well-hewn stone crested the pious work
Which now the misbelievers had cast down,
And broken in the dust it lay defiled.
Roderick beheld it lying at his feet,
And gathering reverently the fragments up
Placed them within the cistern."
Vol. i. p. 70.

He then prostrated himself in prayer; when a Moor coming by, and, seeing him in this posture, cursed him for a Christian idolater, and kicked him in the forehead. He rose and felled the ruffian to the earth. A scuffle ensued, and the Moor drew his dagger; but Roderick, his emaciated limbs regaining their ancient strength from resentment, wrested the weapon from the assailant, and slew him. He then looked round fearfully; but the only person in sight was Siverian; who, smiting his mule, hastened up, and congratulated his compatriot on the true Gothic heart he had displayed. This occurrence bred a confidence between the travellers: Roderick revealed the purport of his mission, and learned in return that Siverian also was journeying to see Pelayo, charged with an important message from the wife and relations of that prince. They therefore, travelled together; but the great secret of Roderick was still preserved; and, though there was an unaccountable *something* in his voice and looks which troubled the old man like a mystery, yet his altered garb, his faded youth, his wan features, the premature furrows which misery and penance had drawn over his cheek, and the snows with which they had besprinkled his head at the age of thirty, effectually screened him from discovery.

It was evening when they approached the princely towers of Cordoba, and the rich and magnificent scenery that surrounds them. Near the entrance of the town stood a lofty mansion, and hard by it a chapel, to which the heart of Siverian was attracted as by a spell; and he requested that his fellow-traveller would bear him company while he offered up a single prayer at the shrine. Roderick made no reply: he had not ventured even a look at those walls; but now he followed in mute passiveness, inwardly saying, "Forgive, O Lord, my unwilling heart! What am I that I should shrink from this cup

of bitterness?"—The cup was bitter indeed; for this mansion had been the favourite palace of his father, and the residence of his own childhood. This chapel his father had reared and consecrated, and here were interred his remains;—interred in that very grave to which the nameless wanderer who now approached it had, ten years before, led captive the enemy of his family,—when, in the sunshine of youth and power, in the triumph of victory, and in unstained innocence, he stood by his mother's side, and, amidst the acclamations of myriads, proclaimed his filial vow accomplished. His aged companion had been present at the scene, and now recalled it minutely; garrulous with fond and bitter recollections, he retraced every touching circumstance, unobservant of the shuddering and death-like agony with which he was heard. While he spoke, they entered the chapel, and advanced to the tomb, both blinded by their tears. Reaching it, Siverian knelt, and, bowing his head, wept aloud: Roderick, overpowered, and calling on the earth to cover him, threw himself prostrate on the sepulchre of his father.

A severe and awful voice interrupted them;—"Who are you (it said) that disturb my devotions on this solemn night?" They started, and perceived a man of majestic presence, but clad in sackcloth, barefooted, pale, in tears, and having his head covered with ashes. It was Pelayo himself, the object of their journey. The guilty mother of this prince had, before her death, repented her criminal desertion of her husband and family: she died in the pangs of remorse, calling with a frantic voice on the name of Pelayo. She was buried in this very chapel; and her son was now performing a vigil which, with the superstition of the times, he was accustomed to keep at her grave on the anniversary of her death. Siverian was the first to recognize the person who addressed them.

"It is the prince! he cried, and bending down
Embraced his knees. The action and the word
Awakened Roderick: he shook off the load
Of struggling thoughts, which, pressing on his heart,
Held him like one entranced; yet, all untaught
To bend before the face of man, confused
Awhile he stood, forgetful of his part.
But when Siverian cried, My lord, my lord,
Now God be praised that I have found thee thus,
My lord and prince, Spain's only hope and mine!
Then Roderick, echoing him, exclaimed, My lord
And prince, Pelayo!—and approaching near,
He bent his knee obeisant: but his head
Earthward inclined; while the old man, looking up
From his low gesture to Pelayo's face,
Wept at beholding him for grief and joy." Vol. i. p. 92.

Siverian having delivered his message to the prince, in which an allusion was made to the ruined state of Spain, and the prince having exulted in the fortitude shewn by the women of his family—

"Roderick at that
Looked up, and taking up the word, exclaimed,
O prince, in better days the pride of Spain,
And, prostrate as she lies, her surest hope,
Hear now my tale. The fire which seemed extinct
Hath risen revigorate: a living spark
From Auria's ashes, by a woman's hand
Preserved and quickened, kindles far and wide
The beacon-flame o'er all the Asturian hills." Vol. i. p. 95.

"Earth and Heaven
Call upon thee, Pelayo! Upon thee
The spirits of thy royal ancestors
Look down expectant; unto thee, from fields
Laid waste, and hamlets burnt, and cities sacked,

The blood of infancy and helpless age
Cries out; thy native mountains call for thee,
Echoing from all their armëd sons thy name.
And deem not thou that hot impatience goads
Thy countrymen to counsels immature:
Odoar and Urban from Visonia's banks
Send me, their sworn and trusted messenger,
To summon thee, and tell thee in their name
That now the hour is come! For sure it seems,
Thus saith the Primate, Heaven's high will to rear
Upon the soil of Spain a Spanish throne,
Restoring in thy native line, O Prince,
The sceptre to the Spaniard. Worthy son
Of that most ancient and heroic race,
Which with unweariable endurance still
Hath striven against its mightier enemies,
Roman or Carthaginian, Greek or Goth;
So often by superior arms oppress,
More often by superior arts beguiled;
Yet amid all its sufferings, all the waste
Of sword and fire remorselessly employed,
Unconquered and unconquerable still;—
Son of that injured and illustrious stock,
Stand forward thou; draw forth the sword of Spain,
Restore them to their rights, too long withheld,
And place upon thy brow the Spanish crown.

"When Roderick ceased, the princely Mountaineer
Gazed on the passionate orator awhile,
With eyes intently fixed, and thoughtful brow;
Then turning to the altar, he let fall
The sackcloth robe, which late with folded arms
Against his heart was prest: and, stretching forth
His hands toward the crucifix, exclaimed,
My God and my Redeemer! where but here,
Before thy awful presence, in this garb,
With penitential ashes thus bestrewn,
Could I so fitly answer to the call
Of Spain; and for her sake, and in thy name,
Accept the Crown of Thorns she proffers me!
"And where but here, said Roderick in his heart,
Could I so properly, with humbled knee
And willing soul, confirm my forfeiture?..
The action followed on that secret thought:
He knelt, and took Pelayo's hand, and cried,
First of the Spaniards, let me with this kiss
Do homage to thee here, my lord and king!..
With voice unchanged and steady countenance
He spake; but when Siverian followed him,
The old man trembled as his lips pronounced
The faultering vow; and rising he exclaimed,
God grant thee, O my prince, a better fate
Than thy poor kinsman's, who in happier days
Received thy homage here!.. Grief choked his speech,
And bursting into tears, he sobbed aloud.
Tears too adown Pelayo's manly cheek
Rolled silently. Roderick alone appeared
Unmoved and calm; for now the royal Goth
Had offered his accepted sacrifice,
And therefore in his soul he felt that peace
Which follows painful duty well performed,..
Perfect and heavenly peace,..the peace of God." Vol. i. pp. 95–98.

Pelayo would with eagerness have resolved on an instant flight from Cordoba, with the view of putting himself at the head of the mountaineers: but it was necessary to make some previous arrangements; and besides, having been permitted to leave the city for devotional purposes, on his promise of returning, he could not break his faith. He left the travellers, therefore, after having appointed a place of meeting. It was now morning, and in reaching his own gate, he found a woman awaiting him in the guise of a suppliant, muffled and cloaked. She implored a private conference, and,

when alone, clasped his knees, and passionately adjured him by the souls of his mother and his once beloved friend, Roderick, to grant her request. Pelayo, so adjured, promised a compliance with whatever could be asked properly and lawfully; but demanded, in surprise, the name of his petitioner. She uncovered her face, and said, "Florinda." The prince stood confused: he had not seen the daughter of Count Julian, since she moved in the court of Roderick, a radiant vision of beauty and innocence, and rather resembling the dream of a poet than a mortal figure*. Now, she looked like the dead—except that the dead are at rest. She told him a short history—the sad sequel of a sad beginning. Calamity had brought her to a deep sense of religion: her father's continued apostacy preyed on her. Prince Orpas, the renegade priest, and brother of Witiza, sought her in marriage, pleading a promise rashly given by her father: she desired only a resting-place where a broken heart might calmly await its deliverance; and she therefore implored that Pelayo would procure her escape to some place where she might enjoy the uncontrouled exercise of Christian rites, and be free from the persecutions of Orpas.

"Aid me in this,
For Roderick's sake, Pelayo! and thy name
Shall be remembered in my latest prayer.

"Be comforted! the Prince replied; but when
He spake of comfort, twice did he break off
The idle words, feeling that earth had none
For grief so irremediable as hers."
Vol. i. p. 114.

With the tenderest assurances of kindness, Pelayo invited the suppliant to accompany his own flight.

* The lines in the original will remind the reader of the well-known description in Burke on the French Revolution.

They left the city the same evening, mounted on mules, and in the disguise of peasants, and were joined without the gates by Alphonso, a young Spanish lord, who had also been detained as a hostage to secure the fidelity of his father, and by an ancient domestic of Alphonso's house.

"Soon by devious tracks
They turned aside. The favouring moon arose,
To guide them on their flight through upland paths
Remote from frequentage, and dales retired,
Forest and mountain glen. Before their feet
The fire-flies swarming in the woodland shade,
Sprung up like sparks, and twinkled round their way;
The timorous blackbird, starting at their step,
Fled from the thicket, with shrill note of fear;
And far below them in the peopled dell,
When all the soothing sounds of eve had ceased,
The distant watch-dog's voice at times was heard,
Answering the nearer wolf. All through the night
Among the hills they travelled silently;
Till when the stars were setting, at what hour
The breath of heaven is coldest, they beheld
Within a lonely grove the expected fire,
Where Roderick and his comrade anxiously
Looked for the appointed meeting. Halting there,
They from the burden and the bit relieved
Their patient bearers, and around the fire
Partook of needful food and grateful rest.

"Bright rose the flame replenished; it illumed
The cork-tree's furrowed rind, its rifts and swells
And redder scars,—and where its aged boughs
O'erbowered the travellers, cast upon the leaves
A floating, grey, unrealizing gleam.
Alphonso, light of heart, upon the heath

Lay carelessly dispread, in happy dreams
Of home; his faithful Hoya slept beside,
Years and fatigue to old Siverian brought
Easy oblivion; and the prince himself,
Yielding to weary nature's gentle will,
Forgot his cares awhile. Florinda sate
Beholding Roderick with fixed eyes intent,
Yet unregardant of the countenance
Whereon they dwelt; in other thoughts absorbed,
Collecting fortitude for what she yearned,
Yet trembled to perform. Her steady look
Disturbed the Goth, albeit he little weened
What agony awaited him in that hour.
Her face, well nigh as changed as his, was now
Half-hidden, and the lustre of her eye
Extinct; nor did her voice awaken in him
One startling recollection when she spake,
So altered were its tones.
"Father, she said,
All thankful as I am to leave behind
The unhappy walls of Cordoba, not less
Of consolation doth my heart receive
At sight of one to whom I may disclose
The sins which trouble me, and at his feet
Lay down repentantly, in Jesus' name,
The burthen of my spirit. In his name
Hear me, and pour into a wounded soul
The balm of pious counsel." Saying thus,
She drew toward the minister ordained,
And kneeling by him, Father, dost thou know
The wretch who kneels beside thee? she inquired.
He answered, Surely we are each to each
Equally unknown.
"Then said she, Here thou seest
One who is known too fatally for all,
The daughter of Count Julian. Well it was
For Roderick that no eye beheld him now:
From head to foot a sharper pang than death
Thrilled him: his heart, as at a mortal stroke,
Ceased from its functions; his breath failed, and when
The power of life recovering set its springs
Again in action, cold and clammy sweat
Starting at every pore suffused his frame.
Their presence helped him to subdue himself;
For else, had none been nigh, he would have fallen
Before Florinda prostrate on the earth;
And in that mutual agony belike
Both souls had taken flight. She marked him not;
For having told her name, she bowed her head,
Breathing a short and silent prayer to Heaven,
While, as the penitent, she wrought herself
To open to his eye her liidilen wounds.
"Father, at length she said, all tongues amid
This general ruin shed their bitterness
On Roderick, load his memory with reproach,
And with their curses persecute his soul.
Why shouldst thou tell me this? exclaimed the Goth,
From his cold forehead wiping as he spake
The death-like moisture? Why of Roderick's guilt
Tell me? Or thinkest thou I know it not?
Alas! who hath not heard the hideous tale
Of Roderick's shame! Babes learn it from their nurses,
And children, by their mothers unreproved,
Link their first execrations to his name.
Oh, it hath caught a taint of infamy,
That, like Iscariot's, through all time shall last,
Reeking and fresh for ever!
"There! she cried,
Drawing her body backward where she knelt,
And stretching forth her arms with head upraised,
There! it pursues me still! I came to thee,
Father, for comfort, and thou heapest fire
Upon my head. But hear me patiently,
And let me undeceive thee! self-abased,
Not to arraign another, do I come,—
I come a self-accuser, self-condemned,
To take upon myself the pain deserved;
For I have drank the cup of bitterness,

And having drank therein of heavenly grace,
I must not put away the cup of shame.

"Thus as she spake she faltered at the close,
And in that dying fall her voice sent forth
Somewhat of its original sweetness. Thou!
Thou self-abased! exclaimed the astonished king;
Thou self-condemned! The cup of shame for thee!
Thee—thee, Florinda!—But the very excess
Of passion checked his speech, restraining thus
From farther transport, which had haply else
Mastered him; and he sate like one entranced,
Gazing upon that countenance so fallen,
So changed: her face, raised from its muffler now,
Was turned toward him, and the fire-light shone
Full on its mortal paleness; but the shade
Concealed the king.
She roused him from the spell
Which held him like a statue motionless.
Thou too, quoth she, dost join the general curse,
Like one who when he sees a felon's grave,
Casting a stone there as he passes by,
Adds to the heap of shame. Oh what are we,
Frail creatures as we are, that we should sit
In judgment man on man! And what were we,
If the All-merciful should mete to us
With the same rigorous measure wherewithal
Sinner to sinner metes! But God beholds
The secrets of the heart,—therefore his name
Is Merciful. Servant of God, see thou
The hidden things of mine, and judge thou then
In charity thy brother who hath fallen—"

Vol. i. pp. 117—123.

We do not transcribe the history, which we rather wish had been altered; and yet it contains elements of awful instruction.—What palliations the criminality of Roderick admitted, it possessed; but how many are they, after all, or what shades can be detected in an offence of so black and horrible a dye? With Christian humility, however, the speaker assumed the principal blame to herself:—

"No guilt he purported, but rather meant
An amplest recompence of life-long love
For transitory wrong, which fate perverse,
Thus madly he deceived himself, compelled,
And therefore stern necessity excused.
Here, then, O father, at thy feet I own
Myself the guiltier; for full well I knew
These were his thoughts, but vengeance mastered me,
And in my agony I curst the man
Whom I loved best.
"Dost thou recall that curse?
Cried Roderick, in a deep and inward voice,
Still with his head depressed, and covering still
His countenance. Recall it? she exclaimed;
Father, I come to thee because I gave
The reins to wrath too long,—because I wrought
His ruin, death, and infamy—O God,
Forgive the wicked vengeance thus indulged,
As I forgive the king!—But teach me thou
What reparation more than tears and prayers
May now be made;—how shall I vindicate
His injured name, and take upon myself—
Daughter of Julian, firmly he replied,
Speak not of that, I charge thee! On his fame
The Ethiop dye, fixed ineffaceably,
For ever will abide; so it must be,
So should be; 'tis his rightful punishment;
And if to the full measure of his fault
The punishment hath fallen, the more our hope
That through the blood of Jesus he may find
His sins forgiven him.
Pausing then, he raised
His hand, and pointed where Siverian lay
Stretched on the heath. To that old man, said he,
And to the mother of the unhappy Goth,

Tell, if it please thee, not what thou
hast poured
Into my secret ear, but that the child
For whom they mourn with anguish
unallayed,
Sinned not from vicious will, or heart
corrupt,
But fell by fatal circumstance betrayed.
And if in charity to them thou sayest
Something to palliate, something to
excuse
An act of sudden frenzy when the fiend
O'ercame him, thou wilt do for Roderick
All he could ask thee, all that can be
done
On earth, and all his spirit could endure.

"Venturing towards her an imploring
look,
Wilt thou join with me for his soul in
prayer?
He said, and trembled as he spake. That
voice
Of sympathy was like Heaven's influence,
Wounding at once and comforting the
soul.
O father, Christ requite thee! she
exclaimed;
Thou hast set free the springs which
withering griefs
Have closed too long. Forgive me, for
I thought
Thou wert a rigid and unpitying judge;
One whose stern virtue, feeling in itself
No flaw of frailty, heard impatiently
Of weakness and of guilt. I wronged
thee, father!..
With that she took his hand, and kissing
it,
Bathed it with tears. Then in a firmer
speech,
For Roderick, for Count Julian and
myself,
Three wretchedest of all the human
race,
Who have destroyed each other and
ourselves,
Mutually wronged and wronging, let
us pray!"

Vol. i. pp. 132—134.

Having attended thus far, with unequal steps, the march of our author,—having completely embarked Pelayo and the insurgent Spaniards in a contest with the Moors,—we are disposed here to conclude our abstract. What we have said and transcribed, will give the reader, we trust, a tolerable idea of the design and manner of the poem; and he may conjecture the general nature of the sequel, though he cannot guess the precise incidents, nor exactly augur the well-imagined result. But it seems only fair that we should leave all we can to be told by the poet himself. In the mean time, we shall state what is the general estimate that may be formed of the work.

Of the subject, which is naturally the first point of consideration, there cannot be two opinions. In severe grandeur, indeed, in comprehensive vastness, in awful importance, and in essential sanctity, it must of course yield to those that have immortalized the muses of Milton and Klopstock. But, exclusive of this holy ground, it is probably the best that ever furnished out a heroic poem. Antiquity, with all its epic stores, furnishes none that has been written upon, which can be considered as equally happy,—none similar or second. And, in modern literature, with the exception before made, and excepting also the Leonidas of Mr. Glover, we must look among the former themes of Mr. Southey's own muse, to find any even approximating to this in epic fitness and felicity.

There is a mixture of something unpleasant, it must be owned, in the groundwork of the story; but it is not a necessary ingredient, and might have been varied with little or no subtraction from the excellence of the whole. All else seems pre-eminent, not only in poetical but in moral effect. We see a monarch in the utmost pride of youth, power, and popularity, hurled from his elevation by the consequences of his own crime;—justly, yet tremendously, chastised in the treachery of his friends, the loss of his realm, the massacre of his subjects; reaping the fruits of that terrible calamity in a long course of bitter and lonely penitence at the foot of his Redeemer's cross;—then emerging from his

penal solitude to the performance of the most penal services,—services, of which his country is the object, and himself the voluntary victim,—a severe and painful atonement, not to Heaven but to society, for his lamentable delinquency. Such is the hero,—a picture, great, yet human. His sublime self-sacrifice, his austerity of virtue, might have placed him rather in an astonishing than an interesting light, were it not that he derives a sad claim to human sympathy from his dreadful fall and his deep sorrows. We look on the stern and imperial features of heroism; but their awfulness is softened down by profound humility and penitential tears. And this character, thus *touching*, thus *commanding*, is placed amidst scenes and groupes, which alone might powerfully affect the slowest imagination; amidst the disastrous overthrow of the kingdom of the Spanish Goths, the baleful and unholy triumph of the Saracen misrule, the rising again of ancient Spain to independence and power and glory. Marius amidst the ruins of Carthage,—St. Bruno amidst the horrors of the Chartreuse,—Charles amidst the cloysters of St. Justus,—present no such image of moral dignity, of mournful greatness.

The poet has not indeed observed a rule laid down by critics,—that of choosing a subject immediately flattering to his own country. The maxim is not without the support of high authority. Homer sang the early greatness of Greece, and Virgil the illustrious ancestry of Rome; Tasso celebrated the chivalrous heroism of Italians, and Camoëns the naval exploits of Portuguese. The great epic poets have all consented to be confined by these national divisions, except Milton, who escaped rather than violated the rule, by laying his scene in a world yet undivided. The rule, however, appears to stand virtually repealed by the success of those very persons whose example is the most frequently quoted in its favour. All Greece, both European and Asiatic, united in loving Homer;—yet the poem of Homer did not flatter the prejudices of the Asiatic Greeks; for it placed some of that number on the Trojan side, and even on the throne of Troy. All Italy delighted in Virgil; yet the Æneid marshalled a great part of Italy in the ranks, not of the victorious Æneas, but of the defeated Turnus. The value of these precedents does not stop even here. Homer's hero was the champion of Greece, Virgil's a prince of Troy; yet Homer and Virgil were joined together in literary fame by the whole ancient world,—by the sons of Greece and the descendants of Troy,—by the boasting countrymen of Achilles and the proud posterity of Æneas. Whatever might be the petty distinctions of language or of family, of mountain or of river, it was felt that these mighty luminaries of genius shone, not for provinces, but for mankind. And their reputation still continues in unimpaired strength, though all the local sympathies on which it might be supposed to subsist have long since expired; though the spirit of Greece has sunk for ever, and the existence of Troy has become a question for schoolboys; though all traces of Priam and Priam's race, and the Ajaces, and the Atridæ have alike vanished away,

> "All save immortal dreams that did beguile
> That blind old man of Scio's rocky isle."

It is not indeed prudent in a writer of epic poetry to *offend* the prejudices of those in whose language he writes; but neither is this prudent in any writer of poetry or of prose. Mr. Southey, in the disdainful independence of his youthful genius, committed this indiscretion, when he celebrated the victories of the Maid of Orleans over his own countrymen. A poet

thus deviating from ordinary practice gives unnecessary disgust to those who must in every case be his earliest readers. Their feelings are shocked in the first instance: and farther, they cannot suppress a suspicion that the patriotic prepossessions which their author has shaken off have been replaced by other prejudices equally narrow and far less natural. But it does not follow that the poet should be decidedly national, because he must not be *anti*-national. A national topic enables him to launch his work into notice more smoothly, but that is all. It gives him an advantage in starting, but the advantage is not worth much in a race for immortality. He who composes "for aye," must strike his roots into a soil far below the shallow layers of national recollections and partialities. His concern is with the peculiar sympathies, not of Greece or Rome, not of England or Spain, but of the world. His sources of interest are not the local, scanty, wasting currents of accidental prejudice, but "the great deep" (if the phrase may be so applied) of human nature,—that inexhaustible element of passion and feeling which rolls in every climate, and which no change of seasons can either increase or impair.

It is in this that the charm consists of Mr. Southey's subject. His scene is laid in Spain, and in the Spain of chivalry: he has therefore, if that were the question, many localities in his favour; for, whatever we may be in life, we are almost all Spaniards in romance. But his real hold is on emotions and attachments incomparably more profound and durable. The penitence, the sufferings, and the sacrifices of Roderick cannot fail to awaken interest, wherever there is a human bosom to beat, or human eyes to flow. Whatever the place of our birth or our dwelling,—whatever the varieties of our respective circumstances,—we can all realize what we read, for we are reading a chapter in the history of our common nature. If our lot has been less dark and less distinguished,—if we have been preserved from the same depth of transgression,—if we have been spared the same agony of remorse,—if we have not been called to the same martyrdom of self-denial,—yet every heart has felt and "knows its own bitterness." There is no man but can recall lamentable instances in which he has chosen the worse, knowing the better; none, who has not felt the heaviness of a self-accusing spirit; none, who has not trembled beneath the obligation and the repulsiveness of imperative and painful duty.

So much may be said of the subject in general. With regard to the particular plot and events of the story in which the design is embodied and exhibited, the abstract that has before been given, though but a partial one, may perhaps assist the reader in forming a judgment. The incidents seem sufficiently dignified, and are combined with great probability. Being eminently natural, the whole narrative has a flow and variety seldom found in tales of a more elaborate and artificial texture; for, as has frequently been observed, nature is not only easy but diversified, art not only constrained but uniform. Here are no confounding discoveries, no miraculous coincidences, no tortuous and entangled chains of occurrences. There is indeed a disguise, and it is the very basis of the poem; but Mr. Southey has judiciously made the reader a party to the secret from the beginning. Surely, this is in every view a more eligible plan than that of keeping him in darkness through the whole of a long piece, in order to burst upon him with a surprise at the conclusion. The disguise seems less out of nature when we are privy to it, than when it comes like an explosion. Besides, we enter more fully

into the actions of the disguised person, by fully knowing the agent; we have a perpetual source of gratification in watching the course of a curious experiment; and enjoy somewhat of that pleased consciousness which belongs to the feelings of a confidant. By the other mode of proceeding, all this continued and varying interest is sacrificed. Rather, perhaps, it is all condensed into one mighty, eventful moment,—the crisis of discovery; and, if the secret should have been detected by the reader before, or if the mask should prove some other person than he guessed and wished, the whole labour is thrown away. The truth is, that in most cases, the previous detection actually takes place. The pretending party is surrounded by appearances of mystery which provoke our inquisitiveness; and, as the prominent personages of the tale must necessarily be few, and as the real character of the incognito must lie somewhere among them (otherwise there could properly be no discovery), his chances of escape are not very considerable.

It is not, however, sufficient that the subject of a poetic tale be good, and that its incidents be happily imagined and skilfully disposed. In order to excite interest, much must depend on the mode of filling up the outline;—on the transitions, the digressions, the pauses, and all that belongs to the larger elements of what is called *manner*. These are qualities of which neither abridgment nor, within any moderate limits, citation can convey an adequate idea; yet, where interest is actually excited, none of these can be materially wrong,—and undoubtedly, the poem of Roderick is highly interesting. It does not, perhaps, excite that harrowing, torturing, fevered interest which the perusal of some fictitious narratives produces; an interest of which the utility has been much questioned; but it causes a deep, continued, pleased, and yet pained attention, not unconnected with the suggestion of serious moral reflections. The work abounds, indeed, with passages which are more than moral; which are religious—which are devotional; and does justice to some of the most important, and essential doctrines of Christianity. If these doctrines are blended with more of local superstitions than there appears to have been any occasion for introducing, and occasionally with sentiments (as will hereafter appear) of an exceptionable tendency, yet, with all this admixture of dross, the recognition of such truths in so popular a work may produce good effects, and cannot be mentioned without praise.

In the description of natural objects and scenery, the powers of the author are well known, and he has not failed to exert them in the present poem as often as the course of his narrative brought him an opportunity. On one or two of these occasions, it may perhaps be thought that conscious skill and a favourite subject have tempted him to the brink of excessive minuteness; yet the exuberance may well be forgiven of a taste and talent, which have enabled him so delightfully to relieve the "high and solemn argument" of his epic story with intervals of a soothing sweetness and repose. A short description of this kind occurs in the lines, already quoted, which recount the departure of Pelayo and Florinda from Cordoba. It may gratify the reader, if we now extract two or three others; but, in order to appreciate their full effect, it should always be borne in mind, that they occur as episodes in a narrative poem of deep pathos and grandeur.

The following sketch of a Spanish scene is probably from the life, and as accurate as it is pleasing:—

"Twelve weary days with unremitting speed,
Shunning frequented tracks, the travellers

Pursued their way: the mountain-path they chose,
The forest or the lonely heath wide spread,
Where cistus shrubs sole-seen exhaled at noon
Their fine balsamic odour all around;
Strewed with their blossoms, frail as beautiful,
The thirsty soil at eve; and when the sun
Relumed the gladdened earth, opening anew
Their stores exuberant, prodigal as frail,
Whitened again the wilderness. They left
The dark sierra's skirts behind, and crost
The wilds where Ana in her native hills
Collects her sister springs, and hurries on
Her course melodious amid loveliest glens,
With forest and with fruitage over-bowered.
These scenes profuselyblest by Heaven they left,
Where o'er the hazel and the quince the vine
Wide-mantling spreads; and clinging round the cork
And ilex, hangs amid their dusky leaves
Garlands of brightest hue, with reddening fruit
Pendant, or clusters cool of glassy green.
So holding on o'er mountain and o'er vale,
Tagus they crost where midland on his way
The king of rivers rolls his stately stream;
And rude Alverches' wide and stony bed;
And Duero distant far."

Vol. i. pp. 135, 136.

The next we give is a more general picture; but it bespeaks a practised observer of nature:

"An arrow's flight above that mountain stream
There was a little glade, where underneath
A long smooth mossy stone a fountain rose.
An oak grew near, and with its ample boughs
O'ercanopied the spring; its fretted roots
Embossed the bank, and on their tufted bark
Grew plants which love the moisture and the shade—
Short ferns, and longer leaves of wrinkled green
Which bent toward the spring, and when the wind
Made itself felt, just touched with gentle dip
The glassy surface, ruffled ne'er but then,
Save when a bubble rising from the depth
Burst, and with faintest circles marked its place,
Or if an insect skimmed it with its wing,
Or when in heavier drops the gathered rain
Fell from the oak's high bower. The mountain roe
When, having drank there, he would bound across,
Drew up upon the bank his meeting feet,
And put forth half his force. With silent lapse
From thence through mossy banks the water stole,
Then murmuring hastened to the glen below."

Vol. ii. pp. 90, 91.

These, however, are representations only of the *visible* part of natural scenery. It is the privilege of poetry also to embody in her descriptions the lenitive and purifying influence of such scenery on the feelings of a contemplative observer. In moments of passionate pensiveness, this influence almost seems to play on the mind as the breeze plays on the cheek;—both felt,—both invisible. It cannot be necessary to say that by the poetic school of which Mr. Southey is supposed to be a member, external nature is very often thus personified and animated. In particular, this is a favourite subject with the author of the Excursion; if indeed it may not be called his only subject; he dwells on it with great eloquence, but with such persevering attachment, as gives his composition a character of extreme mannerism. The leading idea is touched with much truth and delicacy by Mr. Southey in the following lines:—

"How calmly gliding through the dark-blue sky
The midnight moon ascends! Her placid beams
Through thinly scattered leaves and boughs grotesque,
Mottle with mazy shades the orchard slope;
Here, o'er the chesnut's fretted foliage grey
And massy, motionless they spread; here shine
Upon the crags, deepening with blacker night
Their chasms; and there the glittering argentry
Ripples and glances on the confluent streams.
A lovelier, purer light than that of day
Rests on the hills; and oh how awfully
Into that deep and tranquil firmament
The summits of Auseva rise serene!
The watchman on the battlements partakes
The stillness of the solemn hour; he feels
The silence of the earth; the endless sound
Of flowing water soothes him; and the stars,
Which in that brightest moon-light well-nigh quenched,
Scarce visible, as in the utmost depth
Of yonder sapphire infinite, are seen,
Draw on with elevating influence
Toward eternity the attempered mind."
Vol. ii. pp. 9, 10.

The following is a still finer passage of the same class: it is the description of Roderick and his dog Theron:—

"But on Pionia's side meantime a heart
As generous, and as full of noble thoughts,
Lay stricken with the deadliest bolts of grief.
Upon a smooth grey stone sate Roderick there;
The wind above him stirred the hazel boughs,
And murmuring at his feet the river ran.
He sate with folded arms and head declined
Upon his breast, feeding on bitter thoughts,
Till Nature gave him in the exhausted sense
Of woe a respite something like repose;
And then the quiet sound of gentle winds
And waters with their lulling consonance
Beguiled him of himself. Of all within
Oblivious there he sate, sentient alone
Of outward nature,—of the whispering leaves
That soothed his ear,—the genial breath of heaven
That fanned his cheek,—the stream's perpetual flow,
That, with its shadows and its glancing lights,
Dimples and thread-like motions infinite,
For ever varying and yet still the same,
Like time toward eternity, ran by.
Resting his head upon his master's knees,
Upon the bank beside him Theron lay."
Vol. ii. pp. 59, 60.

Perhaps the richest specimen in this style is the close of the twenty-first book; but it would suffer unfairly by being detached from its place. The same book contains two striking comparisons derived from natural objects, and which, though not exactly falling within the description of the passages just quoted, yet bear no very remote relation to them. The shorter and perhaps least elaborate of the two is as follows:—

"Florinda too
Was calmed: If sore experience may be thought
To teach the uses of adversity,
She said, alas! who better learned than I
In that sad school! Methinks if ye would know
How visitations of calamity
Affect the pious soul, 'tis shewn ye there!
Look yonder at that cloud, which through the sky
Sailing alone, doth cross in her career
The rolling moon! I watched it as it came,
And deemed the deep opake would blot her beams;
But, melting like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own,
Then passing, leaves her in her light serene.

"Thus having said, the pious sufferer sate,
Beholding with fixed eyes that lovely orb,
Till quiet tears confused in dizzy light
The broken moonbeams."
Vol. ii. pp. 108, 109.

This is surely very delicate and beautiful. The other is more minute, and has perhaps a slight tincture of heaviness; but it is finely introduced, powerfully executed, and magnificently imagined and applied. There is something Oriental in the air of the passage; arising possibly from the resemblance being lengthened out into allegory:—

"Rightly would'st thou say
Were there no world but this! the Goth replied.
The happiest child of earth that e'er was marked
To be the minion of prosperity,
Richest in corporal gifts and wealth of mind,
Honour and fame attending him abroad,
Peace and all dear domestic joys at home,
And sunshine till the evening of his days
Closed in without a cloud,—even such a man
Would from the gloom and horror of his heart
Confirm thy fatal thought, were this world all!
Oh, who could bear the haunting mystery,
If death and retribution did not solve
The riddle, and to heavenliest harmony
Reduce the seeming chaos!—Here we see
The water at its well-head; clear it is,
Not more transpicuous the invisible air;
Pure as an infant's thoughts; and here to life
And good directed all its uses serve.
The herb grows greener on its brink; sweet flowers
Bend o'er the stream that feeds their freshened roots;
The red-breast loves it for its wintry haunts;
And when the buds begin to open forth,
Builds near it with its mate their brooding nest;
The thirsty stag with widening nostrils there
Invigorated draws his copious draught,
And there amid its flags the wild-boar stands,
Nor suffering wrong nor meditating hurt.
Through woodlands wild and solitary fields
Unsullied thus it holds its bounteous course;
But when it reaches the resorts of men,
The service of the city there defiles
The tainted stream; corrupt and foul it flows
Through loathsome banks and o'er a bed impure,
Till in the sea, the appointed end to which
Through all its way it hastens, 'tis received,
And, losing all pollution, mingles there
In the wide world of waters. So is it
With the great stream of things, if all were seen;
Good the beginning, good the end shall be,
And transitory evil only make
The good end happier. Ages pass away,
Thrones fall and nations disappear, and worlds
Grow old and go to wreck; the soul alone
Endures, and what she chuseth for herself,
The arbiter of her own destiny,
That only shall be permanent."
Vol. ii. pp. 106—108.

The quotations that have been made, besides their immediate purpose, will serve as specimens of Mr. Southey's versification, which, at least where it is best, is remarkable for melody and variety. It would be easy to expatiate on this and other excellencies; but the article is swelling apace; and we must leave room for the notice of a few less admirable qualities by which the merit of the poem is impaired. It cannot, however, be necessary to specify every slight speck which we may have discovered or imagined in so long a poem. General or characteristic faults alone need be mentioned; and these are not many. We shall submit, in the first place, two or three that affect the poetical merit of the work, and then observe on

one connected with its moral effect.

The principal blemish of the former class will perhaps be made most evident by describing it in its consequences. The deep, steady, and elevating interest which the poem creates has already been stated; but this effect, it should now be observed, is felt in its full extent only when the poem is perused by a solitary eye. The experiment of reading it aloud does not equally answer, generally producing a degree of weariness in most of the parties engaged. It will also be found that there are particular passages, extremely beautiful to the solitary reader, which lose no small part of their spirit when read out or recited. The sound falls short of what the eye had anticipated. An unaccountable languor steals over the colours that before appeared vividly bright; as in some pieces of embroidery which promise, while folded up, a blushing richness of tissue, that does not discover itself on their being expanded.

Of poetry, however, considered as a system of sounds, recitation must be the proper test. No reason can be given why words should be arranged metrically, except that they may gratify the ear. Metrical composition seems as necessarily to convey the idea of being read aloud or recited, as oratory conveys the idea of being spoken, or written music that of being performed. And, so far from expecting that a poem should suffer by being recited, we might rather expect that recitation would animate it with new beauties; by shewing in its full effect that "concord of sweet sounds," which could not be perfectly imagined till it was heard.

The modulation of Mr. Southey's verses is remarkable for ease and variety; and if, with all this excellence, they will not conveniently bear to be read aloud, the cause must be their excessive diffuseness. He who reads aloud or recites a composition, is compelled to respect every syllable; and therefore may easily be supposed to feel the length of a journey, which a solitary reader shortens by insensibly quickening his pace. This diffuseness appears to be, in a poetical view, the principal fault of the present work; perhaps it might be said, of the present author. The school of Messrs. Wordsworth and Southey has been characterized, by a critic who does not love them, as remarkable for an "irrepressible verbosity;" and the criticism, though uttered by no friendly voice, is not unworthy their attention. Their writings, powerful as they are, frequently exhibit what appears to be not so much a substance as a solution,—not so properly poetry as iambic prose. Considered as prose of a highly poetic character, such compositions might answer. Prose may much more easily afford to be diffuse, because it admits so many unemphatic syllables. The *time* of prose (if we may use the metaphor) is greatly quicker than that of poetry.

In defence of this diffuseness, some will perhaps allege, that it carries with it an air of extraordinary freedom and facility, and that it may in fact be ascribed to the practice of writing warm from the heart;—a practice which, if it sometimes occasions a little superfluity of words, amply compensates for the evil, by producing an equal exuberance of nature and feeling. But freedom and facility and nature and feeling will produce little effect on a reader whom they have set asleep: it is abundantly requisite, therefore, that these qualities should be associated with spirit and compactness; and, probably, a writer of genius would easily attain the proper medium, if, after having written warm from the heart, he were content to correct coolly and at leisure.

A slighter objection may be made to this poem on another ac-

count. In the early part of his career, it is well known that Mr. Southey and several of his friends, indignant at that servile adherence to a few poetic examples which had reduced English poetry to a mere tawdry, traditional splendour, and perhaps emulating the successful example of independence set by Cowper, struck out a new track for themselves. In pursuing their purpose, they were occasionally betrayed into a weakly and rather balladish species of simplicity, as really different from the pure, healthful nature of Homer, as the bloated style they were avoiding. This fault, it is well known, exposed them to a considerable degree of critical hostility. The mind of Mr. Southey seems to have had vigour enough to draw nutriment from the virus of criticism; and apparently, he has made some tacit concession to what he thought the reasonableness of the objection, or the taste of the public, without being at all driven from his hold on the general poetic principles he had adopted, or shaken in his just and lofty reliance on his own powers. So, at least, it might be conjectured from the present work, the style of which, though not framed with a blind conformity to classical standards, does not depart from them wantonly. Yet a tinge of the old fault,—for surely it must be deemed a fault,—is here and there discernible. As when the poet relating a circumstance respecting a child, breaks out,

> "*Dear child*, upon that fated spot she stood."

It may be a matter of more doubt whether to class under the same head the name assumed by Roderick in his disguise; but "Father *Maccabee*" is a most unfortunate appellation certainly; and, what makes it still more odd, it seems to have no sanction from the English version of the history of the Maccabees, which always forms the singular of the word, not Maccabee, but Maccabæus.

On the plan of the poem, we have already ventured to bestow high commendation. If any drawback is to be made from this praise, it is that Roderick by no means contributes in an adequate degree to the event. The part which he acts is, in itself, of unrivalled greatness and majesty; but it is not sufficiently conducive to the action of the piece. The very first place, not in dignity merely, but in importance, should have been filled by him who is confessedly the principal character. This honour, however, is evidently conferred on Adosinda; and not only so, but, for any thing that appears the catastrophe would substantially have been brought about by the efforts of that lady, and the assisting agency of Pelayo, even had Roderick fallen a prey to the sea-birds by Romano's grave. In truth, therefore, the poet has in some measure sacrificed his hero to the glory of his heroine; a personage, in whose character he seems to have felt an enthusiasm of interest which many of his readers are not likely to partake.

It now remains to animadvert on what must be regarded as the gravest fault of this poem, because immediately relating to its moral, or rather its religious, character. The general aspect of all Mr. Southey's poetry is highly favourable to good principles and great virtues; and, perhaps he has never, on the whole, courted the moral muse with such eminent success as on the present occasion. The greater cause is there for regret that what is so admirable, should not be unexceptionable. But, surely, the sentiments with which he animates his Christian chiefs towards their Mohammedan enemies, are open to very serious exception. They are not sentiments merely of rage and scorn and defiance, mingled with a devoted patriotism and a burning thirst for enterprise, but also of the most sanguinary ferocity and

furious vindictiveness. Not only "the unconquerable will" is there, but "the study of revenge, immortal hate."

A specimen of the lengths to which these feelings are sometimes carried may be seen in the following extract. A Moorish force, having been drawn into a defile, is buried under volleys of rocks and trees, hurled down on them by the Spaniards from the superincumbent heights. At the instant when this discharge of ruin is about to take place, Adosinda, from among the Spaniards, addresses Alcahman, the leader of the devoted Moors:—

"What, hoa! she cried,
Alcahman! In the name of all who fell
At Auria in the massacre, this hour
I summon thee before the throne of God
To answer for the innocent blood! This hour,
Moor, miscreant, murderer, child of hell, this hour
I summon thee to judgment!—In the name
Of God! for Spain and vengeance!"
Vol. ii. p. 132.

If it were required to exhibit a Mohammedan, or (to say the truth) a Satanic, rather than a Christian spirit, how could it be done more effectually than by such a speech? And, what is worse, this spirit, which can exult in anticipating the perdition of its victims, pretends to be derived from Heaven. In the ensuing passage, Roderick is speaking of Adosinda:—

"There on the grave of all her family,
Did this courageous mourner dedicate
All thoughts and actions of her future life
To her poor country. For she said, that Heaven
Supporting her, in mercy had vouchsafed
A foretaste of revenge; that, like the grace
Of God, revenge had saved her; that in it
Spain must have her salvation; and henceforth
That passion, thus sublimed and sanctified,
Must be to all the loyal sons of Spain
The pole-star of their faith, their rule and rite,
Observances and worthiest sacrifice."
Vol. i. pp. 52, 53.

After this, it will not be thought surprising that the Spaniards who perish in the contest with the Moors, are represented as gaining of course the crown of martyrdom, while a destiny too unspeakably tremendous to be trifled with by poetry, is awarded to their enemies. A passage to this effect, apparently spoken in the poet's own person, may be found at the beginning of the twenty-fourth book. There seems to be no necessity for quoting it.

On what system would the author justify the introduction of these passages into his poem? System, we say; for nothing else could have led such a mind either to sanction such sentiments, or even to sport with them, by assuming them in the way of poetic fiction. Would he say that historic truth obliged him to darken his Christian portraits with shades from which the originals were too surely not exempt? This might possibly serve for the inferior persons, but surely not for those who are set up as models. It has always been understood that the poet had the privilege of mending history, and never can he exercise his right more fitly than in favour of that which is, or ought to be, his main object—the production of moral effect. Mr. Southey especially, who, in his former epics, has dressed up a Mussulman with such a collection of virtues as could never have been culled from all the schools of all the Sufis, and delineated a Hindoo whom the thrice-born readers of the Vedas could not even have imagined, was certainly not bound to preserve every feature, however revolting, which he might find in the historic character of Gothic Spain. Still less was he obliged to personate such features himself, in those parts of

his poem where he confessedly speaks and thinks only as the author.

Will it rather be contended that a violent feeling of vindictiveness was natural to persons circumstanced as the author describes, and that it would have been impossible to colour the enthusiastic patriotism he was pourtraying sufficiently high, without admitting this dark ingredient? Even then, he needed not to sanctify revenge by the name of religion. But it will be hard to prove that the lofty principles which Christianity creates or confirms, cannot adequately be represented, except in the company of the guilty passions which she unsparingly condemns. That the passion of revenge is forbidden, there can be no doubt; and modify and manage the precept as we will, all the alchymy of Arabia *cannot* transmute a doctrine which bids us pray for our murderers into consistency with a practice which would pursue an enemy even into the world of spirits. On the other hand, we have always understood that those who were best read in Christianity, maintained the perfect compatibility of Christian philanthrophy and forgiveness, with the discharge of municipal and patriotic duties. If they have judged aright, what finer opportunity could a man of genius desire for enforcing such an opinion than that of a poem addressed, like the present, to the feelings?—an opportunity, not of proving, but painting it—not of laying it down unanswerably, but of impressing it irresistibly—of engraving it in ineffaceable characters on the inmost heart?

There have been poets who, not possessing, or not employing, the aid of Christianity, have yet described, and with no mean success, a lofty patriotism, totally undebased by the dark sublime of revenge. Observe the Cato of Lucan, or the Leonidas of Glover. Whatever may be thought of the execution of the picture in either case, the conception at least is perfect, and wants no element of the most powerful interest. In both representations, we behold the most intense energy of character, the most heroic ardour of enterprise, the sternest self-devotedness, the coolest contempt of death; in a word, the most high-wrought spirit of patriotic martyrdom; yet there is no ferocity, no vindictiveness, no furious thirst of blood, no violent volleying of imprecations against the tyrannical and terrible oppressors of civil or of national liberty, whom those champions are represented as resisting. Why may not a Christian hero exhibit the same purity and singleness of virtue?

Lest these censures, which have insensibly grown into some length, should produce an erroneous impression, it may be necessary once more to state that the *general* moral effect of the poem is of an exalted kind. The faults that have been noticed might possibly do harm; and the possible harm was of a description sufficiently serious to be guarded against; but the obvious, natural, and ordinary tendency of the whole work is very different. Of the passages that have been mentioned, the most reprehensible are those which affect to found revenge on religion; but happily, this long poem contains only three or four such passages; and the effect of these, as well as that of the more numerous instances of simple vindictiveness, seems overborne by two things. The first is the transcendent interest excited by the characters of Roderick, and next, of Florinda; characters, equally affecting and instructive. Secondly, there are several places in which the poet, by a happy inconsistency, so strongly enforces the Christian doctrine of charity and forgiveness, that he might almost be supposed to have intended a direct antidote against the revengeful lessons he elsewhere seems to inculcate. One of these instances occurs in the speech of Florinda to Roderick,

extracted in a former page. Another passage, of greater length and fulness, is as follows:—

"Me have the arrows of calamity
Sore stricken; sinking underneath the weight
Of sorrow, yet more heavily oppress
Beneath the burthen of my sins, I turned
In that dread hour to Him who from the cross
Calls to the heavy laden. There I found
Relief and comfort; there I have my hope,
My strength and my salvation; there, the grave
Ready beneath my feet, and heaven in view,
I to the king of terrors, say, Come, Death,
Come quickly! Thou too wert a stricken deer,
Julian,—God pardon the unhappy hand
That wounded thee!—but whither didst thou go
For healing? Thou hast turned away from Him,
Who saith, Forgive, as ye would be forgiven;
And that the Moorish sword might do thy work,
Received the creed of Mecca: with what fruit
For Spain, let tell her cities sacked, her sons
Slaughtered, her daughters than thine own dear child
More foully wronged, more wretched! For thyself,
Thou hast had thy fill of vengeance, and perhaps
The cup was sweet: but it hath left behind
A bitter relish!" Vol. ii. pp. 100, 101.

This extract will perhaps have reminded the reader of some lines in Cowper, which have all the amiable character of that poet's mind and fancy:—

I was a stricken deer that left the herd
Long since. With many an arrow deep infixed
My panting side was charged. When I withdrew
To seek a tranquil death in distant shades,
There was I found by one who had himself
Been hurt by the archers. In his side he bore,
And in his hands and feet the cruel scars.
With gentle force solicitous the darts
He drew them forth, and healed, and bade me live.

To the poem of Roderick, Mr. Southey has annexed a voluminous collection of notes. The taste of our elder authors in this respect is now entirely obsolete. Our Shakespeares and Miltons never thought it necessary to ballast their poetry with a mass of prose, and perhaps felt secure that, if they found the text, posterity would not fail to find the commentary. If this was laying too heavy a tax on posterity, at least our modern poets seem resolved not to augment the burden. It may undoubtedly be expedient that a few explanatory notes should be given by the author of a work, who must best know his own meaning; but all fair limits are transgressed, when he environs every sentence with as much commentary as would explain an equal portion of Lycophron. Mr. Southey has, however, adopted the modern and convenient rule of arrangement, by which the notes are swept to the end of the volume, instead of clustering together, like barnacles, at the bottom of each page, and perpetually retarding the reader's progress.

It is not the only objection to the notes on Roderick, that they are long. They are crowded with histories of various and degrading superstitions; sometimes related in the author's own words; sometimes quoted, but with remarks,—and the compound does not appear very attractive. In their general effect, they differ materially from the text, not merely as prose might be expected to differ from poetry, and the fictions of the chronicle of king don Rodrigo form the fictions of Mr. Southey, but in the different style of thinking and feeling which they appear to shew in the poet and the commentator. A casual reader of the present volume would certainly conceive very differently

of the author, according as he judged from his poetry or his prose; and we rather believe that the same remark is applicable to some of his former works. In his poetry there seems to be traceable a remarkable seriousness and simplicity of mind—a pure and lofty enthusiasm, a childlike genuineness of feelings and affections, a sort of character nursed up amidst study and retirement, amidst the purifying charities of domestic life, and the ennobling beauties of wild nature; a character, singularly unhackneyed, in worldly ways, and unspoiled by a familiarity with the use of ridicule. His notes have less interesting and individual peculiarities. There is considerable information in them undoubtedly, and, in what is original, there is talent, and spirit, and ease; but, taking their whole effect, there is something hard, something sarcastic, something scoffing. And there is too much of an approximation to that free, all-assured, sneering species of writing which has grown up in the present day, and which, for want of a better term, may perhaps be called, "the *knowing* style." It might almost seem as if the poet were eager to unplume in his notes the "eagle-genius" which soars in his text, and were affecting to be exempt from any real or permanent subjection to those fine fancies and feelings with which his poetic composition overflows. It is not, however, intended really to impute to him this inverted vanity, although there may be a semblance of it. Habit and haste may unconsciously have led him to adopt a style of annotation not altogether correspondent with his higher and more deliberate productions. Those productions, in the mean time, have a far more than compensating merit. On the present occasion, if the commentator of Roderick appears scarcely worthy of the poet, yet he must be a very fastidious, or a very dull reader, who does not find the evil of possessing the commentary, infinitely overpaid by the gratification of reading the poem*.

A Series of Discourses, containing a System of Doctrinal, Experimental, and Practical Religion, particularly calculated for the Use of Families, preached in the Parish Church of Dewsbury, Yorkshire. By the Rev. J. BUCKWORTH, A. M. Vicar. Leeds: Capes. London: Sherwood & Co. 12mo. pp. 326. 1812. Second Edition.

THIS small volume was originally intended for the exclusive use of the Author's Parishioners; but several copies having met with a favourable reception beyond his parochial boundaries, he has been induced to give it a more general circulation by printing this edition. We think it evidently the production of a very pious minister, anxious to be beneficial to his parishioners by setting before them the chief truths of Christianity in a plain and impressive manner. The sermons are twenty in number. The first five relate to the existence of God, the truth of the Scriptures, the spirituality of the Divine Nature, the doctrine of the Trinity, and God's supreme dominion over us. These are followed by four on the state of mankind as sinners, and on the redemption of Christ. Five discourses are then devoted to the exposition of the nature and

* Observing some coincidences between our strictures on Roderick, and the critique in the Edinburgh Review on the same work, we are induced to state that the whole of the foregoing article was in the press exactly as it now stands, before we had seen any part of that of the Edinburgh Reviewers, or had received any hint as to the nature of its contents; except having casually heard that it denied the probable popularity of the poem: and even this was first mentioned to us by a friend on reading our opening paragraph in the MS. where a different sentiment is expressed.

effects of faith, as it is the gift of God, as it works by love, as it renders Christ precious to the believer, as it overcomes the world, and as it is accompanied by the witness of the Spirit. We have, lastly, five sermons on the relative duties. The whole is recapitulated in a concluding sermon.

It is by no means our design to subject these discourses (composed and published for the private benefit of the author's own circle) to a minute and rigid criticism. We have no hesitation in saying, that they are scriptural in the tenor of their doctrine, practical in their tendency, and intelligible in their style. These qualifications they undoubtedly possess, with whatever other defects they may be chargeable. Man is treated as a fallen creature, is directed to the Cross of Jesus Christ for pardon and peace, and trained to the obedience of faith through the grace of the Holy Spirit.—In our view, those sermons alone are truly valuable in which the system of Christianity is exhibited, as it appears in Scripture, not with disjointed or disproportionate parts incautiously thrown together, but with a wise and consistent harmony, in which the stupendous salvation of Christ is indissolubly linked with the performance of every moral duty, and the cultivation of every divine and holy affection; and in which the Christian experience and the Christian life are described as the result of the grace of God in the heart. We have too many melancholy proofs before us, that even truth may be held in an indifferent and worldly spirit on the one hand, or in a controversial and uncharitable temper on the other. That alone is true religion, which unites the soul to God, and, placing it under the illumination of his Spirit, as the source of a new and divine life, finds the proper nourishment of that life in all the truths of the Gospel; and thus makes the duties of obedience practicable and delightful by the prevailing love of the Saviour, and the influence of daily communion with him, through the power of the Holy Ghost.

But to return to the work before us.—The following extracts will sufficiently enable our readers to judge for themselves how far the opinion we have expressed of it is well founded.

On the fundamental truths of *the fall of man and justification by faith*, Mr. Buckworth speaks thus:—

"The threatening was therefore executed. The body became mortal; and the soul became dead in trespasses and sins, and liable to an awful death in a future state. That his soul became immediately dead to God, is strikingly manifest. He lost the characteristic marks of spiritual life. He lost the faculty of his spiritual *understanding*. Hence his ignorance of the Omniscient God was so great, that he fancied he could hide himself from his presence amongst the trees of the garden. He lost his *love* to God. Hence, instead of drawing near to him with pleasure and affection, he fled from him with dispositions averse to his government. He lost all *affiance* in his Maker; and therefore, instead of committing himself to the care of Divine Providence, he sought security in a refuge of his own devising. He lost his *humility and uprightness*; for he refused to acknowledge his guilt, although his disobedience could not be denied. He lost his *reverential and adoring* thoughts of his Supreme Governor; for he even ventured, implicitly to charge him with his fault. 'The woman,' said he, 'which THOU gavest to be with me, gave me of the tree.'

"Adam being thus corrupted in all his faculties, he transmitted that depravity to his posterity; for 'who can bring a clean thing out of an unclean? If the fountain be polluted, how can the streams be pure?' Our *understanding*, therefore, is by nature in a state of darkness: 'The natural man,' saith St. Paul, 'receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' The *mind*, which naturally actuates us, is totally averse to God and godliness. 'The carnal mind,' *i. e.*

the mind with which we are born, says the pen of inspiration, 'is enmity against God; it is not subject to the law of God, neither indeed can be.' The *affections* of our souls are all depraved. He who is altogether lovely, and blessings of eternal reality cannot attract our affections; while our hopes and fears—our joys and sorrows, and warmest passions are easily excited by present and transitory objects." pp. 93—95.

"The procuring *cause* of our justification, or acquittal from guilt, is the merit of the Lord Jesus Christ. He was obedient unto death, fulfilled all righteousness, magnified the law, and made it honourable. This he did not for himself; but for the guilty sons of men. He obeyed the law, that his obedience might be placed to our account, and accepted by our offended God instead of our own. His obedience being thus imputed to us, we are accounted righteous before God; and are considered as perfect and complete, as though we had obeyed the law in our own persons. These remarks arise from the expressions in our text, 'BY HIM'—'*By him* all that believe are justified from all things.' To the same purport are the following passages. 'Ye are complete in him.' 'As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.' 'Being justified freely by his grace, through the redemption that is in Christ Jesus.

"Evident, however, as it is, that the merit of the Saviour is the procuring *cause* of our justification, it is necessary that we should *believe* in him, before we can be actual partakers of that blessing. Believing in the Redeemer, therefore, is the *means* by which we are brought into a justified state 'By him all that *believe*,' says our text, 'are justified from all things.' Exactly of the same import is the language of the great Apostle in Romans, ch. v. verse 1:—'Being justified *by faith*,' i. e. by believing in the Saviour, 'we have peace with God through our Lord Jesus Christ.' Similar to this declaration, are the following inspired passages. '*Believe* on the Lord Jesus Christ, and thou shalt be saved.' 'God so loved the world, that he gave his only begotten Son, that whosoever *believeth* on him should not perish, but have everlasting life.' 'He that believeth shall be saved; and he that believeth not, shall be damned.' 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.' From these sacred passages, you cannot but acknowledge, my brethren, that although a redemption is procured for sinners; although the curse of the law has been borne, Divine Justice satisfied, and peace obtained by the blood of the cross; yet that, in order to be partakers of the benefits of all this, it is essentially necessary to be believers in Christ Jesus." pp. 136—138.

As a specimen of the manner in which the *relative duties* are discussed, we cite the following passages from the sermon on the "Duties of Tradesman."

"The duty of justice requires us to be *industriously engaged in some lawful occupation*. The generality of mankind cannot do justly, either to themselves or their families, if they neglect to be occupied in some useful and becoming employment. Idleness proves exceedingly injurious to a man's character; it exposes him to innumerable moral evils; leads to the formation of the most pernicious habits; renders life itself a burden; is a dreadful waste of time; is highly offensive to Almighty God, and an effectual obstacle to a preparation for an eternal world. Now idleness is almost a necessary consequence of not having a regular calling in life to attend to. Every character, therefore, that neglects such a calling, is doubtless acting most *un*-justly to *himself*. The effects of his conduct extend also to his *family*. It is his duty, according to Scripture-authority, to provide for his own house: and nature itself demands it. His wife is bone of his bone, and flesh of his flesh, and has forsaken father, and mother, and every near relation, to be one with him. His children also are a part of himself, and are brought into the world by him, in a most helpless and dependant state. Hence if he neglect to provide for his family, by not diligently engaging in some suitable earthly employment, he is evidently acting unjustly to them. The propriety of an industrious attention to a lawful calling will be still more manifest by referring to a few Scripture-examples. Even Adam in a state

of innocence, had an occupation assigned him. He was placed in the garden of Eden to *dress* it, and to *keep it*. His two sons were appointed to separate employments. Abel was a *keeper of sheep*, and Cain was a *tiller of the ground*. Of the Saviour himself it was said, 'Is not this the *carpenter*?' His disciples were *fishermen*—Luke was a *physician*—and Paul was a *tent-maker*. And thus that great Apostle writes in several Epistles—'Not slothful in business'—'This we commanded you, that if any would not work, neither should he eat.'—Do your own business, and work with your own hands, that ye may have lack of nothing.' But enough has been advanced on this point. You are, I am persuaded, convinced that it is a duty, which you owe to yourselves and your families, to be industriously engaged in some lawful occupation." pp. 300—302.

Again—

"This duty, further, implies *a willing and full discharge of all taxes levied by government*. The laws of our country protect us in the undisturbed enjoyment of all our temporal blessings, and spiritual privileges. Our property is sacred, our liberties are unrestrained, our persons are held most valuable in the eye of the law, and every one of us, from the least to the greatest—from the poorest to the most wealthy—can sit under his own vine and his own fig-tree, as it were, none daring to make him afraid. And can we then, consistently with the claims of equity, feel backward in supporting such a government? Surely, if we have any degree of justice, not to say gratitude and loyalty, in our hearts, we cannot but be glad to have it in our power to contribute our lawful proportion towards its support! If it were the duty of Christians, during the reign of the cruel and persecuting Nero, to render unto all their dues, 'tribute to whom tribute is due, and custom to whom custom,' how much more binding must this duty be, on *the professors of religion in England*." pp. 307, 308.

On the important point of *religious experience and the life of faith*, we may select the following passage from the sermon on 1 John v. 10. "He that believeth on the Son of God hath the witness in himself." The ordinary method of producing this witness, he states to be by creating in the believer an experience which accords with the marks of God's people, as laid down in Scripture.

"This agreement between the experience, and the Scripture-representations of God's people, is seen by the rational method of self-examination. Close and impartial self-examination shews us the correspondence, or the want of correspondence in the heart and life, with the Scriptures. A correspondence between them creates an inward witness of the safety of our state; while a want of it prevents an enjoyment of such witness. Hence the exhortation of St. Paul—'Examine yourselves whether ye be in the faith.' And hence the observation of St. John—'If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence toward God, and may assure our hearts before him.'

"A still clearer idea of this witness may be afforded, if I present to your minds a person who is favoured with the experience of it. 'It is my sincere hope,' says such a character, 'that I enjoy a real, scriptural witness in myself that Christ is *mine*, and I am his. This experience arises not from any sudden or powerful impulses; but from a conviction that the marks of God's people exist in my heart. It is written in the Scriptures, 'He that believeth on the Son of God, shall be saved.' Now, Christ is the object of my faith. My only dependence for salvation is on the merits of his obedience and sufferings; and I accept him, as he is exhibited in the Gospel, for all my salvation and all my hope. Thus concluding that I believe on the Son of God, I have a witness in myself, according to his promise, that I shall be saved. Again, it is written—'Blessed are they who hunger and thirst after righteousness.' 'My heart,' adds such a one, 'is athirst for God. I feel an ardent desire to be righteous, as he is righteous. With my soul I desire him in the night, and with my spirit within me I seek him early. Now since a blessing is pronounced on those who thus hunger and thirst after Divine things, I of course enjoy an evidence, an inward witness, that I am

'blessed.'' Another Scripture saith, 'He that loveth me shall be loved of my Father.' Christ I trust is the object of my supreme love. I frequently feel my heart aspiring to him in gratitude; and, notwithstanding I have much in my experience to be ashamed of, I can upon the whole adopt Peter's appeal to him, 'Yea, Lord, thou knowest all things, thou knowest that I love thee.' Hence I infer that I am 'loved of the Father,' and consequently I enjoy a witness in myself that 'he is mine and I am his.' Thus it is evident, my brethren, that the believer finds a favourable testimony in his own breast, by examining and comparing himself, with the plain declarations of Scripture." pp. 218—220.

Other passages of the same kind might be extracted; but our readers will sufficiently perceive from those which we have given the general character of this volume. We should look through it in vain, we admit, for great exertion of thought or accuracy of reflection, for subjects thoroughly studied out and skilfully arranged, for classical purity of language, or an exemption from unnecessary peculiarities of expression. The unassuming discourses before us may nevertheless, perhaps, be better adapted to multitudes in the more humble walks of life, than if they had been distinguished by those qualities.

We cannot but consider the appearance of a series of sermons, such as this, as one proof among many of the extensive good which the pious clergy of the Church of England are silently diffusing through the land. Here in this simple volume we find no pretensions to celebrity, no effort made for an occasion, no controversial or party spirit, no aim at upholding a system of theology distinct from the broad and plain truths of revelation, no attempt at novelty of composition, or elegance of style. We are admitted to the ordinary feelings and sentiments of a clergyman in a large and populous district*. We see him in the customary discharge of his official duties. He conceives it to be likely to be beneficial to his parishioners, to take a comprehensive view of the chief heads of doctrinal and practical religion. Twelve hundred copies of these discourses are printed and almost instantly circulated amongst the Author's parishioners. The volume gradually makes its way into other quarters, and a larger edition is published for general circulation. This then may be regarded as an evidence accidentally brought to light of the actual benefits produced by our pious clergy in different parts of the kingdom. Let the work before us be read in this view. Let those who have been taught to regard with jealousy the sentiments of the clergy, whom some choose to call Evangelical or Calvinistic, merely take the trouble of reading these addresses, and let them say whether they do not contain the plain and obvious truths which run through the holy Scriptures and the formularies of our church; and whether it is possible for such instruction to produce any other than a positively good effect. We admit that they are chargeable with many defects, and those by no means unessential, as they respect the manner and style: yet we feel strongly, that the good produced among our population, under the blessing of God, by the ministry of the clergy, will be in proportion to the zeal and diligence with which they shall imbibe the spirit and inculcate the doctrines that characterize the unostentatious volume we have now thought it our duty to bring under the notice of our readers.

* Dewsbury contains by the last returns above 5000 souls.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

In the Press: The Field of Waterloo, a poem, by Mr. Walter Scott;—A System of Physiological Botany, with plates, by the Rev. P. Keith, F.L.S.;—Vol. II. of Discourses on the Principles of Religious Belief, as connected with Human Happiness, by the Rev. R. Morehead;—Biographical Memoirs of Dr. Matthew Stewart, Dr. James Hutton, and Professor John Robison; by John Playfair, F.R.S.L., and Professor of Natural Philosophy in the University of Edinburgh;—A Picture of Italy, by Mr. Coxe, forming a complete guide to that country, with maps, &c.;—Religious Education, in a Series of Family Conversations, by the late J. Bowden, of Lower Tooting;—A new edition of the Sermons of Martin Luther, accompanied by a full-length portrait of that great Reformer, in one volume octavo;—Ovidii Metamorphoses selectæ et in usum Scholarum expurgatæ, cum Notis Anglicanis, by the Rev. C. Bradley, on the plan of his Phædrus, Eutropius, &c.

Preparing for publication:—A Greek and English Lexicon, by the Rev. E. V. Bloomfield, under the patronage of the University of Cambridge;—Some Account of the Mediterranean from 1810 to 1815, by Arthur Burrow, Esq., travelling-fellow to the University of Cambridge;—Miscellaneous Tracts and Observations on the most important Subjects of Political Economy, by the Rev. F. R. Matthias, of the East India College;—The Fourth Volume of the Prize Essays and Transactions of the Highland Society of Scotland, edited by Henry Mackenzie, Esq.;—A System of Mechanical Philosophy, by the late John Robison, LL.D., Professor of Natural Philosophy in the University of Edinburgh, in 4 vols. 8vo., with plates;—Observations on the Fifth Apocalyptic Vial, with a Reply to Mr. Faber, by Mr. Frere;—A Catalogue of Books on Sale by Mr. Rusher, of Reading, containing, among a large variety of articles, a thousand under the designation of "ancient, curious, and rare," by subscription, (price to subscribers, 9s. boards);—An 8vo. volume of Sermons on Subjects connected with the Faith and Practice of Christians, by the Rev. G. Campbell, Stockbridge, near Dunbar.

In our volume for 1807, p. 190, we gave at full length the object and conditions of one of the greatest literary prizes ever given in this island. It was decided at Aberdeen, on the 4th of August.—Mr. Burnett, a merchant in that city, bequeathed by his will a sum to be allowed to accumulate until it should amount to 1600*l.* sterling, and to be then given in two prizes, the first of 1200*l.* and the second of 400*l.* to two writers who should, in the opinion of three judges chosen by the members of King's and Marischal Colleges, the Established Clergy of Aberdeen, and his own Trustees, produce the best Dissertations on the subject prescribed in his will. The subject was: *The Evidence that there is a Being, all-powerful, wise, and good, by whom every thing exists: and particularly to obviate Difficulties regarding the Wisdom and Goodness of the Deity; and this, in the first place, from considerations independent of written Revelation, and, in the second place, from the Revelation of the Lord Jesus; and from the whole, to point out the inferences most necessary and useful to mankind.* It was required that all the essays should be lodged with a gentleman at Aberdeen by the 1st of January, 1814; seven years were allowed to candidates to prepare their dissertations. Repeated notices were given in the newspapers of the amount of the prizes, the subject, and the conditions. The judges appointed and sworn were, Gilbert Gerard, D. D., Professor of Divinity in King's College, Aberdeen, and author of the Institutes of Biblical Criticism; the Rev. George Glennie, Professor of Moral Philosophy in Marischal College; and Robert Hamilton, LL.D., Professor of Mathematics in the same College, and author of a work on the National Debt, and various other well-known publications. At a meeting of their electors, held on the 4th of August, in Marischal College, the three judges reported, that they had unanimously decreed the prizes to two

dissertations; and on opening the sealed letters accompanying those dissertations, which contained the name and address of the writers, it was discovered that the twelve hundred pounds prize was due to W. L. Brown, D. D., Principal of Marischal College, &c. &c., and that of four hundred pounds, to J. B. Sumner, Esq., of Eton College.—Dr. Brown has gained several literary prizes on the continent.

The Royal Irish Academy propose to give a premium, not exceeding fifty pounds, to the author of the best Essay on the following subject: "*On the mixture of Fable and Fact in the early Annals of Ireland, and the best modes of ascertaining what degree of credit these antient documents are justly entitled to.*" Essays are to be sent in to the Academy-house, Grafton-street, Dublin, any time previous to the 14th of March, 1816.

The quantity of cloth manufactured last year in Yorkshire, considerably exceeded that of the preceding. In the West Riding alone, no less than 1,641,315 additional yards were produced.

Steam-boats are now coming into general use. One has been established between Hull and Selby, which forms a pleasant, safe, and expeditious mode of conveyance; the voyage, a distance of 66 miles, being frequently performed in five or six hours. Another has been established between London and Margate.

The improvements in Scotland have extended to the Hebrides. In the Isle of Skye, roads and piers are forming; some villages are building, and several plantations have been laid out. A quarry of white free-stone has been discovered on the island of Rasay, of which Mr. M'Leod, the proprietor, is erecting a mansion.

Porter brewed in London by the twelve first houses, from the 5th of July, 1814, to the 5th of July, 1815:—

	Barrels.
Barclay Perkins, and Co.	337,621
Meux, Reid, and Co.	182,104
Truman, Hanbury, and Co. ..	172,162
Whitbread and Co.	161,618
Henry Meux and Co.	123,100
Felix Calvert and Co.	119,333
Combe, Delafield, and Co.	105,981
Goodwyn and Co.	72,088
Elliott and Co.	56,922
Taylor and Co.	51,297
Cocks and Campbell	36,104
Hollingsworth and Co.	32,256

LIST OF NEW PUBLICATIONS.

MISCELLANEOUS.

Hints from an Invalid Mother to her Daughter, on Subjects connected with Moral and Religious Improvement in the Conduct of Life, in various Relations; by Anna Williams. 2s. 6d.

Private Education; or, a Practical Plan for the Studies of Young Ladies; by Eliz. Appleton. 12mo. 7s. 6d.

The Art of Writing: being a new system of superior swift-writing, in six lessons; to which is added an Entire New System for Writing Figures: both founded on mathematical principles, and simplified; by G. B. King, Professor of Fine and Ornamental Writing. 2s.

Transactions of the Royal Society of Edinburgh. Vol. VII. Part 2. 4to. 1l. 5s.

Considerations on the Present Political State of India, embracing Observations on the Character of the Natives—on the Civil and Military Courts—the Administration of Justice—the State of the Land, Tenure, and the Condition of the Peasantry—and the Internal Police of our Eastern Dominions; intended chiefly as a Manual of Instruction in their Duties for the Junior Servants of the Company; by Alexander Fraser Tytler. 2 vols. 8vo. 18s.

Consolation, with other Poems; by the Rev. Wm. Gillespie. 8vo. 12s.

Minutes of Cancer and Cancerous Tendency, in Whitbread's Ward, in Middlesex Hospital; by Samuel Young. 8vo. 7s.

Memoir on the Ruins of Babylon; by Claudius Jas. Rich, Esq., illustrated by engravings. Royal 8vo. 8s.

Wood's Athenæ Oxonienses: the History of all the Writers and Bishops who have had their Education in the University of Oxford; very considerably augmented both in text and notes, and continued to the year 1800; by Philip Bliss, Esq. Vol. II. royal 4to. 1l. 4s.

A Narrative of the late Mr. W. D. Sandys, of Trinity College, Cambridge. 8vo. 2s.

Memoirs of Mrs. H. Newell, wife of the Rev. Samuel Newell, Missionary to India, from America: with her Funeral Discourse; by Dr. Woods. 4s.

Annual Register, for the Year 1814, 8vo. 16s.

A Complete Collection of State Trials, from the earliest Period to the present

Time; by T. B. Howell, Esq. F.R.S. F.S.A. Vol. 21. royal 8vo. 1l. 11s. 6d.

A History of the British Islands (Great Britain and the Islands that with it compose a Geographical Group) from the earliest Accounts to the Year 1807, including the French Revolution and its portentous Consequences; by the Rev. James Gordon. 4 vols. 8vo. 2l. 5s. 6d.

A new Table of Rates of the Assessed Taxes, payable from the 5th of April, 1815; with the Rules for charging them, Exemptions, &c.; by Geo. Pyne Andrewes, attorney at law, Bristol. 8vo. 2s.

The Office of Constable, being an entirely new Compendium of the Law concerning that ancient Minister for the Conservation of the Peace; carefully compiled from the best Authorities, with an Introduction, containing the Origin and Antiquity of the Office; by Joseph Ritson, Esq. 8vo. 3s. 6d.

An Introduction to the Science of Law; shewing the Advantages of a Law Education grounded on the Learning of Lord Coke's Commentaries upon Littleton's Tenures, &c.; by F. Ritso, Esq. 8vo. 9s.

An Abridgment of Clarke's Bibliotheca Legum: comprising a Catalogue of such Law Books as are of general Use, and of the best Editions, including the modern Publications. 2s.

Minutes of the Evidence taken before the Committee appointed by the House of Commons to enquire into the State of Mendicity and Vagrancy in the Metropolis and its Neighbourhood. Ordered to be printed July 11th, 1815. 8vo. 7s. 6d.

RELIGIOUS INTELLIGENCE.

LOUISIANA BIBLE SOCIETY.

A REPORT made in April last, by the Board of Managers of the Louisiana Bible Society, instituted 9th March, 1813, has been received by us from New Orleans. What follows is an extract from it.

"The Bibles (in English) and the New Testaments (in French) which we have hitherto circulated are the donations of other sister societies.

"From the New-York Bible Society was received in the summer of 1813 a donation of 150 English Bibles. From the Massachusetts Bible Society was received in the month of February, 1815, a donation of 140 English Bibles. The Philadelphia Bible Society has forwarded 3000 French New Testaments, a part of the edition of 5000 which that Society, aided by sister societies and different individuals, has printed for gratuitous distribution among the French of the state of Louisiana and the territories of Missouri and Illinois.

"From the British and Foreign Bible Society, the parent of 1000 like institutions, existing in Europe and America, we have to acknowledge a generous donation of 100*l.* sterling; one among many other instances of the very extended and benevolent views of that most noble institution of modern times.

"Of the English Bibles, there have been distributed, 64 among 300 British prisoners in the public prison of New-Orleans: 30 among 300 patients of the Hospital (of whom 180 were British prisoners): 31 among 240 sick in hospitals, of the Kentucky militia: 31 among 265 sick in hospitals, of the Tennessee militia: 34 among 360 sick in hospitals, of the Louisiana militia: 8 among 50 sick in the United States navy hospital: 36 among heads of American families in the County of Attakapas: 12 among heads of American families in Florida: 44 to individuals in New Orleans: 290 in the whole; leaving the Society without a single English Bible, at a time too in which numerous applications are making for them.

"Of 3000 copies of the French New Testament, received in this city, there have been distributed, 2000 among the inhabitants of New-Orleans and its environs: 112 have been sent for distribution to the county of Natchitoches: 42 for the county of Rapides: 200 to the county of Attakapas: of the French New Testament, 800 copies have also been forwarded by the Philadelphia Bible Society and committed to the care of different gentlemen residing on the river between this city and Natchez, for gratuitous distribution among the inhabitants of their vicinity.

"The want of Bibles in Louisiana has been extreme: and it will yet require a very considerable number to supply in an adequate manner the families which are destitute of the word of God.—Had 3000 English Bibles and as many New Testaments been in the hands of the managers at the beginning of the past winter, they could have been

distributed in this city with the greatest facility, and it is believed with much advantage: so good an opportunity will not probably occur for some time to come. Our regular troops and militia then here were remarkably destitute of the Scriptures.

"It was very unusual to find any portion of the sacred volume among our soldiers: and in many instances there were found an hundred sick assembled in an hospital, without having among them one Bible or New-Testament.

"Some of the Tennessee militia, when passing through Nashville on their way to New-Orleans had inquired in vain for a Bible: not one was to be found for sale; and in the month of December last a similar inquiry was fruitlessly made in this city by a gentleman from the Amite; nor is there at this moment a Bible to be purchased in any book store in the city of New-Orleans.

"The inhabitants of Florida, who are principally Americans, are generally without the Scriptures; so are the other Americans, for the most part, throughout the state. It has been supposed, and it is believed with the strictest correctness, that before the transmission of a few French Bibles to New-Orleans by the British and Foreign Bible Society in the year 1813, there were not *ten* among the French inhabitants of Louisiana.

"The manner in which the Scriptures have been received by those to whom they have been distributed is highly gratifying; and encourages the belief that the labours of those who have united in this work will not be lost.

"The Tennessee and Kentucky troops received the Bibles with no ordinary willingness: it seemed to be received by many of them as '*a pearl of great price.*'

"As there were not Bibles sufficient to supply even the sick in hospitals, who were anxious to receive them, it was not uncommon to see one reading aloud to several around; and at other times two or three lying on the floor together would be attempting to read in the same book at the same time. Some of those who had received Bibles declared a determination to carry them home with them on foot 800 or 1000 miles; and rather than not carry them they said they would throw away part of their baggage.

"The French have received the New Testament with much satisfaction: it is possible that some have asked for it from curiosity; but very many have done so from a wish to *search the Scriptures*, which numbers declared they had never seen before. It must give pleasure to every philanthropic mind to learn that the rising generation in this city, heretofore almost destitute of any book of instruction, has now a class-book used throughout our schools; that those children whose parents were unable from the exorbitant price of school books, and the pressure of the war, to furnish them, have now a book 'which has God for its author, salvation for its end, and truth without any mixture of error for its matter.'

"Although the 3000 copies of the New Testament in French had been received by the President of the Society about the middle of December last; owing to the disturbed situation of the country, at that time invaded, none of them were distributed until about the 10th of February: after a few persons had received the New Testament, and it had become generally known that there were more in the hands of one of the managers who had been appointed to make the gratuitous distribution of the whole number designed for the city, the applications were more frequent than could be supplied; a large crowd of some hundreds of people of all colours and ranks was formed before the house, and became literally clamorous to have '*a book*;' a word which was often vociferated in French by fifty voices at once.

"Such an assembly, for such a purpose, never before witnessed in Louisiana, presented to the beholder many affecting scenes: the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to receive the valuable gift. A child not more than five or six years of age, was borne in the arms of its mother, a Woman of Colour, pressing through the crowd as one of the candidates for a treasure which she seemed justly to estimate: the silence and attention exhibited by the bystanders was immediately rewarded by hearing this infant read in an intelligent manner the story related in Mark x. 13—16. rendered doubly interesting by the incidents.

"As all who presented themselves for a French New Testament were asked if they could read, and, if any doubts existed, were put to the trial; an aged

Black Woman being asked the usual question, and requested to prove the fact, answered that she could not without her spectacles, which she had not with her; but, unwilling to depart until the object of her wishes had been obtained, she renewed her application, and observed to the distributor, 'If I get a book by a falsehood, it will not be deceiving you but God.' Many persons who could not read themselves wished the New Testament for their children, who they said would read it for them.

"The managers have received the hearty co-operation of various individuals in distributing the French New Testaments. The reverend father Antonio de Sedilla, the curate of the parish, has taken an active part in aiding the circulation of the New Testament among the Catholics: the countenance given by him to the views of the society is of the highest importance from the great influence which he has among his parishioners. We acknowledge likewise with pleasure the aid of several gentlemen in the country; nor in any instance has assistance been refused.

"The British prisoners, to whom a portion of the English Bibles were distributed, manifested the sincerest joy and gratitude: most of them had been supplied with Bibles or Testaments previous to their embarkation for this country; and some (as appeared by a printed notification in the Testaments) by the Naval Bible Association established as long ago as 1780; but having left their heavy baggage at their camp on the 8th of January, the day on which a general assault was made on the lines near this city, they became destitute when made prisoners.

"During the past year this society has received many interesting reports from the numerous Bible Societies now established in the United States:—the information contained in them is in a high degree gratifying and encouraging to the promoters of these associations. The committee cannot omit on this occasion earnestly to recommend the perusal of such reports: they afford the best views of the design, the utility and progress of these societies.

"Before concluding this Report, the Committee beg leave to call upon the Society for a cordial union in the vigorous prosecution of diffusing the light of 'the glorious Gospel of the blessed God.'

"The Gospel is intrusted to us not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us through the zeal and labour of those who have gone before us; and we are bound to repay the debt by spreading it around us, and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and Holiness, of human happiness and virtue; a cause which can never fail, which is destined to survive the schemes of statesmen and the trophies of conquerors; let us attach ourselves with a disinterested and persevering zeal, which will prove us followers of him who lived and died to enlighten and redeem mankind.'

"Great and magnificent is the undertaking in which we are engaged; great too are the consequences which we may rationally hope will be their result.

"Let no minor difficulties impede our progress; rather let them animate our exertions and quicken our pace. The hundredth part of the zeal and humanity of a Howard, exerted by each of us, would convey the Bible to the most secluded mansion in our country—would put into the hands of the widow, the fatherless, and the afflicted, the words of everlasting consolation. A zeal like his pervading our institutions would print the word of God in every language of the earth, and give to every son of Adam 'the Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus.' Let no objections of infidels, or pretended friends, make us hesitate or swerve from the way: though the Bible alone has not yet converted whole nations, it may be the first step in the grand undertaking: it may prepare the way for missionaries: and though in countries denominated Christian much ignorance and vice may remain after the Bible has been generally distributed, no one can say that it may not have extirpated much which would have taken root had no exertions been made to repress them. 'The operation of the Bible is necessarily gradual and noiseless. Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. It is enough to know, that we have sown the good seed of Divine Truth, and we may

leave it with confidence to Him, whose grace descends as the dew, and who has promised that the desert and solitary place shall blossom as the rose.*"

Such a Report is surely more than an answer to all that has ever appeared against the Bible Society, either from the press or the episcopal bench.

BAPTIST MISSION IN INDIA.

We have been obliged to defer longer than we had intended, to lay before our readers the substance of the 28th Number of the Periodical Accounts of the Baptist Missionary Society, comprising the history of their various Missions in the East, during the first six months of the year 1814.

I. The Missionary stations in BENGAL are, *Dinagepore* and *Sadama'hl*, *Goamally*, *Cutwa* and *Lakrakoonda*, *Jessore*, *Serampore* and *Calcutta*, *Chittagong*, *Silhet*.

1. *Dinagepore* and *Sadamah'l*.—This station had eight converts added to it in 1813. Six women, with four children had recently thrown off their casts, and joined the Missionaries. The school contained 42 children, and is represented as in a flourishing state. The number of converts with their families belonging to the station, now amounts to 51.

2. *Goamally*.—The Mission seemed in danger of becoming extinct at this place through the removal of some members, and the death of others.

3. *Cutwa* and *Lakrakoonda*.—The Missionaries consider this branch of the Mission as prosperous. Eight persons were baptized during the year 1813. In the month of May, 1814, a whole family of natives, had been baptized. Many others desired baptism. Five native Missionaries are diligently employed under Mr. W. Carey, in itinerating in this district. They have formed a school, which goes on well.

4. *Jessore*.—The Mission seemed to prosper on the hands of Mr. W. Thomas, assisted by native preachers, who laboured assiduously. Ten converts have been baptised from January to June, 1814.

5. *Serampore* and *Calcutta*.—We shall give a few extracts from this part of the account.

"Among the native brethren at Serampore, there has evidently appeared an advance both in the knowledge of the Gospel, and in that conduct which adorns it. Two most valuable brethren, however, have been removed by death, *Dweep-chund* and *Khrishna-dasa*. Both of these have long laboured in the Gospel, with great acceptance and usefulness. Their end was peace. They evidently knew in whom they had believed, and felt that he was able to save them to the uttermost. Their removal, and their happy end, seem to have made a deep impression on the minds of the other brethren, and to have stirred them up greatly to the work of God. Three of them have this year devoted themselves wholly to ministering the word among their countrymen, *Neelo*, *Kanta*, and *Kuren*. The first of these, *Neelo*, is a young man of the writer cast, who has been with us for twelve years; he may therefore be said to have had a Christian education. He possesses an excellent understanding, and is well acquainted with the Scriptures. Hence he may be highly useful should the Lord be pleased to keep him humble and spiritual. *Kanta* is also of the writer cast, and has been a steady and honourable member of our church for eight or nine years. He is well acquainted with the Scriptures, and eminently steady in his walk and conduct. Since the death of *Dweep-chund* he has devoted himself wholly to the instruction of his countrymen, and fills up Dweep-chund's place at Calcutta, where he is supported by the same friend, our Brother Gordon, deacon of the church at Calcutta.—*Kureem* was formerly a Mussulman; he has been baptized about four years, and has been a diligent and faithful servant in the printing-office; but has latterly expressed a strong wish to devote himself to the instruction of his countrymen in the Gospel. He has been long in the habit of reading the Scriptures: and we have, on mature consideration, sent him, with Brother *Kerr*, to form a new station at Allahabad.

"At *Calcutta*, much has this year occurred of an encouraging nature. From what has already been said, you will perceive, that it is the scene of the labours of several of our native Brethren, *Sebuk-rama*, *Bhagvat*, *Neelo*, and *Kanta*,

* "Since this Report was written, a box containing three Bibles in French, and twelve New Testaments in Spanish, printed and bound in an elegant manner by the British and Foreign Bible Society, have been forwarded to the President of the Society, without any letter accompanying them—a present truly valuable."

labour constantly there in Bengalee; and our Brother Leonard labours in English at the Fort, and occasionally at other places. Meetings for prayer in various parts of the city, or for more public worship, occupy every night in the week; and within the last two or three months, Brother Leonard has been called to preach on Wednesday evenings at a house on the opposite side of the river. The number added by baptism this year to the united churches of Serampore and Calcutta is sixty-one; and we have much reason to bless God for the spirit of harmony and Christian love which seems to pervade the whole body."

"On January 22, at Serampore was baptized Jabez Carey, the third son of Dr. Carey; and on the 30th at Calcutta, Raya-muni, Rama-Govinda-Choudhoree, Jugu-Mohuna-Dasa, Kalee-Churuna-Dasa, Rama-Nidhi-gosha, Lala-Muhummuda, and Mrs. Scott. The first four are Hindoos of pretty high cast: Raya-muni's ancestors were honoured by several Mussulman nabaubs with titles of dignity, and had large jajhires of land assigned them.

"The labours of the native preachers are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebuk-ram preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvat preaches at eleven, in and about the town; Neelo at about ten; and Manik at six. The Brethren Jahans, Carphano, and Petruse speak occasionally in other quarters of the city. The first four brethren preach regularly during the week in forty-seven different houses; and are invited to many more, but their time does not admit of their accepting these invitations."

"To take a general view of Calcutta at the present day, and look back merely to the short period of two years, who can help wondering at the vast progress which the Gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now to see a Bible upon a European's table, or for a Hindoo or Mussulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great."

"The Pentateuch in Hindee and Mahratta, and the Historical Books in the Ooriya, have lately been finished at press. Also, for the Auxiliary Bible Society, the Cingalese New Testament. Mr. Martyn's translation of the Hindee (from the Arabic) suited to the Mussulman population, is also on the eve of publication. Two Grammars, the Sikh and Telinga, by Brother Carey, have also been published. Also an edition of the Common Prayer, for the Rev. Mr. Thomason; a Catalogue of Plants in the Honourable Company's Garden; an edition of Rippon's Arrangement of Watts, and one of Watts's Songs for Children."

"On the first Sabbath in June was baptized at Serampore, by Brother Ward, *Muhummud Seyd*, a native of Bussorah. He is acquainted with the Arabic and Persian languages, and Dr. Carey says is 'a very steady, promising young man.' Soon after was baptized at Serampore by Dr. Carey, *Muhummud Bakur*, a native of Shiraz in Persia. The circumstances attending this young man are somewhat singular. He is about 21 years of age, was born at Shiraz, where his mother still lives. At the age of 12, he came to Bengal with his father, who died at Dacca. About 14 months ago, he was at Dacca, where a gentleman talked with him respecting the Gospel, and against Mahummud. At first, our young friend was prejudiced against the truth, but in a short time perceived that he was wrong, and a part of the Gospels being given him, he read it, and became more convinced. From Dacca he removed to Calcutta, where becoming acquainted with Brother Petruse, the latter brought him to Brother Carey. A short time after this, to avoid the persecution raised against him by his Mussulman acquaintance, he came to Serampore, and remained two or three months under instruction. Having occasion to go to Calcutta, to recover a trifling sum owing to him, he was obliged to call at the house of a Mussulman of property, who treated him with great outward respect, but gave him in the tobacco which was prepared for him, some intoxicating drug, by which he became completely insensible. In this state they cut his clothes in pieces, and conveyed him on board a ship lying off Calcutta, then on the point of sailing to Muscat. After being on board some time, he recovered his senses, and found himself in the hold of this ship. He then attempted to come on deck, and complain to the pilot, that the captain was carrying him away

without his consent; but he was beaten on the head, and in other parts of the body, in the most violent manner, the scars of which were visible on the day of his baptism. They also tied his hands and feet, and kept him in this state till the pilot had left the vessel and they were out at sea: he was then brought on deck, and made to work in the ship, on a daily allowance of three biscuits and some water. He was three times tied up by the arms in the blazing sun, and ordered, under pain of worse tortures, to renounce Christ. He defied their threats, declaring that he was no longer a Mussulman but a Christian. After they had sailed sixteen days, a violent storm came on, and continued some days, which obliged them to put in at Goa. Here our friend, in the darkness of the night, let himself down into a small boat, and got to land, where he prevailed on a Portuguese man to conceal him till the ship departed, which was seven days. He then had a passage given him to Bombay by a European, who wished to be instructed in Persian. From Bombay to Madras he obtained his passage by working on board a ship proceeding thither. At Madras he happily heard of Brother Loveless, who treated him with the greatest kindness, and introduced him to the 'Friend in Need Society' at that place, which paid his passage to Calcutta, from whence he hastened to Serampore to communicate the joyful news of his deliverance from "so great a death."—He has since proceeded to Digah, where our brethren have long been wishing for a brother who could speak the Hindoost'hanee, and where we hope God will prepare him for doing much good among the Heathen and the followers of Muhummud."

Dr. Carey in a letter to Mr. Fuller, says:—"Calcutta is no more the seat of infidelity, as it was some years ago. Infidelity was then the fashion; and men whose minds were too contracted or superficial to think, joined the multitude, were staunch infidels, and made sport of religion and the Bible. But there are now some hundreds of praying persons in the town, and some in every department of life. The consequence is, that now a multitude who think but little join others in a profession of the Gospel, and even those who never attend any place of worship are desirous of being included among the number of nominal Christians. Genuine religion, however, does prevail, and the cause of truth is spread on every hand.

"We have now forty-one brethren employed in making known the Gospel, who occupy twenty stations. Still the openings for more labourers are numerous. We need more labourers; but above all, we stand in need of the powerful influence of the Holy Spirit to diffuse life over all this wide waste, and to make the desert blossom as the rose. I trust the Lord will accomplish this in its due time. We greatly need your prayers, and those of all who fear God."

6. *Chittagong.* A great interest appears to have been excited at this place by the preaching of the Gospel. Crowds of people daily attended the Missionaries so as scarcely to allow them time to eat.

7. *Silhet.* At this station, things at the outset appeared promising, but persecution followed, and many were discouraged. There is an apprehension that the station cannot be maintained.

II. The Missionary Stations in HINDOOSTHAN are *Digah*, *Patna*, *Allahabad*, *Agra*, and *Sirdhana*.

1. *Digah.* The Missionaries on this station thus write:—

"We have the pleasure further to inform you, that we have now three native schools, and hope to have another very soon. The schoolmaster improves in knowledge of the Scriptures, and will very willingly read them to others. We have frequent inquirers; but have not as yet had the pleasure of seeing one who has manifested any thing like a deep conviction of the truth of Christianity. Vrinda-vuna is very active and faithful in his work."

"There are many people in this part of the country who declare that they have rejected idolatry. They have occasionally their feasts, at which times brahmuns, shoodras, viragees, &c. &c. eat together. A well-informed old man (a blacksmith) of this class, who appears to be greatly respected by the people of his sect, has for a long time declared his belief in the Bible, and his esteem of the Christian system so far as he understands it; and he has so great a regard for Vrinda-vuna, that he has lately spent the whole of his time in hearing him and conversing with him. He tells his friends, that this is the only way of salvation, and exhorts them to attend to the sacred word. He is now gone, of his own accord, to Phutooya,

to make known to his friends there, the treasure he has found, and has taken the Scriptures with him, and one of the schoolmasters to read for him."

2. *Patna.*—The Missionary who is in charge of this station details several interesting conversations which took place between him and natives applying to him for copies of the Scriptures. The following exhibits in striking colours the malignant effects of the infidel spirit too prevalent among Europeans in the present day:—

"Torul-mulla called with a brahmun who had recently come from Tekaree: the former appears to possess a true spirit of inquiry, and with great humility proposed several points for discussion during this and a former visit, relative to the Deity of Christ, the divine authenticity of the Scriptures, and of the certainty of future rewards and punishments. He said he felt inclined to believe in the Deity of Christ from the miracles he wrought; but the constant recurrence to his mind of a conversation he and his uncle had twenty years ago, with a European of the name of ——— (who resided two years in Patna) made him more than doubt the truth of the sacred writings, and especially the Godhead of him whose follower he reckoned Mr. ——— to be. This man assured Torul-mulla and his uncle, in plain undissembled language, that Jesus Christ (of whom they inquired) was an impostor!!—that the mighty works ascribed to him were not more meritorious than the achievements of their Rama, Krishna, &c. and done with a view to obtain a great name. But these suspicions in Torul-mulla were the more strengthened by some sentiments, equally derogatory to Christ and injurious to men, expressed by another European. 'We Sahebs, (said this gentleman,) profess Christianity, because it is our interest to do so in a temporal point of view, and not on account of its rewards or punishments; the latter of which are intended to keep the multitude in awe, and give additional force to our laws.' After much conversation, Torul-mulla and the brahmun departed, taking with them a copy of Matthew, three tracts, and a hymn-book, in Hindee."

3. *Allahabad.*—The Missionary at this station has hitherto been chiefly employed in dispersing the Scriptures. "It is not possible for our accounts," say the Missionaries, "to record every single donation of the Scriptures, and therefore in the Journals of our Brethren, if they are often omitted, still it must be kept in mind, that scarcely a day passes at any of the stations, in which some part of the Divine word does not enter a new village, or a family, where Divine light had never before entered."

The Missionary at Allahabad, Mr. Kerr, speaks of a Nabob of Lucknow receiving a copy of Matthew in the Hindee, and afterwards having written for more. "Respectable persons from a distance," he adds, "are continually sending for books."

4. *Agra.*—Two Missionaries on this station are chiefly occupied in improving themselves in the language and supplying the wants of the poor, which had been greatly aggravated by the drought of the preceding year.

(To be continued.)

LON. SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The following is an abstract of the Report made by the Committee of this Society, to the General Annual Meeting held on the 5th May, 1815.

The accounts received from the Auxiliary and Penny Societies, in the greater part of the kingdom, are of a pleasing nature. To the liberal spirit displayed by the dissenting subscribers, generally, the Committee bears their willing testimony. They believe that, with few exceptions, the Dissenters who were previously subscribers will continue their support to the Society.

Provision has been made for extinguishing the heavy debt, of more than 7500*l.* besides a large sum due on account of the Episcopal Chapel; which existed at the period of the late change in the constitution of the Society*, and threatened the Institution with ruin. In consequence of this change, the past year has been chiefly occupied in arrangements, and in laying the foundation for its future progress.

In the month of July last, the Episcopal Chapel at Bethnal Green was opened, on which occasion his Royal Highness the Duke of Kent, the Patron, attended. The Chapel has been well filled, and although not many of the unconverted Jews usually attend it; yet

* See our Number for March last, p. 198.

on some occasions there has been a considerable number. There is reason to believe that the Episcopal Chapel has proved useful to the Christian inhabitants of that quarter.

The Gospel of St. Matthew in Hebrew was published more than a year ago. Measures have been adopted to prosecute the translation with renewed energy. The Gospel of St. Mark is now published. The first two half sheets of St. Luke have been printed in a rough state, and sent to the literary inspectors. The translation of the first two Gospels has been honoured with the approbation of some of the first Hebrew scholars in the kingdom. An address to the public respecting this important work has been prepared, and the Committee cannot but feel that the prospect of our speedily being enabled to circulate the New Testament in pure Biblical Hebrew amongst the dispersed of Judah and Israel in every part of the world, will, if realized, be one of the most remarkable occurrences of the present times; and they earnestly hope that it may be the means of removing the veil which has so long covered the hearts of the ancient people of God.

The Rev. Thomas Scott, of Aston Sandford, has undertaken to publish an answer to the manuscript put into the hands of the Society about three years ago, by Mr. Crooll, the Hebrew teacher in the university of Cambridge, the purpose of which was, to vindicate the Jews in rejecting our Lord Jesus Christ.—The Rev. John Oxlee has distinguished himself by a series of papers on the Jewish controversy, published in the Jewish Repository.

Since the last Annual Report, seven boys and seven girls have been admitted into the schools of the Society; making the total number since the formation of the Institution, 83 boys, and 59 girls. There now remain under the charge of the Institution, 51 boys, and 40 girls: of which number 43 boys, and 32 girls, are in the schools in town; and the remainder, being too young for the schools, are boarded at the expense of the Society.

During the same time two adult Jews have been admitted to baptism.

The late arrangements, whereby the management of the Society was placed in the hands of members of the Established Church, have rendered it necessary to discontinue the Lectures at the Jews Chapel, by Mr. Frey.

Mr. Frey for some time to come will be engaged in prosecuting his studies, with a view to ordination in the Church of England, and his presence in London will also be required for assisting the operations of the Society.

The improved condition of the Society, and the increasing disposition of the Jews on the continent to inquire into the truth of Christianity, may, at no very distant period, mark out for him the path of obvious duty: and in the mean time the suspension of his ministerial labours may lead, under the blessing of God, to their more efficient renewal.

In the mean time, the Committee confidently hopes that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the Established Church, cannot fail powerfully to attract the attention of the Jewish Nation; and though they have been disappointed in their views of obtaining immediate ordination for Mr. Frey, yet there are several other adult Jews now in this country, of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish youths educating for the same end under the patronage of the Society: if these youths should manifest decided tokens of piety, it may be hoped they will, with the Divine blessing, become instruments of usefulness to the Jews. It may also be expected, that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end.

It appears from the Report of the Rev. Mr. Nitschke, a Moravian minister of Lusatia, that in different parts of Germany, particularly the Prussian states, many of the Jews are casting off the yoke of their fathers' traditions; and though there is much reason to fear that in many instances they embrace deism, or scepticism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian Church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran church. He attended the service and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments,

and with fervour of heart, from the Gospel for the day, Mark vii. 31—37, on the Divinity of Jesus, and on his beneficent miracles whereby he had evidently proved himself to be the Son of God. The name of this interesting young man, who was a student at the university of Breslau, as a Jew had been Abraham Wertheim; but on the occasion of his baptism he was named Julius Edward. Many Jews have, also within a few years, embraced the profession of Christianity in Bohemia. The numerous applications made to the Committee by Foreign Jews, to be received under the protection of the Society, confirm the fact, that a spirit of inquiry has arisen among that people, especially in Germany. The Committee have been under the necessity, from the state of their finances, of refusing applications made to them by about twenty foreign Jews.

In the First Annual Report, it was stated that four Jewesses had been admitted into the Female Asylum.

During the last year thirteen persons have been admitted into the Asylum; of whom one has married, four have been placed out in service, four have returned to their homes, and four remain at present under the protection of the Society.

The number of girls now under the patronage of the Institution amounts to forty; three of whom have been admitted during the last month. This number renders a removal from their present residence absolutely essential; as from the closeness of the situation, and the confined accommodation, their health would be injured by their continuance; while the Society would be reduced to the necessity of refusing all future applications for admission. This arrangement will involve a considerable increase of expense, and points out the necessity of active exertions for the augmentation of their funds. The Committee are, however, determined not to commence such an undertaking until adequate funds shall be provided.

The most serious of all the obstacles which oppose themselves to the efforts of this Institution, is the great difficulty of finding employment for the Jewish converts, so as to enable them to earn an honest subsistence. By the antient institutions of the Jews, every male, of whatever rank or property, was bound to learn some trade, or mechanical employment, to enable him to earn an honest subsistence, in whatever situation he might be placed. When the Jews were scattered among the nations, this wholesome provision seems to have been neglected. Being deprived of all civil immunities, by the laws of the nations amongst whom they dwelt, and cut off from all domestic and social intercourse with these nations, both by the prejudices existing against them, and their own religious observances; the Jews have become a people of dealers and pedlars: their occupations, their propensities and vices, have chiefly been those connected with buying and selling. The wealthy have been engaged in foreign commerce, or banking and money-lending; the poorer in retailing small articles, or purchasing old clothes, and in practising all the arts of circumvention. Jews of the poorer classes usually send out their children to shift for themselves when they reach the age of fourteen. A shilling or two being given them to begin with, they purchase some oranges, or other articles of small value, which they retail in the streets, and thus earn a scanty and precarious subsistence; in seeking which they are early initiated into the arts of fraud by day, and the haunts of debauchery by night. Those who can give their sons a little more capital, make them shopmen or clerks; few of them become artisans, or learn a business; or, if they do, it is chiefly exercised among the Jews. Thus there are Jew bakers, Jew tailors, &c.; there are also a few Jews who exercise the trades of pencil-makers, glass-cutters, and watch-makers. It arises from the wretched circumstances in which they are thus placed, that almost every Jew, who applies for Christian instruction, must be provided for, either by receiving a weekly allowance, or by being put to work. For the very fact of his attending a Christian place of worship exposes him to excommunication by the Synagogue, and he becomes an outcast from his own brethren. The prejudices against Jews are also so strong among Christians, and their distrust of them so great, that it is almost impossible to find employment for a Jew in any Christian warehouse or work-shop. Under such circumstances, the only expedient seems to be, to establish some manufactory, or work-shop, to give

employment to Jews who desire to embrace Christianity.

An attempt has been made to establish a printing-office. This undertaking is still in operation, yet it has been attended with an expense and loss which are quite disproportionate to the benefit hitherto derived from it. The greatest obstacle to the success of the printing-office, is the want of work. The Committee earnestly call the attention of the friends of Religion to this point; and they beseech other religious institutions, by all the considerations of Christian charity, to help them by employing their printing-office.

A basket manufactory has been more successful. The expense of it has been comparatively small. The business is simple, and easily taught, even to adults. The employment is also so coarse and humble, and the place where it is carried on so uninviting, that it can hold out no allurements to the insincere profession of the Christian faith. Nine Jews are now employed in the basket business.

These establishments are, however, not nearly large enough to receive all the youths from the boys' school. There are, at present, six boys under the protection of the Society, of an age to be put out as apprentices. As it is designed to give apprentice-fees with them, all that is required is, that pious Christian masters should be found, who are willing to bring up these youths in the nurture and admonition of the Lord. The Committee, therefore, appeal to the Christian public on this subject. It is impossible to foresee what happy consequences might result from the settlement of these youths under respectable Christian masters. It would encourage many Jews, who are secretly convinced of the truth of Christianity, but delay a public profession of it from the influence of family motives, to come forward, and boldly give up their families to the Society. It would strengthen the minds of the Committee, in the prosecution of their arduous duties. And to those individuals who may, from truly Christian motives, receive only one of these youths, and watch over his spiritual state and moral conduct, the Great Shepherd of the sheep will assuredly say in the last day, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

An institution which embraces so great a variety of objects will demand a large and increasing income. It would be exceedingly desirable that this income should be obtained as much as possible in the way of Subscriptions, and from Penny and Auxiliary Societies, as little or no expense is incurred in obtaining money in these modes. The Committee earnestly recommend, therefore, the most strenuous exertions for the enlargement of these branches of the Institution. And clergymen throughout the kingdom are solicited to afford their aid to the Society, by preaching and making collections for it in their churches.

The Committee with gratitude acknowledge the receipt of another munificent donation of 400*l.*, which they believe to be from the same quarter from which three former donations had been received; amounting in the whole to 2000*l.*

The Committee, after having briefly drawn the attention of the meeting to the past history of the children of Israel, and their future prospects, observe that it would be highly presumptuous to expect, that this, or any other similar institution shall be the instrument of effecting that great and happy change in the minds of the ancient people of God which is foretold in Scripture. That event is of too stupendous a nature to be brought about by human means. To overcome the stubborn and hardened unbelief of the Jews, must in a peculiar manner be the work of God, and is reserved to be the brightest display of His converting grace ever manifested to the world. But it is not too much to hope that to this Institution may be appointed the humble office of preparing the way of the Lord, by removing obstacles, and softening the prejudices of the Jews, and by turning their attention to the great fundamental article of the Christian faith, That Jesus of Nazareth, whom their fathers crucified, is the Messiah.

The Committee conclude by fervently praying, that the God of Abraham may speedily fulfil all his promises to his ancient people, and that songs of praise for their redemption may soon be heard in this highly favoured Christian nation.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

ANOTHER month has elapsed, without throwing any material light on the purposes of the allied sovereigns, or the future destinies of France. The same anomalous appearances have continued to perplex the speculations of plain men like ourselves, who have no access to the interior of the different imperial and royal cabinets of Europe. We still behold with amazement the counsels of the Bourbons guided by notorious regicides; the main actors in the late Revolution not only unpunished, but flourishing in wealth and estimation, and even in power; the allies of the king of France reducing, by bombardment or assault, fortresses held in the name of that monarch, while the rulers of both the assailants and the assailed are living in the profession of peace and amity, and in the interchange of friendly civilities and splendid fêtes at Paris; Bonaparte's perjured and rebellious troops cherished as the last hope of France, by the government they overthrew, and instead of being dismissed with ignominy, about to be employed as the rudimental principle, *la morale*, of a new and loyal army. These and many similar paradoxes are to us, we confess, perfectly unintelligible. We await the meeting of the National Representatives, which takes place on this day (September 25), with a hope that some explanation will then be afforded respecting points of such deep and awful import to the repose and happiness of the world; and that a tone of greater vigour and consistency will then be given to the measures of the French government. This hope gathers strength from a credible report which has just reached us, that Fouche has retired from the ministry, instigated to this measure by a salutary apprehension of the denunciations of popular eloquence, and a distrust in the prevailing character of the deputies returned to the lower house. If these deputies shall indeed prove worthy of their trust; if, rallying round the throne of their monarch, they shall labour both to secure him against the factious cabals and insidious arts of revolutionists and regicides, and to establish rational freedom on its only sure foundations, the empire of law and the general diffusion of a reverence for religion and of moral habits among all classes of the population; if refusing their confidence to men whose hands are still red with innocent blood, to men who have abjured their God, and murdered their king, they encourage the sovereign to place those and those only in his councils who, while they are faithfully attached to his person, are the enlightened friends of their country, the upright and consistent upholders at once of legitimate power and constitutional liberty; we may still live to see France a happy and flourishing country, blessed in the enjoyment of the unnumbered bounties with which Providence has favoured her above other nations, and blessing others with her intercourse.

It is impossible, indeed, to contemplate the actual state of morals in France; the absolute ignorance which prevails respecting Christianity, its obligations and its prospects; the general contempt entertained for religion either in form or substance; the pride and arrogance, the eager pursuit of guilty pleasure, the passion for military glory, the thirst for revenge, the delight in pillage and blood, which now so signally mark the character of this extraordinary people; and not to admit that to anticipate such a consummation as we have supposed possible, is to hope against hope. But then we know in whose hands are the hearts of all; and that even "from these stones," from these obdurate materials, he can "raise up children unto Abraham." To this desirable issue it is in the power of all of us to contribute by our prayers at least, and of some who are placed in more favourable circumstances, by promoting the general circulation of the Scriptures in France. This grand and essential instrument of moral improvement, we are happy to say, has not been lost sight of; and if the efforts which have been made to disseminate the pure word of God in that now demoralized country should remain unknown till the great day shall reveal them, we trust that the blessed effects of those efforts will be nevertheless abundantly manifested, even to the present generation.

We have been much pleased with a letter which Louis XVIII. has addressed to the Vicars-General of Paris,

"God," he says, "whose omnipotent power we have recognized in the events which have restored us to the wishes and love of our people, has likewise at his disposal the knowledge of which we stand in need, to govern our people with wisdom. He alone can bestow upon us that spirit of discernment and of counsel, which can enable us to attain the end at which we have constantly aimed, the happiness of our subjects. We, therefore, have resolved to beseech him, with greater earnestness, that he would be pleased to descend, in a peculiar manner, in our heart, at the time that we convoke the two chambers. Our will therefore is, that upon the receipt of this, you order public prayers for this purpose, and that on the eve before the opening of the session, you would celebrate a solemn mass for the Holy Spirit, at which we propose to be present with the princes of our family, the peers of the realm, and the deputies of the departments." We could have dispensed with the service of the mass. Still if we could believe that the peers of the realm, and the deputies of the departments united with the king in fervent supplications for the influence of the Holy Spirit, the wisdom which is from above, we should look forward with increased confidence to the deliberations of these bodies. God grant that they may both pray and act in the spirit of this royal rescript!

We have marked also, among the speeches made by the presidents of the electoral bodies on their meeting to proceed to the election of deputies, a few which are distinguished from the mass by sound principles of legislation and morality. Among these few is one of the well-known vicomte de Chateaubriant, who presided in the electoral college of the department of Loiret.—"I will not conceal from you," he says, "this truth, that every thing depends on the choice which France is about to make. Europe attends us to this last experiment. She has come to place herself in the midst of us, in order to assist the decisions which implicate her repose no less than ours. France is about to behold kings mingling with her senators! After having judged the princes of the earth, she will be judged by them in her turn. It is about to be ascertained whether we shall be declared incapable of enjoying those institutions which we have sought in the face of so many tempests, or whether, confining ourselves to a rational liberty, we shall still preserve our national glory and dignity. But what is requisite to this last end? Nothing more than to elect the good, and reject the wicked; no longer to believe that genius, talents, energy, are the exclusive portion of those who are perversely opposed to their duties. Let France call to her aid the men of probity, and France will be saved. Europe will not feel herself at ease until she shall hear our orators, too long led astray by calamitous doctrines, enounce those principles of justice and religion which are the foundation of all social union. We shall resume our weight in the political balance, only when we shall resume our rank in the moral scale."

We now proceed briefly to notice various detached circumstances which have taken place during the month, and which have relation in a greater or less degree to the political drama which is now acting on the theatre of France.

Two Spanish armies, amounting, it is said, to 80,000 men, having penetrated into France—one by the eastern and the other by the western entrance, and spread considerable alarm in the southern provinces—the duke d'Angoulême hastened to the spot, and prevailed on them to retire beyond the frontier. The success of his interference has of course tended to enhance the popularity of the Bourbons in that part of France. In many of the departments, however, and especially those in the south-west of France, frightful disorders are said to exist. Parties of disbanded troops from the rebel armies spread themselves over the country, and pillage and massacre the peaceable and loyal inhabitants. On the other hand, the unmeasured royalism of some districts has led them to acts of vindictive severity against the adherents of Bonaparte. At Nimes, in particular, the population of which contains a larger proportion of Protestants than is usual in most other parts of France, by far the greater part of that body having been favourable to the Usurper, those acts of severity assumed, we believe undesignedly, the character of a religious persecution. Vigorous measures appear to have been at length taken to repress these violences, and a large body of Austrian troops is now employed, in conjunction with some French troops of the line, in restoring order and tranquillity in the South.

Huningen has surrendered to the Austrians; Mezieres, Givet, and Longwy to the Prussians. The former have since undertaken the siege of New Brisach, and the latter are engaged in those of Charlemont and Montmedy. What satisfactory explanation can be given of this extraordinary phenomenon? Is the resistance of these towns the unauthorized act of the garrisons? Then are they a mere rebellious banditti, and ought to be declared such by the king. Is their resistance authorised or secretly encouraged by the government? Then has Louis placed himself in a state of actual hostility to those who have replaced him on his throne, and who alone retain him upon it.

A contribution of 100 millions of francs has already been levied on France generally, by a royal ordinance dated the 16th of August, for the use of the allied troops in France, making nearly five millions sterling.

The trial of Marshal Ney has not yet taken place. Marshal Moncey, declining to act as a member of the court-martial appointed to try him, has been cashiered, and subjected besides to three months imprisonment.

The fortress of Gaeta has capitulated to the Neapolitan arms.

A large part of the Russian army, amounting to 110,000 men, was reviewed before the allied sovereigns, the duke of Wellington, &c. on the 29th of August. The succeeding day was set apart to return thanks to God for having put an end to all the calamities that have ravaged Europe. In the order of the day issued on this occasion the Emperor Alexander, after thanking the Almighty that the valour of his armies had not been put to new proofs, and thanking them for their maintenance of strict discipline, and the regular conduct they had constantly observed in foreign countries, thus piously concludes: "May the benediction of the Eternal accompany you in your march to your homes! His all-powerful hand, in preserving you from the evils which accompany war, indicates to you the path which ought to re-conduct you to the bosom of your families. Be grateful for his infinite bounty, by constantly following his laws, and unceasingly recollecting that Divine mercy has been to you particularly favourable because you have placed all your hopes in God."

One word more before we quit France: It does not appear that the treaty of peace is yet concluded. We should rejoice to find in it when published, an article guaranteeing to the Protestants of France the free exercise of their worship and immunity from all those encroachments on their privileges, civil and religious, which the Romish hierarchy, if restored to power and influence, might be too forward to recommend. This subject was deemed worthy of British interference on many former occasions. On none could it be more becoming than on the present.

NETHERLANDS.

The new constitution for the Netherlands, by which the form of government is assimulated to that of Great Britain, has been accepted. Its acceptance was vehemently opposed by the Flemish bishops and clergy, almost entirely on account of the toleration it grants to Protestants. And yet these same bishops and clergy servilely acquiesced in the measures of Bonaparte's Government, for levelling all distinctions of religious creed.

SPAIN.

The perseeution of the patriots seems to continue without abatement in this degraded country.—The armaments which have been sent out to reduce the South-American Colonies to the obedience of the mother country, are likely to meet there with a stern and effectual resistance. Even in the Caraccas, torn as that province is by internal dissensions, the force destined to its subjugation is said to be wholly inadequate to its object. The patriots of La Plata are thought to be sufficiently strong to maintain their ground against the largest army which Spain can detach thither. They are in possession of the mines of Potosi, and have met recently with considerable success in their conflicts with the Peruvian government.

GREAT BRITAIN.

When the return of Bonaparte to France became known in the West Indies, the governor-general of Martinique, and the free population generally, adhered to the Bourbons. The governor of Guadaloupe, the military employed there, and the majority of the planters adhered to Bonaparte. On the 18th of June, the very day on which he was hurled from his throne by the decisive battle of Waterloo, a fête was celebrated at Guadaloupe, in honour of the restoration of Napoleon the Great, when an oath of fidelity to him was administered, and generally taken. The 15th of August, the birth-day of their hero, was set apart to be solemnized by the execution of the obstinate royalists, who refused to share in their treason. Their purpose, however, was happily anticipated by Sir James Leith, who, having collected a force of about 5000 men, landed them at different points of the coast, on the 8th and 9th of August; and on the 12th was master of the whole island, with a loss of only about 20 men killed and 50 wounded. The terms of capitulation were, that the Governor, Admiral Li-

nois, General Boyer, and all the French troops of the line, should be sent to France as prisoners of war, to be disposed of according to the orders of the duke of Wellington; that no one should be molested for his past political opinions or acts, and that the laws of the colony and private property should be respected.

Nearly the whole of the town of Port Royal in Jamaica has been consumed by fire.

A fleet of merchantmen from Jamaica, under convoy of the Warrior 74, has suffered severely in a heavy gale. Seven are supposed to have foundered. Many more, and among them the Warrior, were dismasted.

In India our troops appear to have had some partial successes against the Nepaulese; but the progress of the war is by no means so rapid or decisive as seems to have been expected.

At a meeting of the Roman Catholic prelates of Ireland, held at Dublin on the 23d and 24th of August, it was unanimously resolved to be their decided conviction, that any power granted to the Crown of interfering in the nomination of Irish Catholic bishops, must injure, and may subvert, the Catholic religion in Ireland: they therefore unequivocally declare, that they will at all times, and under all circumstances, deprecate and oppose, in every canonical and constitutional way, any such interference. They further resolved, that though sincerely venerating the pope as visible head of the church, they do not conceive that their fears for the safety of the Irish Roman Catholic Church can, or ought to be removed by any determination of his holiness, adopted not only without their concurrence but in opposition to their repeated representations; and that they trust the declaration of these sentiments transmitted to his holiness will induce him to feel and acknowledge the propriety of their determination.

It has pleased God to bless this country with a most abundant harvest. May our hearts be lifted up to Him, the Giver of all good, in gratitude for this mercy, as well as for all the varied blessings of our lot!

An order has been issued for restoring all French ships which may have been captured coming from Marseilles or Martinique, and generally from all places where the white flag was hoisted at the time of their sailing.

A notification has been issued by our government to all friendly powers, that it has been deemed expedient, in conjunction with the allied sovereigns, to allot the island of St. Helena for the future residence of gen. Napoleon Bonaparte, under such regulations as may be necessary for the perfect security of his person; and that for that purpose all foreign ships whatever shall be excluded from communicating with the island, or approaching to it, so long as Bonaparte shall reside there.

In the instructions given to the officers who are charged with the care of Bonaparte's person, it is stated that they must never lose sight of the perfectly secure detention of his person. Every thing which, without opposing this grand object, can be granted as an indulgence, will be allowed him.

ANSWERS TO CORRESPONDENTS.

M. B.; C.; THEOPHILUS; H. P.; W. M., have come to hand.

Mr. PRUST's suggestion will be considered.

It would give us great pleasure to gratify our numerous Correspondents on the subject of Prophecy, by the insertion of their papers. But those received during the last two months alone would fill an entire Number, independently of reams received before. What can be done to satisfy at once the wishes of our friends who honour us with their communications, and to retain some space for subjects of more general interest? Numerous hints of dissatisfaction have already reached us on this head. Would it not be desirable to institute a Prophetical Miscellany, which should embrace discussions of this character? We could point out many advantages which would result from such an arrangement.

C. S. M. P. is probably not aware that his plan is already pursued in several districts; in Surrey, for example. There could be no objection to its general adoption.

We can assure Dr. Brown, that our omitting to notice his work on Missions has not arisen either from any disrespect to him (for we entertain for him the highest respect), nor from the slight sense we entertain of the value of his labours (for we value them highly), but from accidental circumstances.

We have complied with the request of J. S. and are perfectly satisfied.

ERRATA.

In the last Number, p. 523, col. 1, line 33, for *taste in*, read *love for*.
p. 542, col. 1, line 11, for *at least*, read *perhaps*.
p. 548, col. 2, line 38, for *an English*, read *a British*.

THE
CHRISTIAN OBSERVER.

No. 166.] OCTOBER, 1815. [No. 10. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 576.)

THE hostilities in which Mr. Pascal was engaged with the Jesuits continued about three years; and this occupation greatly impeded his executing a design which he had long meditated, of subverting the principles of Atheism, and demonstrating the truth of Christianity against the cavils of unbelievers. To accomplish these important and laudable purposes, he devoted much time to the study of the most able writers in the cause of infidelity: being satisfied of the insufficiency of their objections, he directed the whole force of his acute and powerful understanding to the confutation of their arguments, and in collecting and arranging the materials of a work which was designed to shew the necessity and importance of a Divine Revelation, and to demonstrate, by exhibiting the internal evidence with the historical proofs in a new order of combination, the certainty and reality of the manifestation of God to man. But it must ever be regretted, that of an undertaking so comprehensive and well concerted, under the direction of talents and genius of the first order, very little more than the first germs, the imperfect rudiments, are transmitted to posterity: and in contemplating these unconnected and elementary parts, it is not possible to conceive distinctly, what might have been the probable effect of such a work, conducted to its mature and perfect state, by the sublime and capacious mind of Pascal. The first lines, or platform of this vast design were indeed never committed to writing; for he confided nearly all that he had collected or invented to the custody of his memory: and in prosecuting the argument to a great extent, making continual additions to his subject, his health became gradually more disordered; his strength was exhausted; he sunk under the accumulated burthen, and felt it at length quite impracticable to arrange, embody, and render permanent the profound and elaborate conceptions which he had with so much care and diligence revolved and matured in his mind. It is recorded, that having been earnestly requested by some persons of learning and distinction, to exhibit a general view of the work he was composing, M. Pascal complied with their wishes. His discourse, on this occasion, was continued nearly three hours, in which was displayed an uncommon amplitude and grandeur of conception, an originality and cogency of argumentation, an extensive range of various learning, combined with a comprehensive and profound skill in theology: so that while this great master of style was delineating his scheme with all the grace and pathos of a rich and noble eloquence, his auditors were equally delighted and astonished; and they often declared, that the lapse of many years had not extinguished the emotions, nor effaced the impressions of that memorable day.

The posthumous publication, intitled "Thoughts on Religion," consists of reflections which arose occasionally in his mind, and were suggested under a great variety of circumstances; which he committed

to paper, without order or coherence, and which are the mere fragments of materials designed to enter into the composition of his great work. Yet these rude and immature productions, these ideas and sentiments, partially evolved and imperfectly developed, display an intellect of surpassing energy and expansion: there is a richness, depth, and pregnancy in them, which give us an assurance, that had the author lived to unfold and arrange, to combine and perfect, these shapeless rudiments, according to the model traced in his own mind, we should have possessed a most convincing and original exhibition of the evidences and spirit of Christianity.

Among the various and almost inimitable excellencies, which may be discovered in the Thoughts of Pascal, his forcible and pathetic appeals to the hearts and consciences of his readers, constitute a distinguishing and prominent feature. He did not consider it sufficient to enunciate revealed religion as simply true, but he announced it as a system of truth of the highest importance, and most absolute necessity; as alone capable of dissolving the clouds of perplexity and error, which oppress and mislead the mind, and dispelling that painful and agitating uncertainty, concerning the origin, condition, duty, and final destiny of man, which is equally inimical to his virtue, his repose, and his happiness. M. Pascal represented Christianity as the only balm and cordial that could soothe and alleviate the multiplied miseries of human life; that could infuse courage and impart consolation under every form of suffering; and in those last hours of feebleness, languishing, and anxiety, when no exterior aids can minister support to dissolving nature, as that which can shed a lustre and brightness through the gloomy avenues of death, and communicate to the heart of the dying believer, light, and animation, and joy; "a joy unspeakable and full of glory."

M. Pascal has left indisputable evidence of the preference he gave to the method followed by geometricians in the investigation of truth, above all other modes of demonstration. He was impressed with the great advantage of defining every subject of discussion clearly and with precision; of adhering strictly to the one sense and acceptation of the terms thus limited and defined; and rejecting, as far as possible, all redundancy of words, and every extraneous idea, not strictly and necessarily connected with the object of immediate inquiry. But he did not fall into the ridiculous error of those who would apply the algebraical and mathematical methods of demonstration to every department of science, human or divine; subjects being really, or affecting to be, ignorant that all subjects are not susceptible of proof by the same species of evidence, pretend to treat with neglect and disdain the conclusions which rest on moral and probable arguments; although nothing can be more unreasonable, than a fastidious rejection of the medium of arriving at truth and certainty. The conviction produced by the accumulation of moral and probable proofs, may be as sure, although it may not admit of the same sort of confidence, as that which arises from a geometrical demonstration, or an axiom obtained by an exact induction of natural phænomena. Probable reasons and prudential motives are the grand hinges upon which the greater part of human actions turn. they may not so absolutely exclude all doubt, as to render contradiction impossible and absurd, but they guide us safely to the region of practical truth, and are calculated to produce that rational and confident persuasion which no fair methods of confutation can subvert, nor any upright unprejudiced understanding consistently reject.

The further we extend our pursuits in the vast field of physical, or philosophical inquiry, the more does human pride encounter motives of humiliation, from the invincible difficulties which confront us in all our researches; our measure is scanty, our excursions are narrowly bounded, and our brightest discoveries but indistinct and shadowy representations of the truth and reality of nature. If there be a vast disproportion between the works of God and the capacity of man, it cannot be presumed, that a knowledge of the Divine counsels and will is more accessible to the human understanding. A remedy has indeed been mercifully provided for our ignorance of these; the beams of celestial truth have descended from the chambers of Heaven, and they are reflected on us from the luminous pages of holy writ: but they are reflected upon a surface warped and uneven, obscured by the effervescence of passions, tinged and discoloured by the contact and penetration of the morbid and infectious exhalations of a corrupt world. M. Pascal had made an enlarged survey of human nature, as it is represented in the sacred Scriptures, and exhibited in the reasonings and actions of men: he had deeply reflected on the condition of moral depravity in which we are involved, and clearly saw that infidelity was less the offspring of a feeble and disordered reason, than of an earthly, sensual, and polluted mind. When contending in behalf of natural and revealed religion, he exhibited its evidences to the understanding with force and ability: but his penetration and sagacity had shewn him, that logical and philosophical arguments were not much calculated to affect and influence mankind in general; that mistakes may be rectified, and errors confuted, without any change in the will, or attraction of the soul towards purity and goodness. He therefore endeavoured to accommodate his proofs to the actual condition of mankind, and, by proportioning them to the necessities and desires of human nature, to display with greater advantage the suitableness of Christianity to the various wants and miseries of fallen creatures; to excite in the mind a lively interest concerning invisible and eternal things; to enkindle a love towards God and Christ and spiritual objects, and an ardent desire after the attainment and possession of those unspeakable blessings which are set before us in the Gospel. M. Pascal did not consider faith as a mere assent to the truth of Christianity; as a state of intellectual certainty, surmounting all contravening objections in the understanding and judgment; a rational opinion, grounded on a careful balancing of the evidences on both sides the question. A due information of the mind, by the external revelation of the sacred Scriptures, is unquestionably a previous requisite to the possession of that faith by which a sinner is justified and saved: it is one of the means adopted by the wisdom of God, for that great purpose; but if the soul shall rest in this intellectual attainment, her faith will be not merely weak, but dead; it will be like the body of Adam before the Almighty Creator had "breathed into his nostrils the breath of life." A true and living faith is a habit superinduced by the operation of the Holy Spirit: it consists in an illumination of the understanding, by the reception of the truth, and the inspiration of a new taste, savour, and relish for the things revealed; a lively desire after reconciliation, friendship, and communion with God in Christ; a sense of divine things as being in themselves good, delightful, satisfying, the source of rest, of peace and of joy to the soul. A mere notional persuasion of the truth of certain revealed doctrines, which is by too many dignified with the name of faith, if it proceed no further, is of an

order vastly below that which Pascal designates as rendering "God sensible to the heart." The former is an impotent, unproductive persuasion, a mere carcase, devoid of life and activity, wholly insufficient to conquer the corrupt inclinations of the heart; whereas that faith through which we are saved, reclaims the disordered affections, subdues every opposing principle of action, and pays an habitual and cheerful homage to the great God, as the supreme good of the soul, and its ultimate end, The Lord Jesus Christ is the light and life of the spirit of man; and where his Divine grace is predominant, it attracts and charms and wins the heart of a sinner; it becomes a bond of ineffable union, assimilating the mind into a conformity with its Lord; it reduces the whole frame and constitution of the soul into a holy resemblance of that Saviour who fills with the tempers of Heaven every heart into which he condescends to come down and abide. "The metaphysical proofs of the being and attributes of God are so complicated, obscure, and remote from the ordinary modes in which men reason, that they leave a feeble and transient impression; and even when the mind is more affected by them, this continues only during the short period that the demonstration is distinctly apprehended. The conviction is often momentary, and they suspect that they have been imposed upon. The Divine Being of the Christians is not a God who is merely the author of geometrical truths, and of the order and arrangements of the elements: this is the divinity of Paganism. Nor is he only a God who superintends the lives and fortunes of men by his providence, bestowing a long and happy course of years upon those who adore him: this is the Deity of the Jews. But the God of Abraham and of Jacob, He who is the God of the Christians, is a God of love and consolation; who fills the heart and replenishes the soul of which he takes possession; penetrating it with a deep sense of its own misery, and of his infinite mercy: a God, who unites himself to the centre of the soul, filling it with humility, joy, confidence and love; and thus rendering it unable to repose on any object but himself as its supreme and ultimate end."*

That life of seclusion from the world, which M. Pascal had adopted, was not carried into effect so rigorously, as totally to exclude all social intercourse with his friends, or to deny access to those who were desirous of profiting by his conversation. He was frequently consulted as a theologian and a casuist by men of eminent talents and elevated rank, who paid the utmost deference to his observations, and have often acknowledged, that their doubts were commonly removed by his superior knowledge and sagacity, while his pious admonitions shed the most benign and salutary influence on the future conduct of their lives. This extraordinary man had so attentively studied human nature in himself and others, that while actuated by an enlightened charity, he did not refuse to admit company, nor to engage in conversation, yet he was nevertheless apprehensive of danger to his soul, even from his religious conferences. He was not insensible of that superiority of understanding, and those uncommon powers of elocution, which gave him a manifest pre-eminence in almost all societies, and were a powerful temptation to self-adulation and vanity. To suppress the first risings of pride, and mortify every emotion of arrogance and undue complacency, he contrived a very extraordinary kind of remedy: on such occasions he commonly wore an iron girdle, studded with sharp points, in immediate contact with his body; and when any vain or

* Pensées de Pascal.

flattering idea rose in his imagination, or his mind was elated with self-applause, from a victorious exertion of his reasoning powers, he gave himself some severe blows with his elbow, to check the aberrations of his soul, and, by the severity of pain, compel himself to remember his duty. The advantages he derived from this silent, but resistless monitor, were so considerable, that he did not appropriate its office to the seasons of social converse; but as the infirm state of his health prevented his being much employed in reading or writing, he used it as an antidote against wandering thoughts, in the hours of vacancy and retirement, and continued this practice to the day of his death. It may be recollected that M. Pascal, when he withdrew from the world, determined to renounce all pleasure and all superfluity. This instance of extreme rigour which he exercised towards himself, affords one proof of his conformity to the former of these resolutions; and his adherence to the very letter of the other was exemplified by his directing even the tapestry hangings of his room to be removed, as an unnecessary decoration.

Let not the mind of the pious reader swell with disdain at this part of the narrative, nor rashly brand with the epithet of abject superstition such instances of severity and self-abnegation as are here recorded. To be superstitious is to entertain false or unworthy notions of God, or it may consist in a timorous and servile attachment to rites and ceremonies; a puerile zeal for the mere formalities of religion, accompanied with a cold indifference towards practical duties, and a renouncing of the obligations of morality. A censure of this kind would, perhaps, be less strictly applicable to M. Pascal than to some who may deride *him* as a blind and degraded partisan of monkish austerity. Bigotry and superstition are not incompatible with a passionate ardour for notions and opinions; and a fierce and stubborn contender for orthodoxy may be as great a pharisee in his way, and at a greater distance from the spirit of the Gospel, than a bare-footed friar with his whip and his haircloth. It may not be the duty of every man to wound himself by wearing a girdle of iron; but it is every man's duty to *hate vain thoughts*: and if the methods we adopt to remind us of our duty can be used innocently, and without parade or ostentation, the disposition and intention, at least, which suggest them, are not proper objects of contempt. Those who are the most ready to glance a sarcastic sneer on such instruments of mortification are, perhaps, little disposed to impose restraint on the irregularities of their appetites, or to resist with constancy, and to censure with severity, the workings of their own fastidiousness or vanity. A poor mistaken Papist, wounded by a girdle, or bleeding under the scourge, with a broken and contrite heart, is nearer to the kingdom of God, than a proud, insolent, intolerant professor of religion, who, with a less exceptionable creed, is lamentably deficient in the graces of humility, self-denial, and charity. M. Pascal might probably have devised "a more excellent way:" let those who think and believe that they have found this way, evince its superior excellency by more exemplary habits of self-renunciation, by a life of more fervent piety and entire devotedness to God.

Thus did M. Pascal piously and usefully complete the circle of each revolving day, from the age of thirty to thirty-five, a period of only five years: he never omitted attending Divine service at his parish church, but when constrained by the pressure of ill-health; and was constantly employed in fulfilling all the duties of a Christian, with a punctuality

not exceeded by the most simple and humble of the faithful. In fine, his life, whether public or private, was that of a man, who, like Enoch, "walked with God;" he was habitually animated by a devotional spirit; vigilant over his tempers and affections; rigorous in mortifying the solicitations of his senses, and active and unwearied in offices of charity towards all men. In the four succeeding years, which it pleased God to allot him, he can scarcely be said to have lived, since his existence was a state of unceasing languor, sickness, or pain. The complaint with which he had been visited early in life, augmented so considerably, that the powers of nature seemed to be oppressed and subdued; he became equally unable to prosecute his grand design, and to converse with those who desired to listen to his instructions. Among his other complaints, he was frequently attacked by fits of violent pain in his teeth, which very often deprived him of that repose his exhausted frame required. During one of those sleepless nights, while he lay in a state between torpor and activity, permitting his ideas to flow without controul, a certain train of thought undesignedly arose in his mind, relating to the properties of the cycloïd. This spontaneous determination of his meditations proceeded with such extraordinary regularity and order, that before he was aware, he had arrived at a demonstration which greatly surprised him; but so slightly was he now attached to what had been formerly his delight, that he did not even commit the result of this reverie to writing. A nobleman of great learning and piety coming to visit him soon afterwards, he related the subject of his nocturnal contemplation to him, who immediately requested that it might be made public. He finally complied with this proposal, and was only occupied eight days in preparing it for the press. M. Bossut, the intelligent editor of Pascal's works, has given a circumstantial account of this discovery, and the various incidents connected with it, in his "Discours sur la Vie et les Ouvrages de Pascal:" but as the greater part of this elaborate narrative would be interesting to mathematicians only, a very summary account of it may suffice for the present occasion.

"The curve, commonly called the cycloïd, is well known to geometricians. It is described in the air by the motion of a nail attached to the circumference of a carriage-wheel. It is not exactly known, and it is a point in itself of very little importance, who was the first that remarked the generation of this curve in nature, but it is certain that the French made the first discoveries with regard to its properties. In 1637, Roberval demonstrated that the area of the common cycloïd is triple of that of its generating circle. A short time afterwards he also determined the solid, which the cycloïd describes in revolving round its base; and even a problem much more difficult for the geometry of that day, the solid which it describes in revolving round the diameter of its generating circle. Torricelli published the greater part of these problems, as of his own invention, in a book printed in 1644; but it was asserted in France that Torricelli had found the solutions given by Roberval among the papers of Galileo, to whom they had been sent by Beaugrand some years previously; and Pascal, in his history of the cycloïd, treats Torricelli without disguise as a plagiarist. I have read with much care the documents relating to this question, and I must confess that Pascal appears to me to have been somewhat rash in his accusation. It is probable that Torricelli had actually discovered the propositions which he claimed as his own, not knowing that Roberval had made the same

discovery some years before. Descartes, Fermat, and Roberval resolved a problem of another kind relating to the same curve: they gave methods for drawing *tangents* to it.

"The methods by which Roberval and Torricelli had determined the measure of the cycloïd and its solids, were very ingenious, but were subject to the inconvenience of being too limited in their application, and they were incapable of being extended to any cases but those which they had considered. The same questions required to be treated in a general and uniform manner; others remained to be proposed: there was still undiscovered the length and the centre of gravity of the cycloïd: the centres of gravity of the solids, half-solids, quarters of solids, &c. generated by the same curve, both round the base and round the axis, &c. These questions required new geometrical principles, or at least a new application of the principles already known. Pascal discovered, in less than eight days, amidst the severest sufferings, a method which embraced all these problems; a method founded on the *summing of certain* series, the elements of which he had already given in some writings that accompany the treatise on the arithmetical triangle. It required but one step further to discover the differential and integral calculi; and there are strong reasons for presuming, that had Pascal been able to devote a little more time to geometry, he would have deprived Leibnitz and Newton of the glory of having invented them."

Having communicated his mathematical meditations to some of his friends, and particularly to the Duke of Roannez, the latter formed the design of rendering them subservient to the interests of religion. The example of Pascal afforded incontestible proof that geometrical talents of the first order were not inconsistent with the submission of a Christian. In order that this proof might receive all the force and publicity of which it was capable, it was determined by the friends of Pascal, that these questions should be publicly proposed, and prizes annexed to the solution of them; for they argued, that if other geometricians should solve these problems, they would at least feel their difficulty; science would be benefited, and the merit of having accelerated its progress would belong to the first inventor: but that if, on the other hand, they should not succeed, infidels would no longer have any plea or colour for being dissatisfied with the proofs of religion, when these proofs had been regarded as sufficient by a man who had shewn that he surpassed every one else in a science founded wholly on demonstration.

With this view, then, they published, in the month of June 1658, a programme, in which it was proposed to find the measure, and the centre of gravity of any segment whatsoever of the cycloïd; the dimensions and the centres of gravity of the solids, half-solids, quarters of solids, &c. which any such segment generates in revolving round either the abscissa or the ordinate. And as the calculations necessary for the full and complete solution of these problems might require much time and labour, the competitors were obliged, in the absence of such a detailed solution, to send examples of the application of the methods they adopted to some particular and remarkable cases; as, for instance, when the abscissa equals the radius or the diameter of the generating circle. Two prizes were proposed; one of forty pistoles, to the first who should solve these problems—and another of twenty, to the second. The most celebrated geometricians in Paris were selected, to examine the papers of the competitors, which were to be transmitted, with the signature of a notary, before the first of October following, to

M. de Carcavi, one of the judges, who held the premiums in his hands. In the whole of this affair, Pascal concealed himself under the signature of A. Dettonville.*" Among the several concurrents for this prize there were but two who preferred a formal claim to it; P. Lallouère, a Jesuit, and Dr. John Wallis, Savilian Professor of Geometry at Oxford. But after a most attentive examination of the pretensions of these two eminent mathematicians, the judges declared, that their solution of the problems were in many parts erroneous, and that they were not justly intitled to the honour of the prize. Wallis and Lallouère were highly offended with this decision; and Voltaire, no very competent judge of these matters, pretends that justice was violated towards those two claimants because the one was a Jesuit and the other a heretic,—a suggestion amply disclosing the vanity, petulance, and malignity of this seducing and immoral writer.

(*To be continued.*)

FAMILY SERMONS.—No. LXXXII.

Matt. xi. 6.—*And blessed is he whosoever shall not be offended in me.*

THE disciples of the Baptist were sent to inquire of Christ whether he were indeed the expected Messiah. They found him giving proofs of his Divine power and mission. At his command the lame walked, the blind received their sight, the lepers were cleansed, the dumb spake, and the dead were restored to life. Isaiah had predicted that the Messiah should actually perform these miracles. As John and his disciples had a great veneration for that prophet, the fact is pressed on their notice, that they might compare it with his prediction. Go, said our Lord, and tell John the things you hear and see. Tell him too, what he will regard as another striking proof of the Messiah, announced by that holy man; tell him that the poor have the Gospel preached to them. My message is not only or chiefly to the great ones of the earth: the poorest and most abject are interested in it. Then he adds the short and striking sentence we are now to consider: "Blessed is he whosoever shall not be offended in me."

But what was there to call forth this solemn declaration? Was any objection to the Saviour to be expected? Would the Jews be offended at their own Messiah? Would the nations which sat in darkness be offended, when that light which was to lighten the Gentiles should arise? Would any of the race of perishing sinners see cause of offence in him who brought life and immortality to light? But our Lord "knew what was in man." He was aware of the pride and prejudice and weakness, the carnal blindness and obduracy, which would be found to oppose the reception of the Gospel. By the very terms of the blessing which he pronounces he intimates, that the greater number would be offended in him, and would thus exclude themselves from salvation.

But what are the grounds of offence? My object shall be to specify a few of them, as they appear commonly among ourselves.

1. The first exception I shall notice, as made to Christ, and his Gospel is their alliance with so much that is mean and abject in the world.—Men find it hard to rise above the prejudices of common life. If power or greatness be announced, they expect the pomp and splendour which usually attend it. If claims be made to superior wisdom, they look for a kind of wisdom, which the wise among themselves will approve. Whatever does not recommend it-

* "Amos Dettonville is the anagram of Louis de Montalte, the name which Pascal had assumed in the Provincial Letters."

self to their understanding in the usual way, they are always disposed to slight or reject. Divine power, therefore, in the midst of human weakness; heavenly wisdom, which the wise of this world deem folly; supreme dignity of character and office exercised in a mean and low condition; are things which a carnal mind would neither be apt to understand, nor forward to acknowledge. Thus were the Jews led to reject all the evidences of our Lord's mission.—Because Nazareth was an obscure town, they would hear of nothing good from Nazareth, though it was written, that he should be called a Nazarene. Because Galilee had been no school for prophets, they would admit no Galilean as a prophet, though Galilee of the Gentiles was still more clearly pointed out. Because Joseph was of an humble rank, they would receive no son of his as the Messiah, though he appeared thus by their own genealogies to be of "the house and lineage of David." Because he came without outward pomp or dignity, they rejected him even while he was manifesting the power of the Godhead before their eyes. They were blind to such evidence and to all the real glory and greatness which sometimes shone so brightly through the veil. He gave proof even of omnipotence without effect, because he did it in the form of a servant.

This feeling in our Lord's time was directed against himself. It has since operated against his true church, and against what is purest and most vital in his religion. Many of its essential doctrines and dispositions have been slighted and stigmatized as the errors of the poor and vulgar. A slight observation of the Christian world will teach us not to confound the profession of Christianity with its cordial reception. The visible church of Christ is always to be distinguished from the congregation of the faithful; the multitudes who bear his name from the "little flock who know his voice and follow him."—As he was poor himself, he preached the Gospel to the poor; and among them has the Gospel, in fact, had its greatest influence. Its doctrines, in their soundest purity and highest spirituality have, not exclusively indeed, but most commonly, been found among plain men, of simple character and little refinement, in whom they might, therefore, pass for ignorance, be condemned as weakness, or despised as the error of vulgar minds. And much of what is most valuable in the Gospel has doubtless been disparaged on this account. Hence those terms of reproach which have been heaped on the closer followers of the Lamb, and the contempt with which their tenets have been treated. Men are unwilling to believe that religion is best understood and exemplified in the lower classes of mankind. Now this is a prejudice of the same nature, as that by which the Jews were led to reject our Lord. The power and excellence of the Gospel are of a spiritual kind, not more dependant on human wisdom, than the divinity of our Lord was on worldly greatness. As he by rebuking the waves, by cleansing the leper, by raising the dead, shewed the power of the Almighty though in fashion a man; so his people when they are enabled to subdue their corruptions, to live above the world, and to fix their hearts and hopes in heaven, a shewing the real power of the Gospel, however poorly gifted they may be in other respects. The value of religion lies in its influence on the heart. Is a man enabled by it to escape the evils which are in the world through lust, and to live blameless and harmless as a son of God? He exerts an energy with which no natural power can be compared. Has he the pure faith, the holy hope, the patience, the devotion, the fervent charity which

the Gospel inspires? There is a noble elevation, a divine beauty in his character which no merely human excellence can aspire to. Rude, perhaps, in speech, and poor in all worldly attainments, he is yet rich in the graces and eloquent in the language of the skies. Unknown or disesteemed by man, he bears the sacred stamp which angels reverence, and which God himself loves to contemplate. When these scenes shall pass away, and the life we now live is exchanged for another and purer state of being, what is it which shall outlive the change, and be glorified with the immortal spirit? Is it the taste or learning we may have acquired? These are but the ornaments of our present state, they will be useless in that better world. Is it the power of deep research or lofty conception? These qualities are enjoyed by many who shall never reach heaven. No: it is that purity of heart which may exist without these things; the poverty of spirit which they have no tendency to encourage; it is that spiritual delight in God, that single eye to his glory, and singleness of heart in his service which are rather endangered than maintained by high worldly acquirements. These are the things which shall survive the wreck of nature, and which in the clear light of Heaven shall shine as the true beauty of the soul! The power and excellence of the Gospel, therefore, is that in it which produces these. What man can add is of far less value. It may be becoming indeed; for our highest faculties should do homage here. It may be serviceable as supplying arms for the defence of the truth, or desirable in many cases to recommend or enforce it. But it is no true ground of attachment, nor the want of it of offence; not the jewel we should prize, nor the truth by which we must be saved.

2. Another exception to the Gospel, is, that some of its most important doctrines are not more fully revealed.—For the Divine origin and authority of our faith, we have abundant evidence. Indeed the more thoroughly it is sifted, the more numerous and satisfactory do its proofs appear. There are some important doctrines, however, about which the pride of human reason is not yet satisfied. They are laid down with authority:—no difficulties are removed; no explanations afforded; no objections or cavils noticed. To the Greeks on this account the religion of the Cross was foolishness. They deemed it an idle tale and would pay it no regard. The effect produced by the same objections in our day is seldom, perhaps, that of absolute infidelity. It is rather an unsettledness of mind on the subject, not daring to deny the truth, and not disposed to believe it; a loose, general, indistinct, suspicion, but in its practical effect highly mischievous. In the day of temptation, restraints are loosened. In the hours of seriousness, impressions are resisted. Is one urged by his passions to do what the Bible forbids? He is apt in this state of mind to make light of its authority. Does he attend the ordinances of religion? Its calls are wholly without effect. Mercies do not move; warnings do not alarm him. The most tremendous threatenings strike no deeper than the ear. The doubt, however vague or obscure, is a charm which secures him against the influences of the Gospel.—But can a doubt be justified when we know God has spoken? Do we call on him for explanations before we will believe his word? Perhaps he thus demands the submission of the understanding; or the knowledge we require may be too *high* for man. There are things we can perceive by reason, only as we see the lights of heaven by the eye, without the power completely to investigate them. Reason, even when employed within her own

sphere, is blind and perverse and fallible; how much more on points beyond that sphere! But the word of the Lord is sure, and not one jot or tittle of it can fail.

3. Others are offended with the strictness of the doctrines of Christ —their hostility to all carnal indulgences, and all worldly affections. "If any man will be my disciple," says our Lord, "let him deny himself, and take up his cross, and follow me."—Many who had attended our Lord, when they heard this and similar declarations departed and went their way. They would have been glad of the hopes and privileges of the Gospel, but were not prepared for sacrifices. Whilst unacquainted with the true nature of the Gospel, the purity, the self-denial, the entire devotion which it demands, they were willing to put in a claim for its blessings. But when they found that the world must be forsaken and the cross borne, a train of interests and affections set themselves in array against Christ and his Gospel: they were offended.—Now this objection will be found, at all times, in all persons who are under bondage to sin. Other causes of offence may occasionally be less prevalent, but the influence of corrupt affection is always, and universally, and powerfully felt. When the Gospel is in credit, we seldom find men averse either to the profession of it, or to a qualified reception of its doctrines. It costs nothing to profess a faith which is held in general esteem. In the hour of fear and foreboding, when the sinner feels as if "his day were coming," it does not increase his terror to admit, that there is forgiveness for the worst, and that none need despair of mercy; nor amidst the calamities of life, is it any accumulation of evil to entertain the hope of heaven. These truths separately taken are flattering to the soul. They may be, and doubtless are, applied by many who have no title to do so, as an unction to sooth and cheer it amidst cares which nothing earthly can relieve. Thus far there is no offence. Nor does it cost much more to allow even the requisitions of the Gospel in a thoughtless and general way. The trial comes when they are pressed on our notice; when they begin to abridge our liberty; when they pierce into our bosoms, and challenge even the cherished idol of the heart. Then it is that most men desire to be excused. In making a religious profession, they did not count on duties and demands like these. When they engaged to renounce the world and the flesh, they did not include in these terms the allowed indulgences of life, the lighter gaieties of fashion, an accommodation to the maxims, spirit, and manners of the times. When they promised to walk in God's commandments, they did not dream of living as pilgrims and strangers upon earth. These things did not enter into their calculation, and when reminded of them they take offence. However they might desire to retain the hopes and comforts of religion, yet here they fairly take their leave of it.

4. Another ground of offence is the spirituality of the religion of Christ.—Of this we have a striking instance in Scripture. Jesus had described himself as "the bread of life, the living bread which came down from heaven," alluding to the manna, the type of that spiritual sustenance which their souls would find in his salvation. But when he repeated the words, adding, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," some of his disciples deemed this a hard saying, and they walked no more with him. This, however, is but one instance of the aversion of man's fallen nature to spiritual things. We were created in the image of God, for converse with him, with powers which his service only could fitly employ, and desires which he alone could satisfy.

But sin has now hid his face from us. The joy of his presence is gone, and with it the feelings which it gratified, and the capacities it exercised. It is plain from Scripture that there is an intercourse and communion of man with God, of which in a state of nature we are incapable, our whole spiritual constitution being disarranged and ruined by the fall. But our redemption by Christ removes the cloud, and the influence of his Spirit restores our lost powers. Amidst the desolation of human nature there are a happy few who, being justified by faith, and renewed in the spirit of their minds, begin to feel the stirrings of that holy disposition which is the glory of the soul, and to catch a glimpse of that uncreated beauty which forms its chief happiness. They are not at rest here. They have a craving which no earthly happiness can appease. They seek a paradise which casts all human glory into shade; a city of which the Lord God himself and the Lamb *are the light. And this holy disposition must have its exercises even here. They communicate* with God by prayer and praise. They live by faith in their Redeemer, His flesh is meat indeed, and his blood is drink indeed. Christ they feel is the bread of their life, the very substance of their renewed nature, which can do all things in his strength—without him nothing. But what says the carnal mind to these things? It is offended. They are foolishness unto it; neither can it know them, because they are spiritually discerned. In other points the Gospel may be valued:—its evidences as clear; its morality as pure and practical; its ordinances as decent;—but the spirituality spoils all: here nature stumbles.

These are some of the grounds on which offence is conceived against the Gospel. "Blessed," says our Lord, "are they who are *not* offended in me." When he pronounced this blessing, we may suppose him to cast an eye at the different circumstances of men as they rejected or received his Gospel. Let us take a like view. If we look up to the heights of human life, we see much of pomp and boasted happiness; but besides the evils more obvious to sense—as the cares of greatness, the stings of pleasure, the rivalry of ambition, the envy of superior distinction—Scripture shews others incalculably worse. The men thus sporting away life are immortal creatures, having interests to serve, compared with which the least trifling of earthly vanities is no more than dust on the balance. They are sinners under God's wrath, who have only the passing hour in which to escape eternal misery. The stains of their nature, which should now be cleansed, are growing deeper amidst the pollutions of the world. Some are asleep in sin: others are rapidly advancing to the precipice which overhangs perdition. In a state which attracts the admiration and envy of mankind, they are preparing for themselves a doom, from which the most wretched on earth would shrink with horror.—Let us descend, then, to the dwellings of the wicked poor. Here is want, and often pains and sickness, and a variety of other natural evils, with little to alleviate them here, and no hope of a better portion to come. Here, too, we shall meet those fiercer torments, the raging lust and passions of the mind, not checked and disguised as in higher life, but in all their sad deformity, like fiends of darkness already on their prey, and dragging it to its infernal prison.—But it may be said, these are the extremes of life. There is, however, no state without its snares and miseries, and enough in all to make them just objects of pity, if there be no defence nor comfort from the Gospel. How truly, then, are they called blessed, who have yielded

themselves to Christ! Are they in prosperity? He preserves them from its snares. His Spirit opens their eyes to see the dangers which surround them. They escape the corruptions which are in the world. They see God in all his gifts, are enabled to use them for his glory, and are kept by his power through faith unto salvation. Are they poor and afflicted? They are yet rich in faith, and heirs of his kingdom. Afflictions are indeed for the present grievous. We cannot be insensible to the loss of friends, to the severity of pain, the languor of confinement, or any severe dispensation from Heaven; and still more keenly do we sometimes suffer from injuries inflicted on our character and feelings, by the pride or malice of men. But if God in Christ be our Friend and Father, we may receive all as the chastenings of his love. By these very means he is purging our corruptions, and weaning us from the world. We can commit our cause to him with confidence now, and may be sure that all shall work for good in the end. Amen!

To the Editor of the Christian Observer.

In the controversy now on foot on the important subject of Regeneration, it is of material consequence to ascertain the sentiments of the leading divines of our church. You have already inserted the testimonies of some considerable writers on this subject. It has occurred to me that this plan might be vigorously acted upon. It would be too great a task for any one of your correspondents to furnish the necessary documents of such an investigation. But if your various readers would contribute such extracts from the writings of men of real weight, as they may meet with in the course of their reading, the design would be easily accomplished. We should thus be enabled to determine, so far as the authority of names can go, whether the term Regeneration has been exclusively appropriated to the sacrament of baptism;—and, which is by far the more important question, whether the spiritual grace of the new creation in Christ Jesus, by the operation of the Holy Ghost upon the heart, has been considered as invariably, and under all circumstances, conveyed by the right administration of that sacrament. By this last inquiry we should learn whether we may affirm of every baptized person that he has truly been born again, born of the Spirit, born of God, born from above, raised from the death of sin, renewed in the spirit of his mind, new created in Christ Jesus, &c. &c. &c. And when this question has been settled, we shall be enabled by the first branch of the inquiry to ascertain how far any professed Christians may be properly called upon to examine themselves whether they be truly regenerate, or be exhorted, in cases of evident worldliness of spirit and conduct, to seek for the grace of regeneration by prayer to God.

The passages which I now send you, are from Dr. South. I need not say one word on the talents and principles of so celebrated a writer. My extracts are from the 1st, 6th, 10th, and 11th sermons of his 9th volume. I was led to this volume quite accidentally, and have given nearly all the places which appeared to me to bear upon the question. It will be seen, I apprehend, from the slightest view of his language, that he does *not* consider the inward grace of the new birth as inseparably connected with baptism, and that he does *not* scruple to apply the terms *regenerate* and *unregenerate* to Christians who have been baptized, accordingly as their spirit and conduct proved them to be spiritually alive to God or not.

W. N.

EXTRACTS FROM DR. SOUTH'S SERMONS, VOL. IX.

"The reason of which assertion is, because these troubles and spiritual terrors are not, as such, either acts or figures of grace, by which alone persons truly pious and regenerate, are distinguished from the wicked and degenerate." p. 6.

"Certainly these mere animals (who avoid the net or snare from which they have once escaped) must not be presumed to act more warily from a bare natural instinct, than a regenerate person shall from a principle infused from above."—p. 22.

"Let no person exclude himself from the number of such as are sincere and truly regenerate, only because he never yet felt any of these amazing pangs of conscience for sin." p. 37.

"Repentance is taken for the very first act by which the soul turns from sin to God; the first dividing stroke that separates between sin and the heart; the first step and advance that a sinner makes to holiness, the first endeavour and throes of a new birth." p. 178.

"There is a constant and habitual love of sin in the unregeneracy and corrupt estate of the soul. A man may as well go abroad and leave his body and his flesh behind him, as an unregenerate man go any whither not attended by his sin. Sin is so exceedingly beloved, that many unregenerate men vouchsafe even to live and die with their sins. Now from what has been said, it follows that in this manner a regenerate person cannot love or regard sin; and all unregenerate do. For the model of a regenerate state is, like that of the body, mixed and compounded of contrary principles, grace and corruption, as that is of contrary elements. And, as the elements, in the composure of the body have their qualities allayed and refracted, so these habits of grace and corruption, as they are in a regenerate soul, are not in their utmost degree and extremity. Wherefore grace and corruption are joined and contempered in a believing soul, from which conjunction arises a possibility of the entertainment of sinful habits and dispositions, even in the regenerate, though not such as are found in the unregenerate. Also the Apostle bids them mortify sin by the Spirit; but the Spirit is to be found in none but the regenerate. If a sinful disposition disannul our prayers, then much more a state of unregeneracy. Next, a sinful disposition differs from a state of unregeneracy, inasmuch as the precise nature of it neither implies prevalence, nor a graceless condition of the party in whom it is, both of which are absolutely implied in the other. Now the unregenerate man has not so much as the habit or principle of faith, and so upon no hand can have his prayers accepted; and he that is truly regenerate and endued with this principle," &c. pp. 285, et seq.

"When we hear of the mysterious hidden works of the Spirit in our regeneration, and the begetting new principles within us, so as to change and alter our nature; that he which by his constitution is intemperate and furious, should be made temperate and meek; that he which by his education is profane and worldly, should by the secret forcible operation of the Spirit, become holy and spiritually-minded. I say this startles and confounds us; and we are apt to say with Nicodemus, How can these things be?" p. 334.

To the Editor of the Christian Observer.

As the claims of the British and Foreign Bible Society have been examined during the long period of ten years—I call it long in reference to such a subject—it may surprise some persons to be inform-

ed, that one consideration in behalf of the institution has either been entirely omitted, or urged with comparative negligence; I mean, *the paramount value of the standard of appeal furnished to a conscientious clergyman by the general diffusion of the Scriptures.* Before I endeavour to expand this brief statement of the argument, it may be expedient to premise, that what is offered below is by no means the dubious result of opinion, but a plain account of my own pastoral experience in regard to the point in debate. On all subjects admitting discussion, some standard must necessarily be referred to as the last and only satisfactory method of terminating disputes. If this be the case in the ordinary course of human affairs, how much more so in the high relations of eternity, in circumstances where there is no appellant jurisdiction in the wisdom of this world! Yet, such is the inconsistency of our nature, that in a matter where one might previously assume the possession of a rule of right would be regarded as unspeakably valuable, mankind have generally acted as though they were unconscious of their great privilege. The standard of eternal truth is practically disowned. Restore then this spiritual test to its throne in the conscience; and when it is once firmly established in that naturally rebellious territory, a general submission of the passions will own and honour its sovereignty.

To apply, however, general principles to the immediate design of my address, I observe, that among many obstacles to a clergyman's success may be reckoned, a partial knowledge of Scripture existing in one class of his parishioners; and, in another, an almost total ignorance. Respecting the former of these classes, namely, the half-read, I allow that numbers of them possess a passable familiarity with the narrative part of either Testament; together with an imperfect remembrance of various maxims and rules of life gathered from the didactic parts; but often these very persons still remain in ignorance, I mean in gross and pernicious ignorance, of the elements of the Gospel as a method of salvation offered to the guilty, and founded on gratuitous mercy. That common readers of the Bible should be acquainted with its historical and preceptive details, may be accounted for by the natural influence of a book composed with astonishing originality, knowledge of the world, and application to the higher affections of our nature: infidelity itself having often acknowledged these human claims (for such they properly are) to the world's curiosity and admiration. But if the ordinary student has found himself beguiled into pleasure and interest by these secondary lessons of inspiration, he has made the remainder of the volume a blank; passed over statements which almost exclusively contain the charter of his salvation; and has risen from his many perusals, unconscious of any direct personal concern with the word of life; without conviction of his own ignorance, feebleness, and guilt; and encouraged by none of the grace so richly displayed in the doctrines of the Cross. It is at this point,—a point to be found between a competent knowledge of one division of scriptural truth, and a profound ignorance of the other, and that other of distinct indispensable importance,—it is *here* that I recognize the unknown value of my being authorised to refer my partially informed, and therefore sceptical, or surprised, or offended audience to the decisions of Revelation; to the indisputable determinations of a volume regarded by themselves as Divine in its origin, and authenticated by its faithful delineations of human character. Such persons, it is true, are already possessed of the Bible; but when I contemplate their unfinished acquaintance with its con-

tents, I hail with most unfeigned gratitude the principle and proceedings of an institution which furnishes indeed no new Gospel, but, as it were, has revived or strengthened the influence of Christianity among mankind; and, by causing a vast influx of Bibles, and collaterally a large increase of scriptural investigation, ultimately tends to sweep away the refuges of error, and to erect on their ruins the fortress of everlasting salvation.

The partial knowledge here described, exhibits itself, as the reader need scarcely be reminded, in persons not unwilling to read the Scriptures, but to search, digest, and apply them: not uninformed as to the general order of Providence, but unenlightened with regard to their own inseparable connection with the economy of grace; not strangers to what their Creator has done in the visible frame of nature, but regardless of the exercise of his moral attributes. To characters satisfied with such incomplete and almost unprofitable knowledge, it is my lot to deliver what I have deduced from their own book, as the peculiar tenets of Christianity. These are the readers who, in some instances, resent as a kind of personal indignity what is addressed to them, *totidem verbis*, from the declarations of Christ and his early followers; but which, being woven into the texture of sermons, and not formally announced as quotations from the New Testament, are supposed to come solely from the preacher himself. I have sometimes, in private conferences, been surprised and affected by the irritation produced by what I judged to be a simple disclosure of inspired doctrine, denied at first by the opposite party, and then coldly conceded, when proved by chapter and verse; and thus conceded by individuals tolerably conversant with every narrative in the Bible. But, sir, is it not a high privilege to be able to bring to such a combat the sword of the Spirit, a weapon of heavenly temper, capable of severing at a stroke the perplexities of error, of penetrating the recesses of guilt, and at the same time of parrying the onset of the world? Between the wanderers of the flock and the shepherd there is, most propitiously for both, one point of concord; namely, that for both there is one and the same standard of faith. Now, in this case, he who is most familiar with the common rule must occupy the vantage ground.

Farther, if a clergyman well versed in the Scriptures possess a superiority over those who are half-read, his authority, when sanctioned by inspiration, must be proportionally greater over such as have scarcely read at all. Among the mass of our population there exists a certain mysterious reverence for the Bible; inefficient, indeed, as long as nothing better is superinduced, but not quite useless in preparing the mind to listen with respect and awe to whatever is directly drawn or fairly inferred from it. In relation, therefore, to this class of persons, I feel the high importance of the institution in question, and congratulate myself on the auspicious circumstance, that as these hitherto unread persons will come fresh and new to the sacred study, their pastors may have the opportunity of giving their introductory knowledge of the Scriptures a beneficial direction. The lessons delivered from the pulpit, under the supposed operation will acquire an unusual degree of utility; the sermon pointing out the right use of the *new book*; and a gradual familiarity with that infallible teacher urging the learner to attend to the accredited interpreter with a peculiar degree of interest. Of this actual and prospective increase of good among the most numerous divisions of our congregations, the Society must be regarded as the great instrument; and what clergyman, anxious for the salvation of

souls, can witness a collateral benefit of such magnitude without emotions of thankfulness, and without a conviction that the Divine word retains the efficacy asserted by itself, and demonstrated in all ages of the Christian Church by the conversion of penitent believers! I would call the institution the grand ally of every minister of the Gospel. In this character I unreservedly own its might, activity, and faithfulness; and I am convinced that then only I shall seek to disengage myself from its interests when I become indifferent to the volume it circulates, and rejoin that other confederacy of the world from which (I trust) the doctrines of the Bible have enabled me to escape.

(2.) Having so far considered the diffusion of the Scriptures as furnishing a standard of appeal to which a public instructor may refer an ill-informed or utterly ignorant audience, I will now proceed to a different and apparently contradictory branch of the subject. What I wish to explain is this: While a conscientious clergyman congratulates himself on being empowered to confirm sound doctrine by a reference to an unerring test, he is also able by the selfsame criterion to defend his people *against himself*. —To many persons, a head of discussion thus announced will doubtless raise images of confused surprise, if not of something like displeasure or indignation. But let them be assured, that the pastor who assents to the principle of my first consideration, is of all fallible beings the most conscious of his own fallibility. Consequently, *he* is desirous of apprizing his disciples that they do not, in the nineteenth century, sit at the feet of an apostle under the plenary influence of Inspiration; but of an ordinary instructor, commissioned indeed to preach the Gospel, but by no means sent forth to claim the passive obedience of responsible creatures. He regards himself not as belonging to a higher order of human kind, and, as such, exempted from the vulgar infirmities of his species but as formed precisely of the same materials, the inhabitant of a vile body quickened by a guilty soul, at the best an "earthen vessel," and "by nature the child of wrath even as others." Such was the confession of St. Paul himself, the chief (in some points) of the apostles; and the chief also of sinners. Now a teacher who pursues his ministry under a perpetual consciousness of his own fallen state, and remembers that to err is a leading characteristic of the human mind, that the history of the church since the apostolic age is little else than a chronological list of doctrinal quibbles or anti-Christian heresies, and that even the soundest systems exhibit marks of man's intrusion, — a teacher thus taught must certainly feel grateful that an antidote to *his own* errors is within the reach of those whom he may haply misguide. It may indeed be urged, that an instructor deriving his authority from the United Church is doubly secured against the incursions of false doctrine, primarily by the Scripture, and subordinately by formularies subscribed by himself as a faithful syllabus of the Bible. Doubly and trebly, it is true, he may be fortified; but whatever be the strength of the lines drawn around him, all avails nothing, if he choose to bound over what were intended to be the means of his own security, that he may indulge himself among the forbidden delights of the enemy's country. Is it necessary to remind the objector, that no arts of defence can keep those who will not keep themselves? I, for one, believe the Articles of the Established Church to be a correct transcript or compend of Revelation; but the very belief of these Articles compels me, not merely to refrain from confiding in my fellow-wanderers or myself, but to expect the recurrence of error as

a matter of course. The assumed infallibility of the Romanists shines along the deep as a beacon to all assertors of exclusive creeds. By gradually accrediting falsehood, it seems to have fatally re-acted on itself. Its patrons have prohibited inquiry; and in consequence, they are buried in darkness, amidst the noon-day blaze of the Gospel.

Besides, sir, is a teacher who relies on his own prospective security from mistake, or (which is not a very dissimilar supposition) who highly assumes his present freedom from mistake,—is this man venturous enough to meet the thundering consequence which may ensue; namely, that he formally makes himself answerable, not barely for any evil which may overtake himself, in the event of deviation from orthodoxy, (though this foreseen effect might appal the most stout-hearted), but answerable also for all that variety of evil which, in the supposed case, must fall upon his followers? Will any man dare to encounter this accumulation of punishment? Will he consent to be partaker of other men's sins, and of their penal sufferings too? This is the thundering consequence which is, as I judge, the inevitable recompence of false prophets; nor can I contemplate, without terror, the natural doom of those abettors of corrupt Christianity who for so many ages have deluded themselves and their victims by human traditions, and pass one by one into eternity, burdened by guilt which no purgatorial process of theirs can remove. I employ the strong instance of the Romanists, in order to remind the reader of the terrible excess to which the assumption of infallibility may impel a being not simply fallible, but formed of the elements of error. I am not supposing that in a Protestant empire, already enlightened by a general diffusion of the Scriptures, any teacher is likely to arise with the bare-faced pretensions of Rome. Teachers may, however, arise, impatient of examination, flattered by a host of admirers, and inaccessible to the reproof of the wise. These may be right in the main, and useful in a secondary degree; but it is a pity when what is capable of great improvement lies out of the circle of grave counsel; and where a minimum of good is effected, one wishes to witness an increase. Suppose then every instructor directly warned his flock, that whatever true light beamed from, himself was only a reflected light, but that probably the rays of Heaven were mingled with certain artificial flashes darting from the surface of the earth; and that, in consequence, his disciples must beware of being dazzled by those inferior corruscations instead of following the guidance of the "regent of day;" or, in plain words, suppose he honestly said, Do not take all I deliver on trust; would not this be a modest imitation of one who said, "I speak as to wise men, judge ye what I say?" Would not an unequivocal appeal to the Bible as the criterion of truth honour the man who preferred it? What false estimates do we make of the real nature of humility, dignity, and influence, when we shrink from a confession of our weaknesses;—of weaknesses too which all but the blind will and must observe! And why do we so perpetually forget, that from errors sincerely acknowledged and deplored, every worthy observer will turn aside to detect his own; recollecting that Christianity assumes an equality of demerit among mankind: for her declaration is, "All have sinned."

Such are the two principal clerical arguments offered by your present correspondent in defence of the British and Foreign Bible Society. They have arisen, as already intimated, from my own personal connection with their subject. Whether the lay patrons or opponents of the institution will entirely comprehend their drift, I know not. The persons professionally implicated will most probably decide the

questions they involve in correspondence to their own views of pastoral responsibility. Every individual is a world to himself. I feel this to be true in my own case. I know, as Pascal says, "I shall die alone; and therefore, I must act as if I were alone." (Thoughts, VIII.) Viewed spiritually, the earth is one vast solitude; and myself the only inhabitant. No one is answerable for my salvation; nor must I venture to appear at the final tribunal as the representative of my brother. Not that these considerations release me in any degree from fulfilling my undertaken share of pastoral duty; but I am conscious that in the execution of such duty it is only one sinner counselling another. If I pass over the boundaries assigned by this humbling fact, I encroach on a territory too sacred for the touch of human feet. If I dogmatize, and claim authority over the conscience, then, instead of bearing the light, I affect to be the light itself. The claim may stimulate vanity; and it may also betray and ruin both myself and my deluded disciple. But if I recur to the double and apparently inconsistent advantage of conducting a kind of under-operation in subserviency to the Scriptures; if I say to the flock on the one hand, "This is the Gospel, for thus saith the Scripture," and on the other, "Search the Scriptures for yourselves, lest you should exclusively depend on man;"—if I do this, I have invited them to put on the armour of proof on the right hand and on the left, so far have delivered my own soul, and disclaimed that share of responsibility which can only belong to themselves.

You will excuse, sir, I trust, the egotism of the preceding paragraph. It is designedly cast into the form it bears as a specimen of that conference with oneself which a clergyman, it is conceived, may practice with some advantage. He who has the care of souls will do well to examine all subjects in a pastoral mirror. In such a speculum it has been my own endeavour to contemplate the great institution which occasions this paper. It is, I think, impossible to be too jealous of human restrictions on the subject of Revelation. Let us beware of polluting the sanctuary by the familiar contact of mortal creatures. Let us not feign an esoteric Christianity, nor imagine a sort of eleusinian Gospel. Chiefly, let the ministers of religion define with humility the limits of their commission, lest they interfere with matters too mighty for their controul, and by invading the province of Apostles, and of One greater than Apostles, expose themselves in some moment of discomfiture to that poignant sarcasm, "Jesus I know, and Paul I know; but who are ye?"

SUASOR.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A VOLUME of Sermons, recently published by the Rev. John Jebb, will deservedly attract the attention of all those who rejoice to find piety of the most exalted character recommended and adorned by the charms of elegant composition. The Appendix to this volume is highly interesting and important: it is presumed, however, that comparatively few of the readers and admirers of the Sermons will agree with the author in the view which he has taken of the character of the Church of England. The following remarks have been suggested by an attentive, and (it is hoped) a candid, consideration of that

which Mr. Jebb has thought fit to advance on this subject.

The conclusions, which it seems natural and obvious to draw from the Appendix in question, are as follows:—

1. That the Church of England acknowledges a standard, to which, in the interpretation of Scripture, *authoritative* and *decisive* appeal is to be made.

2. That she distinctly points out that standard as existing in the writings of the fathers of the Christian Church, up to the year of Christ 451, and in the decisions of the first four general councils.

3. That she differs from the Church of Rome, as well in the nature of the authoritative standard which she erects, as in the liberality with which she permits every individual to examine this authority for himself, and, in making his appeal, to use his own judgment and good sense.

4. That, however, as it is highly imprudent and unsafe, if not impossible, to interpret Scripture without the aid of antiquity, she sanctions the dissemination of the Scriptures among those only who have leisure and abilities to examine the records of antiquity, and to compare them diligently and judiciously with the inspired writings.

These conclusions deserve serious consideration, and are such as ought to rest on no uncertain or unsatisfactory grounds. In the first place, one is disposed to inquire where is the warrant for seeking any decisive authority for the interpretation of Scripture, in addition to, and independently of, the Scriptures themselves? And then, supposing it allowable to seek such authority, one cannot but inquire what advantage is gained by the standard assigned by Mr. Jebb? If any such standard is to be erected, surely the advantage to be looked for from it is *the promotion of unity of sentiment:* yet how is such unity secured among those to whom the Scriptures are entrusted, when every individual is for himself to examine the documents of antiquity, and to judge of them and of the sense of Scripture, after all, according to his own interpretation of the one and the other? The great majority of Christians, who on these principles will be deprived of the use of their Bibles, are to be guided and influenced by their more favoured fellow-Christians; but, as these will arrive at widely different and often contradictory views, and will exert their influence correspondently, it is not difficult to foresee that differences of opinion will be as great and as numerous as they now are, when it is understood that every man is at liberty to study the Scriptures for himself. Passing by these preliminary considerations, however, let us examine how Mr. Jebb supports the conclusions above ascribed to him; conclusions that may well startle many, who have hitherto thought themselves good churchmen, but who have now to learn, that by their efforts to distribute the holy Scriptures, and to place a copy of them in every cottage of the land, they have been acting in direct opposition to the principles of the English Church. One would naturally expect, that principles thus important and calculated to be of so direct and extensive an operation, would be supported primarily and principally by reference to the Articles of our Church: it is not, however, attempted to rest a single proof on their authority. In fact, the Articles are completely silent on a subject, on which, if the sense of our Church had been what Mr. Jebb contends it is, they ought to have spoken with the utmost explicitness*. The silence of the Articles, however, does

* Are they not more than silent? Let any man impartially read and fairly construe the 6th, 20th, 21st, and 34th Articles, and then let him say whether they are not absolutely irreconcileable with Mr. Jebb's view.

not imply, that the proofs actually adduced are without weight or importance. What then are these proofs?

In the first place, appeal is made to our Liturgy: "Regard for ancient faith and piety is manifest in every page, and almost every paragraph of that incomparable work." (p. 358.) This appeal is, in a subsequent part of the Appendix, (p. 379.) resumed and carried on at considerable length: yet, surely nothing is advanced in the whole course of it, which is not quite consistent with far different views from those ascribed in this Appendix to the Church of England; much less is any thing brought forward in itself sufficiently strong to substantiate and prove those views. The utmost that can be said of the evidence alleged under this head, is, that it may be admitted, and may be allowed to have some force as *concurrent*, though it be by no means to be relied on as *independent evidence*.

The next argument is drawn from the act of the first of Elizabeth, by which "the king or queen for the time being is empowered to appoint commissioners for restraining heretical pravity." Who does not see that this act, as far as it is referred to in the Appendix, recognises the authority of the ancient church, in *matters of discipline* only, and does not even intimate the existence of any correspondent authority with regard to *doctrines*? The argument derived from this source is of great importance to Mr. Jebb's purpose; for the act referred to is employed to ascertain the exact limits within which the ancient church, whose authority is decisive, is to be confined. To ascertain these limits is an affair of the utmost moment; yet it is here done only incidentally and in an instrument, which, to say the most of it, was connected with only one half of the whole subject, viz. the *discipline*, and had nothing whatever to do with the *doctrines* of the Church. Some fuller and more decided statement might fairly have been expected, if the meaning of the Church had been that which Mr. Jebb infers from the act alluded to.

The third argument is founded on the words of a canon, respecting the rule of doctrine to be observed by public preachers. In this canon the Church rather recommends "*the catholic fathers and ancient bishops*" in general to the attention of her preachers, than inculcates the study of them as absolutely indispensible for understanding Scripture: she does not refer back to a certain portion of the ancient church, as an infallible and authoritative standard to which appeal is to be made; but contents herself with speaking of the fathers in general terms, and in such a way as was likely to hold them up to the reverence indeed, but not to the blind devotion, of her sons. Exactly accordant with this intention is the direction of King James, quoted by Bishop Bull immediately after the canon in question (vid. App. p. 395); and as well might one contend for the decisive authority of "*the fathers, councils, scholastic writers, ecclesiastical historians, and polemical divines*," from the direction of King James, as for the decisive authority of "*the catholic fathers and ancient bishops*" from the canon of Elizabeth.

What view then is to be taken of the constitution and character of the Church of England, according to which she may be distinguished from the Church of Rome on the one hand, and from the Protestant Churches of the Continent on the other? An answer to this question will be in itself interesting, and will enable us more effectually to dispose of the arguments and authorities employed by Mr. Jebb.

The Reformers of our Church then, in common with those of the Continent, maintained not only that "*Holy Scripture containeth all*

things necessary to salvation," but farther, that every man was to be allowed to examine the Scriptures for himself, and was able by the use of his natural faculties, and by such assistance as would be vouchsafed to every honest inquirer, to find therein what would prove abundantly sufficient for his own personal guidance in the way to happiness and heaven. This was the great principle of Protestantism, in which all appear to have agreed: our Reformers speak on the subject in the most unambiguous and decided terms. Yet neither did they nor the continental Protestants set aside all helps for the study of the Scriptures, which the preceding ages of the Church had furnished: they in fact distinguished between such a use of Scripture as was necessary to salvation, and such a study of it as would reveal its sacred mysteries, explain its difficulties, answer objections, and thus silence every adversary. In the one case, they contended, that the bare text, accompanied by honest intentions and serious prayer, would be sufficient; in the other, they recommended the use of all aids within reach, and duly appreciated the labours of those wise and pious and laborious men, who had gone before them in the interpretation of Scripture. Here, however, the English Reformers appear to manifest advantage. Their co-operators on the Continent, having made a wide breach by changing the ancient order of church discipline, did not find it convenient to yield in practice to that influence which they in words allowed to be due to the early fathers. Our Reformers, on the other hand, having been prudently and wisely anxious rather to lop off excrescences, than to make any positive changes, found themselves closely connected with the great body of the Catholic Church in every age; and more closely connected, the higher they ascended and the more nearly they reached the pure ages, before the corruptions of Popery had begun their baneful operations. Their reverence for antiquity did not evaporate in idle words: it accompanied them in action, and influenced them in all their proceedings. To it we owe a liturgy, "derived" (as Mr. Jebb justly represents it) "for the most part from the actual forms, and accordant, in all parts, with the spirit and feelings, of Christian antiquity," a form of church government primitive and apostolical in its institution—and a summary of doctrines admirable for its temperance, and for the wisdom with which it shuns extremes on all sides. This reverence for antiquity, however, to which we owe so much, was far from being a *submission to authority:* it was a rational and enlightened deference to the learning and piety of preceding inquirers; such a deference as men ordinarily pay to the eminent professor of the science they desire to study. The Reformers of our Church looked up with respect to the early Christian writers, as to guides who had already explored the region through which themselves were passing. In matters of discipline, when Scripture was either silent, or contained only obscure intimations, and where consequently tradition was to be their guide, they unequivocally acknowledged the authority of the Church: in matters of doctrine, they appealed to the teaching of the fathers, maintained with so much firmness, cheerfulness and firmness, the opinion which their own best judgment approved, and which they found sanctioned by the consent of antiquity. Thus indeed it is true, and may safely be maintained, that the Church of England *steers a middle course.* Her pious and venerable founders differed from the Church of Rome in common with the great body of Protestants: they differed from the Protestants themselves, inasmuch as they manifested in their practice a due respect for

and deference to the legitimate authority of the ancient church. By this practice of our early Reformers the Church sets her members an example, which we of the present age shall do well to follow: she hereby strongly recommends the propriety, and inculcates the necessity, of consulting the documents of antiquity: she sends the theological student back to the first and purest sources of information, and forbids him to rest contented with the ingenious hypotheses or refined subtleties of modern date. She is, however, equally far from establishing any thing like an authoritative standard of interpretation for Scripture, and from limiting the circulation of the Bible within the narrow sphere of those, who have access to the writings of antiquity.

Now it is easy to see how the arguments principally insisted on by Mr. Jebb harmonise with the conduct of the Reformers, as it has just been described. It is almost needless to remark this of what Mr. Jebb calls the *liturgical department of evidence*. The act of Elizabeth is strictly consistent with a conduct which had taken the ancient church as the model of discipline. The canon respecting preachers is satisfactorily explicated from the twofold view of the use of the Scriptures above mentioned. The Church in that canon addressing herself to the clergy, for whom, in their researches into the treasures of Sacred Literature, she enumerates among the principal aids, the writings of "*the catholic fathers and ancient bishops.*" The authorities quoted by Mr. Jebb may all be understood consistently with the same view of the subject: should any one, however, consider one or two of them too strong to be so understood, let him remember, that the opinions of individuals are not to be regarded as the sense of the Church, and that it is not impossible that our Church may have had individuals holding sentiments similar to those of Mr. Jebb. Vincentius Lirinensis, of whose name and writings so frequent use is made in this Appendix, is not urged as an authority, but rather called in to illustrate the views which Mr. Jebb thinks to be those of the English Church. There is indeed an exact correspondence between the sentiments of this father and those of Mr. Jebb; nor is it unimportant to observe, that after the disclosure of his opinions which is on this occasion made, he may be employed as a powerful testimony against the infallible standard of interpretation maintained in the Roman Catholic Church.

But Mr. Jebb triumphantly contrasts the condition of the English Church with that of the continental Protestant Churches, and does not hesitate to ascribe the favourable circumstances of the former to the operation of the principles for which he contends. It is incumbent on him to explain how principles, which (as he himself acknowledges) have been very inadequately recognised for the last century, have been during the same time so effectually operative. It seems rather puzzling to understand what difference there is, as far as practical effects are concerned, between *principles not recognised and principles not existing*. It is not denied, that the English Church has the decided advantage in her present state over her continental neighbours: it may farther be acknowledged, that she owes her superior situation, under Providence, to her founders; not, however (as I would say), to the *principles established* but to *the conduct pursued* by those venerable men. That temperate conduct of their's, which it has been attempted to describe, was the means of handing down to their posterity rites and ceremonies and forms of worship, that have perpetuated and consecrated all the observances, and all

the doctrines of Christian antiquity. These rites and ceremonies, and forms of worship contain within themselves the never-failing principles of reviviscence; so that, how degenerate soever her members may become either in opinion or in practice, there exists continually a standard which reproaches every departure from primitive faith and conduct, and which can hardly escape the notice or fail to secure the serious regards of the whole body of the Church at once, or even of a considerable part of it, for any length of time together. In proportion as the continental churches want such a standard, in such proportion does every degeneracy threaten to become universal; and when it has once taken place, the less likely is it to admit of recovery.

If the forgoing remarks have all the weight which the writer of them thinks they have, it follows from them that Mr. Jebb has failed to prove, that the character of the Church of England is such as he describes it to be; for the arguments he has employed and the authorities he has quoted seem quite inadequate to the purpose for which he has used them, and are at the same time perfectly reconcileable with a view widely different from that which he has taken. It only remains to add, that the writer of this paper begs that he may not be thought to undervalue the works of the fathers, or to intend any disrespect to the piety and learning of the excellent author, on whose work he has been animadverting.

N—Σ.

To the Editor of the Christian Observer.

Should the following remarks be deemed worthy of insertion, in your very useful and valuable miscellany, they may, perhaps, serve to draw the attention of some of your intelligent correspondents to a subject both interesting, and, at this period, peculiarly important; I mean, the preaching of St. Paul in Britain. When I read the learned and elaborate theory of the present venerable Bishop of St. David's on that subject, it left. I must confess, at that time, a strong conviction on my mind, that the Apostle of the Gentiles was certainly the founder of the church in Britain. However, as I was reading the other day, your Magazine for April 1811, which accidentally came into my hands, I was surprised at the objections which your correspondent H. N. T. S. makes to the principal arguments contained in the Bishop's publication. Though the objections contained in that Number, (I have not seen their continuation,) do not appear to carry such weight as to justify a change of the favourable opinion I had previously formed, yet they have induced me to think a little more on the subject, and caused some doubt in my mind as to certain passages, quoted in proof of the Apostle's journey to Britain. I shall, at present, take notice of one only, that of Clemens Romanus, which the worthy Bishop considers as the best and most important. Admitting Clemens επι το τερματης δυσεως, to mean *the utmost bounds of the west*, the application of it to Britain will depend not only on Britain being so designated, but also on its being the *only* country or place so designated. If it be shewn that that expression may equally, nay more properly, be applied to other places than Britain, I think that it will require more than has already been written on the subject, to determine, whether among the several countries and places strictly and properly denominated the *utmost bounds of the west*, Clemens meant Britain.

In Horace, Epode 1. l. 13. we have a passage exactly corresponding with that of St. Clement already quoted, wherein Horace, in expressing his great friendship to Mæcenas, says that he would follow

him *even to the farthest bounds of the west.*: "Vel occidentis usque ad ultimam sinum." The meaning of which passage will, I presume, determine in a great measure that of Clement; and I take it for granted, that if Horace meant any other place than Britain, *by the utmost bounds of the west*, it will be readily admitted, that Paul might have gone to the *utmost bounds of the west*, without visiting Britain. Des Prez, in a note on the above passage of Horace, observes, "Ad Gaditanum usque oceanum, ultra Columnas Herculis, quem mundi finem statuebant Romani versus occidentem." "As far as the ocean, or Bay of Cadiz, beyond the Pillars of Hercules (the Straights of Gibraltar) which the *Romans* made the bounds of the world towards the west." Minellius also observes, "Vel usque ad sinum Gaditanum et ultimam Hispaniæ oram, juxta Columnas Herculis," or, "quite to the Bay of Cadiz, and the farthest extremity of *Spain*, near to Hercules's Pillars." Theodoret speaks of the inhabitants of Spain, Gaul, and Britain, as dwelling in the *utmost bounds of the west*, τας της ἑσπερας εσχατιας. The above are the Bishop's own words and quotation. It would afford me, and I doubt not many others of your readers, great satisfaction to know, whether by επι το τερματης δυσεως, Clement meant each of the above countries, or only one of them; and if one only, which was that one. But, could not St. Paul have gone to the *utmost bounds of the west*, by going where Horace, whom I take to speak for his countrymen, considered as such, *i. e.* the farthest *extremity of Spain*, and Clement therefore strictly say that Paul went επι το τερματης δυσεως, without his having been in Britain? The Romans well knew, even in the time of Cæsar, that *Ireland* was a more westerly country than *Britain* —"alteram vergit ad Hispaniam, atque *occidentem solem*. Qua ex parte fuit Hibernia." Cos. b. 5. s. 13. How can it then be said, that Britain was the utmost bounds of the west; and that it was considered as such by the Romans? If Paul would not have gone to the farthest bounds of the west, without visiting Britain, neither could he have done it without going to Ireland: nay, would it be too rash to suppose that he went to Ireland, and not Britain, since that country was evidently more properly the utmost bounds of the west than Britain? As we have no authority that Paul was in the *former*, I cannot at present but greatly doubt, from the testimony of Clement, that he was in the latter.

D. E.

To the Editor of the Christian Observer.

W. H. W. in your Number for February last, page 95, inquired if a minister may use other versions of the Psalms than those of the old or new, and appoint hymns to be sung in the church. I beg leave to offer to your readers in general, and to W. H. W. in particular, the following reasons which induces me to adopt an affirmative opinion, hoping nevertheless that some abler correspondents will take up the subject, and leave it no longer in doubt.

That any minister of the Church of England "has a right to discontinue the use of the old or new versions, and to appoint psalms from other versions or hymns in his church," if he thinks proper, is, as I conceive, undeniable.

1. Because there is no rule, canon, or law against it.—To sing the praises of God is a Divine command. Are we Christians restricted to the language of the Jews in singing praises? Is the harp, and are the Psalms of David to be used *exclusively* by the Church of Christ? Surely not. For where there is no law "against singing other versions than the old antiquated and in some respects obsolete and almost unchristian versions of Sternhold, Hopkins, Tate, and Brady, there can be no transgression in adopting a better."

2. Because hymns are expressly *permitted* in the following injunction of Queen Elizabeth:—"For the comforting of such as delight in music, it may be *permitted* that in the beginning or end of Common Prayer, either at morning or evening, there may be sung a HYMN or such like SONG to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sentence of the HYMN may be understood and perceived."—As this injunction is addressed to the clergy, their "right" to introduce hymns, and certainly other versions of the Psalms, is indisputable. I am sorry that this injunction is not so well known as it ought to be, for I have heard some clergymen of dignity and age speak sentiments quite the reverse to it; but as soon as they *knew* that it was authentic, their opposition to psalms and hymns ceased.

3. Because the singing of hymns is sanctioned by very high authorities in the church.—Did not Bishop Ken compose two admirable hymns for morning and evening? Are they not inserted by the venerable Society for promoting Christian Knowledge, in the Bishop's "Manual of Prayers for the Use of the Scholars of Winchester College, and ALL OTHER DEVOUT CHRISTIANS." Does not the same excellent and most respectable society circulate Watts's Divine Songs for Children in all our National Schools, which are taught on the principles of the Church of England? Nay further, does it not distribute even the hymns of Wesley and Doddridge in the very Common Prayer Books which it publishes? After SUCH A SANCTION, who is there to be found so captious as to object to a selection of psalms and hymns?

Again, we have the authority of Bishop Horne for accommodating the Psalms to the use of the Christian Church. The old and new versions are not so accommodated. But Watts's version of the Psalms, for example, and Goode's entire new version of the Psalms (the latter, if *cheaper*, would be unexceptionable for public worship) are thus accommodated: who can then with any propriety object to the substitution of these? Besides, who can read the 4th canon, and compare it with the rubric concerning anthems after the third collect, without admitting the lawfulness of singing something distinct from the Psalms? And what are meant by Anthems? Let the collections used in our cathedrals determine: there we find selections from Scripture, from the liturgy, and from modern authors, both in prose and verse constantly used. The lawfulness of other versions of the Psalms, and of Hymns, are thus, I trust, completely and fully established.

4. Because "Psalms, and Hymns, and spiritual Songs," are commanded to be sung in Scripture, *Col. iii.* 16.—Does our church disannul a scriptural precept? The Apostle's injunction in this as well as in other things must be *obeyed* by its members.

I beg leave, however, to make one remark by way of caution to those who make such selections. The greatest care should be taken that nothing offensive or *disgusting* to a refined ear be admitted into Hymns for Divine Worship. Elegance of diction should be studied in connection with purity of doctrine. It must be confessed that some modern Hymns speak of the Supreme Being, or even address him with a familiarity unbecoming a penitent sinner. The Saviour, GOD over all, is often addressed as an object of carnal affection. Every thing of this sort should be avoided. The humiliating expressions of Scripture and of our excellent liturgy should be adopted and imitated as much as possible in every composition that is sung in the church. "Let not your good be evil spoken of," is an important direction.

I am, &c.

W. M.

To the Editor of the Christian Observer.

IN the library belonging to St. Germain des Prés, together with other illustrations of the Greek Church, is found the following. I forward it to you, both as an evidence of the Errors of that Church upon more than one point, and as an excitement to Protestants to forward the circulation of the Scriptures among its members.

The Attestation of seven Archbishops of the Greek Church respecting the chief Points of Controversy between Catholics and Protestants.

"In vain they seek the truth, who do not derive it from evangelical sources, but from their own reasoning, and the principles of a vain philosophy. By this mode of proceeding, they attain not the end which they have in view, but involve themselves and their followers in precipices. This we see verified in the French Calvinists, who, inflated with vanity and presumption, *impudently calumniate* our Oriental Church, and audaciously attempt to impose upon us the blackest impostures; every where publishing that our church accords with their opinions, and approves of their novelties. Whereas the fact is, that their absurd and extraordinary opinion touching the sacrament of the eucharist, and some other points, has been positively rejected by particular councils at Constantinople, and condemned as unorthodox and unknown to the Oriental Church. Wherefore, having been requested by the marquis de Pointel, ambassador to the king of France, to state our true and sincere judgment of the Articles proposed to us; we the undersigned have thought proper to accede to so reasonable a request, and to testify what are the real sentiments of the Greek Church as to the following points.

"1. With respect to the holy sacrament of the eucharist, we hold that the living body of Jesus Christ, who was crucified, who ascended into heaven, and who sits at the right-hand of the Father, is truly present in the eucharist, but in an invisible manner.

"2. That the bread and wine, after the invocation of the priest and the consecration, are substantially changed into the true body and blood of Jesus Christ; and that the accidents which remain, are not bread and wine in reality, although they appear to be bread and wine.

"3. That the eucharist is a sacrifice for the living and the dead, established by Jesus Christ, and which the apostles have left us by tradition.

"4. That the impassible body of Jesus Christ in the eucharist, is eaten whole and entire by those who receive it, whether they be worthy or unworthy. The worthy receive it for their salvation, the unworthy for their condemnation; and that it is immolated without effusion of blood, and justly adored as God.

"5. That the Church ordains fasting and abstinence from certain kinds of food.

"6. That Christians have a particular veneration for the Blessed Virgin, called *Hyperdulia*, and that they honour the saints in heaven, without any prejudice to that adoration which they owe to Jesus Christ.

"7. That we ought to shew a relative honour to the images of the saints, but not to worship them with that supreme honour which is called *Latria*.

"8. That we ought to honour and respect the saints, as having suffered for Jesus Christ.

"9. That, by the established order of God, bishops are superior to priests, who receive the Divine grace by their ministry.

"10. That episcopacy is essential to the Church of Jesus Christ.

"11. That the Catholic Church, built on the foundation of the prophets and the apostles, Jesus Christ

being the chief corner stone, will always be visible and infallible.

"12. That baptism is necessary to all the children of the faithful, in order to be saved.

"13. That the vows of priests and monks, and the prayers they offer, are agreeable to God.

"14. That the books of Toby, Judith, Wisdom, Ecclesiasticus, Baruch, and the Maccabees, make part of the holy Scripture, and are not to be rejected as profane.

"15. That the Oriental Church acknowledges seven sacraments, which she has received by tradition.

"We, children of the Oriental Church, do sincerely believe all these things, and willingly make an open profession of them, as having received them by tradition from the holy fathers; and they who entertain contrary sentiments, are in a dangerous and pernicious error. Moreover, in *the fury which possesses them*, they impudently speak against our *orthodox confession*, and against the Greek Church, as if she had abandoned the usages and tenets of our ancestors; whereas she has sanctioned and confirmed them by her synods, viz. by that at Constantinople under the patriarch of Berœa, and soon afterwards by another under Parthenius, when the infamous Articles, under the name of Cyrillus Lucaris, were condemned and anathematized as erroneous, and favouring the novelties of the Calvinists. Such is the testimony which we have signed relative to the above Articles, and which we certify to all who believe and profess the true religion.

"Given at Pera, 1671, 18 July.

—Signed,

"Bartholomew of Heraclea.
"Jerom of Chalcedon.
"Methodius of Pisidia.
"Metrophanes of Cyzicum.
"Anthony of Athens.
"Joachim of Rhodes.
"Neophite of Nicomedia."

REVIEW OF NEW PUBLICATIONS.

On Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By Robert Hall, M. A. Button and Son. London. 1815. 8vo. pp. 198.

The grounds on which a publication is entitled to notice may be compared to those on which individuals gain rank in a state. Nobility is acquired either by services, by office, or by birth. A book, in like manner, may attract attention, either by its intrinsic excellence, which answers to the nobility of merit; by the magnitude and public importance of the subjects it undertakes to treat, which give it a sort of official dignity; or by the great name of its author, which may be considered as constituting a species of hereditary honour. It is impossible that a production from the hands of an author so esteemed as Mr. Robert Hall, can be otherwise than interesting, however confined its range, or slight its texture. Although, therefore, the publication which makes the subject of this article is scarcely more than a pamphlet, and though it respects questions of private economy among that society of Christians of which Mr. Hall is a member, yet we should not conceive that some notice of a work proceeding from such a quarter could in any event be considered as improper. In perusing it, however, we have found that the ability with which it is written, and the comprehensive and *principled* manner in which it discusses its subjects, invest it with valid titles to respect, independently of the reputation of

the author; or, if we may resume our metaphor, that, besides its derivative patent of distinction, it possesses a nobility both of merit and of station.

It is one incident of eminence, and a very unfortunate one, that it consecrates imperfection. Blended with the reasons which we have already given for noticing this work, and which are altogether favourable to it, we have another of a different character. The course of disquisition has led Mr. Hall to make some observations on the formularies of the Church of England; observations which seem to us to involve a very inaccurate view of the doctrinal peculiarities of that church on a point of great importance. The probable currency of the work, and the authority of the writer, cannot fail to accredit his misrepresentations, most unintentional as we know them to be; and the effect will be aided by that which is one of the chief ornaments of this controversial essay, the spirit of charity and amenity, by which it is evidently informed and animated. It will not, therefore, we trust, be considered as evidencing a morbid sensibility to aspersion, or construed into a jealous anticipation of hostility, if we are forward to vindicate the Establishment from the erroneous imputations alluded to; while, at the same time, we hope to consult the demands of our common Christianity by avoiding, in the few remarks we shall offer on the subject, every degree of acrimony or violence. We may add that, in the interesting and valuable reflections, with which Mr. Hall intersperses his work, on the general question of toleration, there are some "positions taken," which we would not pronounce impregnable, and on which we are desirous of bestowing a few remarks.

In touching on the matters controverted among the Baptists themselves, a stranger is bound to use peculiar caution and tenderness. The opinion of an impartial judge, indeed, might be valuable to the parties engaged, if he were in other respects qualified for his office: but it can seldom happen that a voluntary intermeddler possesses the necessary knowledge; and, wanting this, not only will his interference be officious, but it may inflict painful wounds on the feelings of those to whom the combat is far other than a matter of rhetorical amusement: while, at the same time, it can very little contribute to promote the discovery, or enforce the conviction, of truth. For ourselves, as to what immediately concerns the local question at issue, we acknowledge that our principal information has been derived from the pages of the work before us. To deliver ourselves, therefore, with dogmatism on any part of the dispute, would be at once impertinent and, to all the purposes of decision, ineffectual. Yet we do not conceive ourselves wholly precluded from suggesting such considerations as may occur to us, provided it be done with deference and delicacy; and should we appear to swerve from the precise line of this condition, or should the sentiments we hazard, even where they are becomingly stated, prove crude and fortuitous, this previous notice of our limited competence may, we trust, operate as an apology by anticipation, and prevent the offence which might be given by the bolder ignorance of a self-satisfied intruder.

The nature of the points in controversy will be very clearly conveyed to the mind of the reader by the statement of Mr. Hall himself, although one part of his representation involves an assumption, the correctness of which we shall afterwards presume to question:—

"Few of my readers probably require to be informed, that there is a class of Christians pretty widely diffused through these realms, who deny the validity of infant-baptism, considering

it as a human invention, not countenanced by the Scriptures, nor by the practice of the first and purest ages. Besides their denial of the right of infants to baptism, they also contend for the exclusive validity of immersion in that ordinance, in distinction from the sprinkling or pouring of water. In support of the former, they allege the total silence of Scripture respecting the baptism of infants, together with their incompetence to comprehend the truths, or sustain the engagements, which they conceive it designed to exhibit. For the latter, they urge the well-known import of the original word employed to express the baptismal rite, which they contend cannot, without the most unnatural violence, be understood to command any thing less than an *immersion* of the whole body. The class of Christians whose sentiments I am relating, are usually known by the appellation of *Baptists;* in contradistinction from whom, all other Christians may properly be denominated *Paidobaptists.* It is not my intention to enter into a defence of their peculiar tenets, though they have my unqualified approbation; but merely to state them for the information of my readers. It must be obvious that in the judgment of the Baptists, such as have only received the baptismal rite in their infancy must be deemed in reality *unbaptised;* for this is only a different mode of expressing their conviction of the invalidity of infant sprinkling. On this ground, they have for the most part confined their communion to persons of their own persuasion, in which, illiberal as it may appear, they are supported by the general practice of the Christian world, which whatever diversities of opinion may have prevailed, have pretty generally concurred in insisting upon baptism as an indispensible prerequisite to the Lord's table. The effect which has resulted in this particular case has indeed been singular; but it has arisen from a rigid adherence to a principle almost universally adopted, that baptism is, under all circumstances, a necessary prerequisite to the Lord's Supper. The practice we are now specifying has usually been termed *strict communion;* while the opposite practice of admitting sincere Christians to the eucharist, though in our judgment not baptised, is styled *free communion.* The advocates of strict communion are the most numerous. It is the general practice of our churches, though the abettors of the opposite opinion are rapidly increasing both in numbers and in respectability. The humble hope of casting some additional light on a subject which appears to me of no trivial importance, is my only motive for composing this treatise, in which it will be necessary to attempt the establishment of principles sufficiently comprehensive to decide other questions in ecclesiastical polity, besides those which concern the present controversy. I am greatly mistaken if it be possible to bring it to a satisfactory issue, without adverting to topics in which the Christian world are not less interested than the Baptists. If the conclusions we shall endeavour to establish appear on impartial inquiry to be well founded, it will follow that serious errors respecting terms of communion have prevailed to a wide extent in the Christian Church. It will be my anxious endeavour, in the progress of this discussion, to avoid whatever is calculated to irritate, and instead of acting the part of a pleader, to advance no argument which has not been well weighed, and of whose validity I am not perfectly convinced." pp. 10—13.

The exception we would take to this passage is founded on general principles. The writer observes, that as infant-sprinkling is, by the Christians of his persuasion, deemed wanting in the essentials of the baptismal rite, such persons as have had no other baptism are, in their view, altogether unbaptised. Thus it seems assumed, that three different classes of men,—those who wilfully and impiously reject the institution of baptism—those who reject it erroneously, though sincerely intending obedience to the commands of Christ,—and those who observe the institution with conscientious care, though, from some misapprehension, they perform it in a defective manner—are, for all the practical ends connected with the present question, to be comprehended under one generic term, *the unbaptised.* It is indeed self-evident, that as far as the external rite is concerned, if baptism be in fact rejected, the *motive* of rejecting it can make no difference. It

is also self-evident, that where the essentials of the rite, whatever these may be, are omitted, there we have in reality no baptism at all. Still, it may be very inconvenient to blend in the same identical description, the *impiously unbaptised*, the *conscientiously unbaptised*, and the *conscientiously but imperfectly baptised*. This is a question of classification merely; but it is well known, that such questions sometimes exercise a very material influence on argumentation. In the present case, the distribution of all mankind into two divisions, those who are baptised, and those who are not, appears to imply, that there are but two rules of proceeding with respect to them,—a proposition, by no means to be conceded of course. As the three classes that have been described may be regarded with very different feelings by a private Christian, and as, at all events, the wilful rebel must be discriminated from the erring subjects, so it is perfectly conceivable, that the terms which a Christian community shall consent to maintain with these three orders of persons respectively, may materially differ. And it seems inexpedient to adopt a nomenclature, which does not provide for a possible distinction of such importance.

Though this remark is offered on general grounds, it is not made from a vain display of refinement, but because some confusion actually appears to have crept into the question, from the use of the nomenclature to which we have objected. We would say it with deference,—but there is occasionally a slight want of clearness in the reasonings of Mr. Hall himself, apparently derivable from this source; and the arguments of the advocates for strict communion (if a judgment may without presumption be formed from the statements and quotations afforded by their adversary) have been much more deeply obscured by the same cause. The question is always stated as if it were absolutely this, Is the omission of baptism a disqualification for the Lord's supper?—a question which may be very differently resolved, according as the omission is supposed to be partial or entire, wilful or owing to misapprehension.

Our Divine Saviour appointed baptism as the form of initiation into his church, and ordained that those who purposed to be his disciples should assume this as a sign and seal of the Christian profession. Whoever, then, wilfully and wantonly declines or neglects a compliance with this command, in fact refuses to acknowledge Christ as his Lord and Master. Can such a person enter into communion with any church calling itself Christian, or would any Christian Church wittingly enter into communion with him? Would not the attempt, whether made on the one side or the other, imply a practical contradiction of no measurable magnitude? To designate the rejection of such a person by the words *exclusion*, *excommunication*, *punishment*, or other similar terms, would be to fall into a clear misnomer; since these expressions imply the forfeiture of some privilege previously enjoyed; but the individual supposed has never yet chosen to become the member of any Christian society. He has never placed himself in a situation, either to be communicated with, or to be excommunicated. He is as a heathen man and a publican, by his own act, not by that of the Church. He is literally entitled to the former appellation, or to something equivalent in the eyes of Christianity, and, in a question of communion, seems as much out of the case, as if he were corporally absent.

It is an inquiry perfectly distinct, whether a person be admissible to communion who, fully and reverently acknowledging the obligation of baptism, but misapprehending the ceremonial prescribed,

has observed it, though in a defective manner. We do not mean that the question is necessarily to receive a different decision, but that it must clearly be argued on different principles. For here are two important circumstances of discrimination; circumstances, indeed, closely connected with each other; the disposition of the individual, and the nature of the non-compliance. The individual, in the first place, disobeys indeed, but with a sincere and possibly even an ardent intention of obedience; the very act by which he violates the command being an express acknowledgment of its authority. In the next place, his mistake is one which a sincere mind may make; for it respects only the manner of performing a command, which, though peremptory, is not minute; which, though precise in the obligation it imposes, is not detailed in the observance it enjoins.

Besides these two cases, there are others of an intermediate class. We may suppose a character, who, conscientiously venerating the institutions of Christ, has yet by some unhappy manœuvre of reasoning persuaded himself that baptism never formed one of those institutions; or who, fully conceding the ancient obligation of the rite, contrives to believe that it has been antiquated by the silent effect of circumstances; or who, fully admitting its present force, spiritualizes it away, by wholly resolving it into a mystical and invisible operation of the mind. Or we may figure to ourselves a person who, cordially intending a compliance, and a literal compliance, with the institution, yet delays his act till his dispositions shall have been wrought to a certain ideal fitness, and in the interim desires admittance to the eucharist. It is manifest that these cases fall not within either of the two descriptions before given. Contumacious neglect cannot here be imputed, and yet a positive and literal ordinance is not observed, either altogether or in part, either properly or improperly. There is no impiety, but there is such a perversion of judgment as may almost be thought to border on a moral obliquity.

Other middle suppositions might perhaps be made, not immediately assignable to any of the three classes enumerated; but this is only to say that imagination can always supply the casuist with problems. On any one subject of morals, however broadly and palpably we lay down our distinctions, it is easy to *interpolate* (as the mathematicians say) fictitious cases, till all distinction is utterly confounded. But, as these *differential* niceties seldom occur, so it is of little use to be fertile in imagining them. A few leading divisions generally answer every requisite purpose, either of discussion, or of conduct.

The distinctions that have been mentioned, seem to be by no means sufficiently allowed for by the advocates of strict communion. So far, at least, as a conclusion may be drawn from the work under review, it would appear that, in their manner of arguing, they are almost perpetually confounding the sincere pœdo-baptist with the presumptuous anti-baptist. But Mr. Hall himself is scarcely so observant of those distinctions as might be wished. He is, indeed, very far from contending for the admissibility of the wilfully unbaptized, and some parts of his reasoning tend to exclude them in the most decisive manner; yet his disquisition would have been more perspicuous, had he formally excluded them at the outset; and, once or twice, he glides into expressions so general, or grounds of argument so broad, that a superficial reader might suppose them not excluded. The chief indistinctness, however, that may be imputed to him, is between the other two classes. Some-

times, he reasons as if the total and deliberate rejection of the rite of baptism, so as audacity or contumacy be not supposed, did not disqualify a professed Christian. In other places he appears to lay a considerable stress on the *intended*, or rather the *actual* though *partial*, conformity of the pædo-baptist to the institute of Christ. These grounds of argument may not be incompatible; but, at least, they require to be discriminated.

The slight defect we have charged on the author in this instance (if indeed it be rightly charged) does not, however, sensibly impair the general merit of his essay, which is a flowing, luminous, and masterly piece of reasoning. The subject is, as we have before intimated, made interesting even to those who have no party attachments embarked in it; and, as men always speak the language in which they think, the original and animated conceptions of Mr. Hall have, on these necessarily dry topics, frequently, and without injury to his argument, thrown themselves into the shape of a pure and inspiring eloquence.

The publication is divided into two parts: in the first of which, the author examines the chief consideration urged in favour of strict communion; and, in the second, states the grounds on which he would recommend a more liberal economy.

The necessity of strict communion appears to be maintained by its advocates principally from these four considerations:—first, from the priority of the institution of baptism to the eucharist; from which it is inferred that there should be a corresponding priority in point of administration: secondly, from the order of the words in the commission delivered by our Lord to the Apostles: thirdly, from the primitive and apostolic practice: fourthly, from the uniform usage of the Christian Church, a small part of the Baptists alone excepted.

We will state a part of the observations of Mr. Hall on these main heads; without being careful to notice some less important points of which he disposes incidentally.

Of the first of these arguments, the nature is not very obvious; and we shall therefore state it nearly in the words of Mr. Booth, whose treatise, styled "An Apology for the Baptists," maintains the cause of strict communion, and is the work that has principally supplied Mr. Hall with the topics of his animadversion. The reasoning of Mr. Booth is,—that baptism existed as a Divine ordinance, and was administered to multitudes long before the institution of the other sacrament; that John the Baptist, the Apostles, and our Saviour himself, all united in commanding it, at a time when the celebration of the eucharist as an ordinance of Divine worship would have been impious, because unauthorized; that "baptism, therefore, had the priority in point of institution, which is a presumptive evidence that it has, and ever will have, a prior claim to our obedience." The author supports this reasoning by a parallel drawn from the ancient economy, under which *sacrifices* and *circumcision* having been appointed and practised in the patriarchal ages, and the *paschal feast* and *burning incense in the holy place* not till the time of Moses, the two former, as being prior in point of institution, always had the priority in point of administration.

On this argument, Mr. Hall has bestowed a long, ingenious, and original disquisition. He contends, that the Christian ordinance of baptism did not exist till after the resurrection of Christ,—the baptismal rite which was before practised by John the Baptist and the disciples of our Lord, belonging to an intermediate dispensation, neither wholly Jewish nor wholly Christian. The plain inference is, that, of the Christian sacraments properly so called, not baptism,

but the eucharist, had the priority in point of institution; and, consequently the plea founded on the order of time is exactly reversed. Either it is wholly invalid, or what validity it has must be transferred into the opposite scale.

Previously to the regular commission of baptism which the Apostles received after the resurrection of Christ, the rite was administered by John the Baptist and by the disciples of our Lord. With regard to the baptism of the former, Mr. Hall points out circumstances that materially distinguished it from the subsequent Christian institution. It did not originate in the command of Christ; for it had been practised some time before Christ was even known to the Baptist. It was a baptism of repentance and preparation, requiring a belief only in the approaching advent of the Messiah; not the explicit profession of a historical faith in a particular person as the just claimant of that illustrious title. It was not administered, which is an essential requisite of Christian baptism, in the name of Jesus; for, at the commencement of John's ministry, Jesus was not known to him, and, during the remainder of it, our Saviour appears to have maintained such a reserve respecting his real character, as would not have consisted with the permission of a public and indiscriminate annunciation of it by his forerunner. Lastly, it was a baptism far inferior in the power by which it was accompanied; being a mere immersion in water, unattended by that redundant supply of celestial gifts and graces, that unction of the Holy Ghost and of fire, which distinguished the objects of the Christian institute. In confirmation of the result which these circumstances of difference establish, Mr. Hall adduces the positive fact that, after the ascension of our Lord, such converts to Christianity as had known only John's baptism were re-baptized. This is distinctly recorded, in the 19th chapter of the Acts, concerning certain disciples at Ephesus, and, from the known multitude of John's disciples, some of whom must probably have been among the vast numbers afterwards converted and baptized by the Christian teachers, may be assumed to have happened in frequent instances.

The baptismal rite dispensed by the disciples of Christ during the personal ministry of their Lord, Mr. Hall argues (in a postscript to his treatise), exactly corresponded with that of John; it was a concurrent execution of the same preparatory work; and this position he founds on arguments nearly coinciding with those applicable to the case of the Baptist.

Of the author's reasoning on these points, we have been compelled to exhibit only a meagre outline; but we cannot be content without affording some examples of the manner in which it is conducted. The caution used by our Saviour in proclaiming himself, must be evident to every re[ader] the New Testament: the gra[dual] however, by which he at [last] arrived at an open avow[al] perhaps never been so d[istinctly] pointed out as in the f[ollowing] short sketch:—

"Besides it is impossible to [read] Gospels with attention, witho[ut] ing the extreme reserve main[tained] our Lord, with respect to his [own] the character of Messiah; th[at] diously avoided, until his ar[rival] before the high priest, the p[ublic] claration of that fact; that h[e] his principal miracles in th[e] province of Galilee, often accompanied with strict injunctions of secrecy; and that the whole course of his ministry, till its concluding scene, was so conducted, as at once to afford sincere inquirers sufficient evidence of his mission, and to elude the malice of his enemies. In descending from the mount of transfiguration, where he had been proclaimed the Son of God from *the most excellent Glory*, he strictly charged the disciples who accompanied him to

tell no man of it, till he was raised from the dead. The appellation he constantly assumed was that of the Son of Man, which, whatever be its precise import, could by no construction become the ground of a criminal charge. When at the feast of dedication, 'the Jews came around him in the temple, saying, How long doest thou keep us in suspense; if thou be the Christ, tell us plainly:' he replied, 'I have told you, and ye believe not: the works which I do in my Father's name, they bear witness of me.' From this passage it is evident our Lord had not hitherto publicly and explicitly affirmed himself to be the Messiah, or there would have been no foundation for the complaint of these Jews; nor does he on this occasion expressly affirm it, but refers them to the testimony of his works, without specifying the precise import of that attestation. In the progress of his discourse, however, he advances nearer to an open declaration of his Messiahship than on any former occasion, affirming his Father and himself to be one; in consequence of which the people attempt to stone him, as guilty of blasphemy, in making himself the Son of God. As his time was not yet come, he still maintains a degree of his wonted caution, and vindicates his assumption of that honour, upon principles far inferior to what he might justly have urged. Yet such was the effect of this discourse, that in order to screen himself from the fury of his enemies, he found it necessary immediately to retire beyond Jordan. In an advanced stage of his ministry, we find him inquiring of his disciples the prevailing opinions entertained respecting himself; on which they reply, 'Some say thou art John the Baptist, others Elias, others Jeremiah, or one of the prophets.' That he was the Messiah, was not, it is evident, the opinion generally entertained at that time by such as were most favourably disposed towards his character and pretensions, which it could not fail to have been, had his title been publicly proclaimed: but this was so far from his intention, that when Peter, in the name of the rest of the Apostles, uttered that glorious confession, 'Thou art the Christ, the Son of the living God;' our Lord immediately enjoins secrecy. What he enjoined his disciples not to publish, he certainly did not publish himself, nor for the same reason suffer it to be indiscriminately proclaimed by his forerunner. But if we suppose John to baptize in his name, we must suppose what is equivalent to an explicit declaration of his being the Messiah; for since he on all occasions predicted the speedy appearance of that great personage, the people could not fail to identify with him, the individual whose name was thus employed, and all the precautions maintained by our Saviour would have been utterly defeated. For what possible purpose could he forbid his disciples to publish, what John is supposed to have promulgated as often as he administered the baptismal rite? and how shall we account on this hypothesis for the diversity of opinion which prevailed respecting his character, among those who were thoroughly convinced of the Divine mission of that great prophet?" pp. 22—25.

The probability that many of the persons baptized by John, when "Jerusalem, and all Judea, and all the coast round about Jordan," went out to him for that purpose, must afterwards have been among the Christian converts at the day of Pentecost, and at subsequent periods, is thus made out:—

"When the number of his converts were so prodigious, when the submission to his institute appears to have been almost national, when of so small a number as twelve, two at least of the Apostles were of his disciples, who can doubt for a moment, that some at least of the multitudes who were converted on or after the day of Pentecost, consisted of such as had previously submitted to the baptism of John? Is it possible that the ministry of the forerunner, and of the Apostles of our Lord, should both have been productive of such great effects among the same people, at the distance of a few years, without operating in a single instance in the same direction, and upon the same persons? Amongst the converts at the day of Pentecost, and at subsequent periods, there must have been no inconsiderable number who had for a time been sufficiently awakened by the ministry of John to comply with this ordinance; yet it is evident from the narrative in the Acts, as well as admitted by our opponents, that Peter enjoined on them all, without excep-

tion, the duty of being immersed in the name of Christ. That such a description of persons should need to be converted by the Apostles, will easily be conceived, if we allow ourselves to reflect on the circumstances of the times. 'He was a burning and a shining light,' said our Lord, speaking of his forerunner, 'and ye were willing for a time to rejoice in his light.' This implies that their attachment was transient, their repentance superficial, and that the greater part of such as appeared for a while most determined to press into the kingdom of God, afterwards sunk into a state of apathy. The singular spectacle of a prophet arising after a long cessation of prophetical gifts, his severe sanctity, his bold and alarming address, coinciding with the general expectation of the Messiah, made a powerful impression on the spirits of men, and disposed them to pay a profound attention to his ministry; and from their attachment to every thing ritual and ceremonial, they would feel no hesitation in submitting to the ceremony he enjoined. But when the kingdom which they eagerly anticipated, appeared to be altogether of a spiritual nature, divested of secular pomp and grandeur; when the sublimer mysteries of the Gospel began to be unfolded, and the necessity inculcated of eating the flesh, and drinking the blood, of the Son of Man, the people were offended, and even of the professed disciples of our Lord many walked no more with him. A general declension succeeded, so that of the multitudes who *once* appeared to be much moved by his ministry, and that of his forerunner, the number which persevered was so inconsiderable, that all that could be mustered to witness his resurrection amounted to little more than five hundred; a number which may be considered as constituting the whole body of the church, till the day of Pentecost." pp. 35—37.

This passage is the more interesting, as it hints at one of the chief causes of the difference in the reception given by the Jewish people to John the Baptist, and to Jesus Christ. Many of the ancient prophets had been poor; many had been oppressed; even their blood had been cruelly shed; and the Scribes and Pharisees, who built and garnished the sepulchres of those illustrious martyrs, were confessedly the children of their murderers. The indigence, therefore, of the Baptist,—his ascetic habits,—his wild and lonely life in the desert,—the sufferings and the death he incurred by his bold rebuke of regal profligacy,—did not at all obstruct the admission of his prophetic claims; for these features of severe solitude, of mortified sanctity, of awful and persecuted virtue, entirely harmonized with the historic and popular image of a true prophet. But with the anticipated character of the Messiah the people associated far other ideas than those of meanness and poverty. In him they expected a monarch and a conqueror, as well as a prophet. Construing literally the splendid imagery in which prophecy had described a kingdom which was not to be of this world, they invested him with power and magnificence and celebrity; they poured at his feet the gold of Arabia, and extended his dominion from sea to sea. When, therefore, the Son of God really appeared, his obscure birth, his *life of humility and sorrows, his cruel and ignominious death, exhibiting a violent contrast to the vulgar expectations, excited almost universal disgust. The prejudices that had favoured the popularity of John opposed in the same degree the acknowledgment of Jesus; and those who revered the martyred Baptist as a prophet, and who would not endure a derogatory reflection on his memory, combined with those that had hated and those that had slain him, to crucify Him of whom he preached, —the Son of God.

The originality and eloquence of the following remarks will sufficiently justify the insertion of them:—

"It will possibly be asked, if the rite which the forerunner of our Lord administered is not to be considered as

a Christian institute, to what dispensation are we to assign it, since it is manifestly no part of the economy of Moses? We reply, that it was the symbol of a peculiar dispensation which was neither entirely legal nor evangelical, but occupied an intermediate station, possessing something of the character and attributes of both; a kind of twilight, equally removed from the obscurity of the first, and the splendour of the last and perfect economy of religion. *The law and the prophets were till John:* his mission constituted a distinct era, and placed the nation to which he was sent in circumstances materially different from their preceding or subsequent state. It was the era of preparation; it was a voice which, breaking through a long silence, announced the immediate approach of the *Desire of all nations, the Messenger of the covenant, in whom they delighted.* In announcing this event as at hand, and establishing a rite unknown to the law, expressive of that purity of heart, and reformation of life, which were the only suitable preparations for his reception, he stood alone, equally severed from the choir of the prophets and the company of the apostles: and the light which he emitted, though it greatly surpassed every preceding illumination, was of short duration, being soon eclipsed and extinguished by that ineffable Effulgence before which nothing can retain its splendour.

"The wisdom of God in the arrangement of successive dispensations seems averse to sudden and violent innovations, rarely introducing new rites, without incorporating something of the old. As by the introduction of the Mosaic, the simple ritual of the Patriarchal dispensation was not so properly abolished, as amplified and extended into a regular system of prefigurations of *good things to come*, in which the worship by sacrifices, and the distinction of animals into clean and unclean, re-appeared under a new form; so the era of immediate preparation was distinguished by a ceremony not entirely new, but derived from the purifications of the law, applied to a special purpose. Our Lord incorporated the same rite into his religion, newly modified, and adapted to the peculiar views and objects of the Christian economy, in conjunction with another positive institution, the rudiments of which are perceptible in the passover. It seemed suitable to his wisdom, by such gentle gradations to conduct his church from an infantine, to a state of maturity and perfection." pp. 39—41.

We have no doubt that Mr. Hall is an admirer of the *Te Deum*; but he cannot be expected to have so perfect an acquaintance with it as members of the Establishment. If an allusion to that sublime composition was intended in the words, "the choir of the Prophets, and the company of the Apostles," they should rather have been, "the fellowship of the Prophets, and the choir (or company) of the apostles." The Latin is, "Te Gloriosus Apostolorum chorus—Te Prophetarum laudabilis numerus—."

It may be expected that some opinion should here be intimated respecting the argument of Mr. Hall just detailed. So much stress appears to have been laid by the strict communionists on the anterior institution of baptism, that our present author was naturally induced to bestow a very full attention on the subject; nor will any reader of taste or discernment wish that he had bestowed less. But, whatever collateral advantages may arise from the research, it seems doubtful whether, considered in itself, the position he was opposing merited so serious a refutation. The argument of Mr. Booth apparently affects to establish a *presumption*, and nothing more. From the supposed earlier appointment of baptism, he *presumes* that it is naturally prior in the course of sacred administration: he presumes, that is, what all parties already admit on the evidence of much more than presumption. He presumes the *naturalness* of the general rule; but without settling that this general rule is exclusive of all possible exceptions in all imaginable cases, which is the only point in dispute.

The argument, therefore, decides what was not contested; but it does not follow that the manner in

which this decision is arrived at is the happiest. Without any reference to the reasonings of Mr. Hall (which, however, it would not be very easy to reason against), does it not seem extremely arbitrary to presume the position which a particular rite must occupy in the order of worship, from the æra at which it pleased the Almighty to promulgate it to the world? The presumption, if it can be allowed at all, is surely very slender, and one which the slightest breath of positive evidence would instantly overturn. Plain sense appears to teach that much more must, in such a case, be inferred from the declared or obvious nature of the ordinance, and from the terms in which it is instituted, than from its mere chronology. Let an instance be taken from the very quarter to which the argument refers,—the ancient economy. Sacrifices subsisted ages before the institution of circumcision,—probably, by Divine appointment,—and certainly the Most High was pleased to sanction them; yet, when the rite of circumcision was ordained, it necessarily took place of the performance of sacrifices, by being applied in a state of infancy. The reason seems very evident: it was in its nature an *initiatory* rite; it was an *adoption* into the service of God, and therefore of course preceded the acts of filial duty and recognition resulting from the relation which it created.

This course of observation brings us to the second and third of the four grounds of argument on the part of the strict communionists. These are, the baptismal commission given to the Apostles,—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you;" and, as a practical comment on the words of the commission, the actual usage of baptism in the primitive church under the apostles.

Without entering into minute discussion, it appears sufficiently manifest that baptism was instituted by our Saviour, and adopted by the ancient church, as the great initiatory rite of Christianity. When this is said, all is said that can be said for the double argument founded on the apostolic commission and the primitive practice. Mr. Hall disputes neither the one nor the other; nor denies the present obligation both of the rule and the precedent. But he contends, at some length, and with his usual talent, that an error of judgment in the manner of compliance with this obligation does not disqualify a conscientious Christian for the performance of another highly sacred duty,—the social celebration of the eucharist;—unless it can be shewn, either that such involuntary error is to be classed with that wilful disobedience which must be a disqualification for any sort of Christian communion; or that the eucharist is in some way so immediately *dependent* on baptism, as to render the administration of it, where the other has not been properly administered, a practical absurdity.

In enforcing some of these topics, Mr. Hall surely falls into that slight indistinctness of which we have before made mention. The following passage may be instanced:—

"When duties are enjoined in a certain series, each of them on the authority in which they originate become obligatory; nor are we excused from performing those which stand later in the series, on account of our having from misconception of their meaning, or from any other cause, omitted the first. To exemplify this by a familiar instance: It will be admitted that the law of nature enforces the following duties, resulting from the relation of children to their parents: first, to yield implicit obedience in the state of nonage; next, in maturer age to pay respectful deference to their advice, and a prompt attention to their wants;

lastly, after they are deceased, affectionately to cherish their memory, and defend their good name. None will deny that each of these branches of conduct are obligatory, and that this is the order in which they are recommended to our attention. But will it be contended that he who has neglected the first, ought not to perform the second; or that he who has failed in the second, ought to omit the third? To such an absurd pretence we should immediately reply, that they are all *independently* obligatory, as respective dictates of the Divine will; and that for him who has violated one of them to urge his past delinquencies as an apology for the present, would only prove an aggravation of his guilt." pp. 51, 52.

In the case here supposed, however wilfully, wickedly, and contumaciously, the first duty might have been violated, the obligation of the second would remain the same; and any person interfering to prevent the performance of the second, on the pretence that the first was unfulfilled, would be himself chargeable with the guilt of the second violation. Surely the natural inference is, that, as a neglect of baptism does not annul the obligation of the Lord's Supper, no man can be repelled from the latter rite, even though he may have poured the most flagrant contempt on the former. If it be said that such a man is to be repelled, not for the neglect of baptism, but for the impiety evidenced by his mode of neglecting it, let it be considered whether an argument is fit for general use which requires to be guarded by such subtleties. The truth we should presume to be, that a neglect of the great initiatory rite of Christianity must always operate, on the face of it, as a disqualification for Christian communion; and the only question is, whether an exception is to be allowed where that which appears to be a neglect has in fact been an erroneous, though sincere, performance.—Though there may be no specific affinity between baptism and the eucharist, considered as distinct rites, yet the eucharist, considered as the public participation of a social rite, bears that relation to baptism, which the communion of Christians must bear to the symbol of a public initiation into the Christian community, which the free admission into a civic assembly must bear to the ceremony of naturalization, which the mutual interchange of family-offices must bear to the formal act of adoption. It is not that we have no right to inquire into the title, but that an informality does not necessarily vitiate it. We would with great deference submit that this is a more just and safe way of viewing the subject than to set out by considering the two sacraments as independent; a principle which, though it may be correct when properly explained, yet may also lead to some misconceptions, by implying a resemblance to the case of other mutually independent duties.

From some references made by Mr. Hall, it appears that the authors whom he opposes institute a parallel between the initiatory rites of Judaism and Christianity. No man could partake of the feast of the passover until he had undergone the ceremony which made him an Israelite outwardly; and it is inferred that baptism must be equally an anti-requisite under the Christian dispensation. Without being led farther into this subject, we cannot help expressing a little surprise that persons of the Baptist persuasion should be eager to insist on an analogy between the initiatory rites in question;—an analogy which furnishes one of the most popular arguments in favour of infant baptism.

The fourth argument for strict communion considered by Mr. Hall, is the authority of the Universal Church; which body, it is alleged, has always regarded baptism as a necessary preliminary to communion. Were all the Christian Churches (says Mr. Booth) now

in the world asked, except those who plead for free communion, whether they thought it lawful to admit unbaptized believers to fellowship at the Lord's table, there is reason to believe they would readily unite in the declaration of Paul, "We have no such custom, neither the churches of God that were before us:"—an argument, as Mr. Hall candidly observes, which comes with peculiar infelicity from the members of a sect who, in this very matter of baptism, have ventured on a much more important deviation from the immemorial usage of the whole Christian world.

The more direct reply which the author offers to this plea is twofold. First he observes, that the singular predicament in the Baptist community, which has given birth to the present controversy, could not be foreseen under the circumstance of a general concurrence in the practice of infant baptism; and, consequently, it could not be expected that provision should have been made for such a case. In developing this idea very briefly, the author has blended it with those philosophical views which he has at command on every subject:—

"The question of the necessary dependence of communion on baptism, being of no practical moment whatever in any other circumstances than our own, it is not to be wondered at, if it has never been subjected to scrutiny; since cases of conscience, among which this inquiry may be classed, are rarely if ever investigated until circumstances occur which render their discussion necessary. But as infant sprinkling is valid in the esteem of all but the Baptists, and there is no pretence for considering the latter as unbaptised, it is not easy to conceive what motive could exist for making it an object of serious attention. That crude and erroneous conceptions should prevail upon questions, the decision of which could have no influence on practice, will not surprise those who reflect, that truth has been usually elicited by controversy, and that on subjects of too great importance to be entirely overlooked, opinions have prevailed to a great extent, which are now universally exploded. Though the employment of coercion in the affairs of conscience is equally repugnant to the dictates of reason and of Scripture, it was for ages successively resorted to by every party in their turn; nor was it till the close of the seventeenth century that the principle of toleration was established on a broad and scientific basis, by the immortal writings of Mr. Locke." pp. 77, 78.

We have not many observations to offer on this passage. Waving the case of other Protestant Establishments, it may, we believe, be said of our own Church, that she is very far from an exclusive strictness of communion. Previous conference and examination are always offered, but they are not absolutely insisted on; and no fault or defect excludes, which is not notorious and scandalous. Among these notorious disqualifications, a contemptuous neglect of baptism would of course be one, and a "common and notorious depravation" of the sacrament is, by the 27th canon, another. How far this latter expression would be construed to extend, especially in the mild practice of the present day, we feel it impossible to conjecture. Between the Church and Protestant Dissenters the question can scarcely arise. The Dissenting scrupling (as we understand) to the use of our communion service at least as much as that of any other part of our ritual. But a Roman Catholic baptism has been held good in our Church, and we believe in most of the Protestant Churches; and it is a proposition distinctly laid down and broadly argued by Hooker, that an imperfect baptism is not necessarily invalid*. Nor should we doubt that a Lutheran or a Scotch baptism, though these are not administered by ministers episcopally ordained, would be esteemed a valid title to church communion. It happens

* Eccl. Polit. book v. ss. 61, 62.

to be known to us that a late lamented dignitary of the Establishment formally admitted some pious Lutherans to that ordinance; and we are persuaded that no questions were asked as to the previous baptism of the communicants. And the case of baptized members of the Church of Scotland communicating in our churches is a matter of daily occurrence; nor did we ever hear that a previous re-baptism was suggested to be necessary.

But Mr. Hall gives another answer to the same objection, and one which he considers as absolutely annihilating it. This is, that most, if not all the Protestant establishments in existence, as well as the See of Rome, entertain very unscriptural notions on the efficacy of baptism, and therefore overrate its necessity. It is particularly here that we feel obliged to complain of the author's representations respecting the Church of England. The ground of that complaint may be understood from the following passages:—

"It is well known that, from a very early period, the most extravagant notions prevailed in the church with respect to the efficacy of baptism, and its absolute necessity in order to attain salvation."—

"From an erroneous interpretation of the figurative language of a few passages in Scripture, in which the sign is identified with the thing signified, very similar to the mistake which afterwards led to transubstantiation, it was universally supposed that baptism was invariably accompanied with a supernatural effect, which totally changed the state and character of the candidate, and constituted him a child of God, and an heir of the kingdom of Heaven. Hence it was almost constantly denoted by the terms *illumination*, *regeneration*, and others, expressive of the highest operations of the Spirit, and as it was believed to obtain the plenary remission of all past sins, it was often, in order to ensure that benefit, purposely deferred to the latest period of life." pp. 79, 80.

"Suffice it to remark, that there is scarcely a writer in the three first centuries, to descend no lower, who has not spoken upon this subject in a manner, which the advocates for strict communion at least, would deem unscriptural and improper; scarce one, from whom we should not be taught to infer, that baptism was absolutely necessary to salvation. That this is the doctrine which pervades the formularies of the Church of England, is too evident to require to be insisted on; nor is it less so, that similar sentiments on this head are exhibited, to a greater or less extent, in the creeds of most, if not all established churches." pp. 81, 82.

"Ask a Roman Catholic, a Lutheran, or a member of the Church of England, on what ground he rests the absolute necessity of the baptismal rite, as a qualification for the eucharist; and each of them will concur in reminding you, that it is by that ordinance we become the children of God, and heirs of his kingdom." p. 83.

"Some of the most learned divines of the Church of England have contended that baptism is not only regeneration, but justification; and have made elaborate attempts to explode every other notion of that blessing." p. 84.

In the first place, no distinction is here made between two propositions very widely different; the one, that baptism is a necessary antecedent to salvation; the other, that salvation is a necessary sequel to baptism. Our Saviour having expressly commanded the use of baptism, and of the eucharist, not only as symbols, but as means, of grace, we trust it may without offence be held that a compliance with that sacred injunction in both points is absolutely necessary to him who would be saved. And if it be said, that there are very sincere Christians who contrive to refine away both institutions, and, in point of external observance, shew no respect to either, we can only answer that we judge them not. They are in the hands of Infinite Wisdom and Goodness. But the sincerity and the worth of such persons cannot be clearer than the direct obligation of the commands

they are virtually presuming to abrogate; nor, however warmly we might wish to include these respectable anomalies within the pale of our Church, could we venture to purchase that advantage by striking out of our ritual the Christian sacraments. In one word, such cases must be looked on as anomalous; and, for anomalous cases, no system can well make a provision.

It is one question whether revelation is so received in its essentials, as to bring the recipient within the pledged and covenanted mercy of Heaven: it is another, what allowances may, under particular circumstances, be made by the Supreme Lawgiver, for a defect even in essentials. This is a perplexing and an awful subject; but we dare not attempt to evade its difficulties. There is a very commendable caution, delicacy, and tenderness, in that remark of Archbishop Tillotson's:—"The innocent and, humanly speaking, almost invincible prejudices of education in some persons even against a fundamental truth; the different capacities of men, and the different means of conviction afforded to them; the greater and lesser degrees of obstinacy, and a faulty will, in opposing the truths proposed to them; all these, and perhaps several other considerations besides, may make a great difference in the guilt of men's errors, and the danger of them *." Believing that the essentials, or what Tillotson calls 'the fundamental truths, of Christianity, are set forth with sufficient clearness for the sincere inquirer,—believing also that he who misreads those essentials, has not brought himself within the pale of revealed grace, —believing, farther, that such persons as wilfully or carelessly fall without that pale, are self-condemned as having sinned against law, and that indifference respecting points of belief is itself an offence of the deepest criminality, —beyond this we are silent. The system of *revealed* mercy is plain, —Jesus we know, and Paul we know,—but of the regions of infinite space beyond, of that dark, illimitable ocean, we know nothing, save that it is every where pervaded by the presence of Deity. And to all dogmatism and all speculation on these subjects, we would address that solemn monition against unedifying curiosity, "Strive to enter in at the strait gate; for I say unto you, many shall seek to enter in, and shall not be able."

But because the sacraments are, in the sense already explained, thought essential to salvation, does it follow that they are thought infallibly productive of salvation? The answer is very glaring. The use of ordinances in general is essential to salvation; and yet they may too certainly be used in vain. The language of Mr. Hall would appear to imply, that in the judgment of the Church of England, or at least in that of some of her most distinguished members and according to the undenied interpretation of her public formularies, the baptised are saved of course; an opinion, which we rather believe has never been held even by the most determined systematist among those persons that have identified spiritual regeneration with the regeneration of water. Surely it is obvious, that such persons consider regeneration only as the accordance of a grace which may or may not be savingly received. It is not so much that they magnify baptism as that they depreciate regeneration.

Even here there seems room to demur; for the effect of Mr. Hall's expressions is to identify the writers alluded to with the Church of England; as if all the other members of the Church adopted their opinions. It is, however, notorious that a controversy has existed, and

* Serm. 35.

does still exist, on this very subject; and, on which side soever the merits lie, and whatever be the proper construction of the formularies of which the author speaks, he should scarcely have assumed or implied the exclusive identity of one of the disputant parties with the church to which both equally profess subjection.

The subject of which we have treated concludes the first part of Mr. Hall's essay, or that in which he endeavours to refute the reasonings of his adversaries. In the second, he proceeds to justify the practice of mixed communion on various positive grounds; such as, the obligation of brotherly love imposed on the disciples of Christ; the express injunctions of Scripture respecting the reception or toleration of erroneous brethren; the right of Pædobaptists (notwithstanding their alleged errors on one subject) to the title and privileges of a part of the true church; and the tendency of the practice of strict communion to impede the successful diffusion of the tenets of the Baptists, among Christians of other persuasions. These and some other topics are discussed by the author with great force and variety of reasoning; always in an easy and eloquent style; sometimes, perhaps, a little diffusely; once or twice, in a tone of irony or vehemence * hardly consistent with that candour and temper which he declaredly, and for the most part, successfully maintains.

We shall give one extract, both as a specimen of some of these qualifications, and because it conveys a curious picture of the practical inconsistencies produced by this controversy among the societies of the Baptists:—

"Before I close this section, I must be permitted to remark an inconsistency in the conduct of our opponents, connected with this part of the subject, which has often excited my surprise. Disclaiming, as they do, all communion with Pædobaptists, and refusing to acknowledge them as a legitimate part of the Christian church; we should naturally expect they would shun every approach to such a recognition of them with peculiar care in devotional exercises, in solemn addresses to the Deity. Nothing, on the contrary, is more common than the interchange of religious services betwixt Baptists and Independents, in which the Pædobaptist minister is solemnly recommended to the Supreme Being as the pastor of the church, and his blessing earnestly implored on the relation they stand in to each other; nor is it unusual for a Baptist to officiate at the ordination of an Independent minister, by delivering a charge, or inculcating the duties of the people, in a discourse appropriated to the occasion. They feel no objection to have communion with Pædobaptists in prayer and praise, the most solemn of all acts of worship, even on an occasion immediately connected with the recognition of a religious society; but no sooner does the idea of the eucharist occur, than it operates like a spell, and all this language is changed, and these sentiments vanish. It is surely amusing to behold a person solemnly inculcating the reciprocal duties of a relation, which on his principles has no existence; and interceding expressly in behalf of a pastor and a church, when, if we credit his representations at other times, that church is illegitimate, and the title of pastor consequently a mere usurpation. Although it must be acknowledged that the approach of Pædobaptists to the sacred table is on their principles a presumptuous intrusion, it is seldom that the advocates of strict communion feel any scruple in attempting, by devotional exercises, to prepare the mind for the right performance of what they are accustomed to stigmatise as radically wrong. For my part, I am utterly at a loss to reconcile these discrepancies. Is it that they consider less attention to truth, a less exact correspondence betwixt the language and the sentiments, requisite in addressing the Deity, than in discoursing with their fellow-mortals? Or is it not more candid to suppose that devotion elevates them to a higher region, where they breathe a freer air,

* We allude particularly to a lively passage in pages 154 et seq. See also p. 130 and p. 169.

and look down upon the petty subtleties of a thorny, disputatious theology, with a just and sovereign contempt?" pp. 130—132.

On the whole, there can be no impropriety in observing that the author appears to have made out *a strong case* against his brethren; but any definitive opinion on the controversy it would be impertinent in us to give, especially as we have not had the benefit of more than a partial hearing. The range of Mr. Hall, however, as has before been stated, is always wide beyond the immediate demands of his subject-matter; and we feel a sufficient concern in the general observations on toleration and church-communion which he has blended with the specific question before him, to detain the reader on them a few moments.

A connected view of a few short extracts will put the reader in full possession of the sentiments on which it is our wish to offer a comment.

"Of what is essential to salvation, it is not difficult to judge: the quiet of the conscience requires that the information on this subject should be clear and precise; whatever is beyond, is involved in comparative obscurity, and subject to doubtful disputation." p. 128.

"While the truth of the Gospel remains, a fundamental contradiction to it is possible, and the difficulty of determining what is so, must be exactly proportioned to the difficulty of ascertaining the import of revelation, which he who affirms to be insurmountable, ascribes to it such an obscurity as must defeat its primary purpose." p. 140.

"In the government of the church, there is a choice of three modes of procedure, each consistent with itself, though not equally compatible with the dictates of reason or Scripture. We may either open the doors to persons of all sentiments and persuasions, who maintain the Messiahship of Christ; or insist upon an absolute uniformity of belief; or limit the necessity of agreement to articles deemed fundamental, leaving subordinate points to the exercise of private judgment." pp. 164, 165.

"Should the reasoning under any one of these heads be found to be conclusive, however it may fail in others, it will go far towards establishing our leading position, that no church has a right to establish *terms of communion, which are not terms of salvation.*" p. 191.

"— No man, or set of men, are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation." p. iv.

"If the conclusions we shall endeavour to establish, appear on impartial inquiry to be well founded, it will follow that serious errors respecting terms of communion have prevailed to a wide extent in the Christian church." p. 12.

The effect of these plain passages it can hardly be necessary to sum up. The proper rule of *church*-communion is here pronounced to be this, that a profession shall be required of the fundamental articles of the Christian faith, and of none other; or, which is the same thing, that the terms of communion shall be exactly the terms of salvation. This rule is farther asserted to be not more binding in authority than easy of application, since the fundamental articles of the Christian faith, or, in other words, the terms of salvation, may accurately be ascertained. And from this rule, thus imperative, thus simple, it is intimated that a great part of the Christian world has departed.

These opinions being delivered with a professed reference to the Christian world at large, we may be allowed to say a few words respecting them. And, in saying that little, our object is not to promote but to deprecate the kind of discussion which they seem calculated to introduce.

However fertile of evil, however deserving of lamentation, the distinctions of communion that prevail among Christians, it has unhappily not been found that the lamentation tended to cure the evil. Complaints of exclusiveness and unreasonableness and uncharitableness have been made and retorted; with what justice, is not

here the question; but the result has been that, while the external division continued unaltered, the division of spirit was greatly increased. In the mouth of Mr. Hall, indeed, the complaint breathes such unaffected sincerity, and is urged with such Christian mildness, that, whether it convinces or not, it cannot offend. With a view, however, to others whom his justly-esteemed example may draw into this department of polemics, it seems lawful to observe, that discussions respecting the religious divisions of Christendom, have usually left the breach, to all practical purposes, wider than they found it.

If, indeed, it is felt to be a matter of conscience to agitate such questions, they must be agitated, however painful or, to all human appearance, injurious. Positive duty must be discharged at all hazards. But, so far as the case is open to considerations of expediency, there can be no harm in remarking on the imprudence of a discussion which has the effect of fomenting the evils it would remedy; or in reminding men that a remonstrance in favour of peace cannot be more emphatically thrown away, than when it serves only to aggravate the flames of war. The truth is, that all observation and all experience point out the propriety of another course of proceeding, if we would most effectually heal the wounds of the Christian world.

In deprecating this sort of question, we certainly will not be attracted into it ourselves. Yet a few suggestions, temperately offered on one part of the premises from which Mr. Hall argues, may rather tend to abate than to prolong hostility. We allude to the proposition more than once stated or intimated in his treatise, that a prescription of the fundamental articles of faith affords a very easy and precise rule for terms of communion. Nothing, he thinks, should be imposed as a matter of belief, which is not absolutely necessary to salvation; and what *is* thus necessary, may surely be known; otherwise, the very essence of a revelation would be wanting. If it can be shewn that this observation is laid down too broadly, a kinder eye will perhaps be cast on those actually prescribed qualifications for communion against which the remark of the author is directed, and which, in his view of them, offend against charity, not only grievously but gratuitously.

That the essential and indispensable parts of Christianity will be certainly discovered by a sincere and conscientious inquirer, is a position which cannot be denied without absurdity. For a revelation which revealed nothing ascertainable, would in reality be no revelation at all. But it does not follow that the discovery shall be technically exact. Certainty does not necessarily import precision. He who holds a truth the most fondly, is not therefore the best qualified to define it with nicety; nor, because he *knows what he believes*, can he necessarily systematise that knowledge, or formally arrange his creed in a series of scholastic propositions. Even his reverence for the subject-matter rather dissuades him from the study of system. Men cannot be expected to assay with a cool exactness a treasure which they are grasping with trembling eagerness as the pearl of great price.

In framing, indeed, a common or public symbol of faith, mutual accommodation becomes a duty equally serious and beautiful; but it is a duty not free from many doubts, and tremblings, and anxieties, when we are acting on holy ground. If, on the one side, we fear to violate the law of love,—on the other, we dread lest we should impair the revelation of God. We desire to accommodate,—but we shrink from compromising. We feel that the utmost self-sacrifice, the tenderest regard, is due to our brother;—but we feel also that

Heaven has a part in this deliberation, and cannot forget that awful voice which has proclaimed that the records of revelation, without diminution, without addition, shall be immutable as well as immortal. Surely, it is a perilous problem to determine the *minimum* of saving truth. Nor, perhaps, is it in seasons when the influence of religion is the most widely and generally felt, that men enter into such investigations with the greatest willingness, —that they are the readiest to inquire by how little of revelation they may reach heaven, or that they hold the balance between the demands of charity and the powers of the world to come with the firmest hand.

But Charity has here her doubts and disquietudes as well as Faith. What one of our fellow-Christians conscientiously wishes omitted, another may as conscientiously desire us to insert; and, supposing the point in itself immaterial, which of these parties are we to accommodate? For the feelings of the one may be as deeply shocked by the omission, as those of the other by the insertion. In the same manner, while we indulge the scruples of those around us, is it not possible that we may be violating the opposite scruples of future generations? And in one of these, or in some similar mode, may not partial concession injure the interests of general charity? On all sides difficulties prevail. It is no light matter to attain that happy medium by which we may at once consult the timidity of the weak, and provide against the perversions of the wilful;—by which fear may be soothed, faith satisfied, and faction disarmed.

Nothing seems more clearly stated in Scripture respecting the progress of religion in the human mind, than that the theoretical or metaphysical perception of truth bears no necessary proportion to the practical sense of it: or, in other words, that knowledge is of a slower growth than faith. In any promiscuous community, then, of Christians, it may be conceived how diversified must be the degrees of acquirement. Every stage of illumination may there be found, from the first glimmer of dawn, to the shining of the perfect day;—and, though light must always be consistent with itself in main points, yet what varieties of aspect do the same objects assume, according as they are beheld by the rich and empurpled and inspiring glow of morning, or by the sober and colourless, but strong and decided, lustre of noon? What perplexities, therefore, may occur in consulting the hopes, fears, and doubts, of the whole of this mingled society!—what difficulty in finding a common measure (if the expression may be used) for the requisitions of so great a multitude of minds! All, indeed, is promised to a spirit of docility; but the promise is only ultimate, and, in the mean time, a spirit of docility is not a spirit of definition. While this celestial science continues in an imperfect state, it must, like other immature sciences, be averse to exact analysis and nice classification; it is seeking facts, not forming propositions; it is not dogmatic, but experimental. Can we wonder, then, that the hesitating inquirer should feel embarrassed and uncertain, when he is called to teach that which he is himself only learning, and to teach by rule what he is learning only by slow experience?

It will be observed that we have here entirely abstained from the question, how far a mistake even in essentials may fall within the unrevealed mercy of Him who reads the heart; a question not made for man. The difficulties that have been described occur in determining what *is* essential; or rather (which is the harder task of the two) what is *not* so. And perhaps they are difficulties that might naturally be expected in

theorizing on subjects which, both in their primary aspect and their ultimate end, are less theoretical than practical.

All this refers to doctrine; the undertaking may prove still more arduous, when the question is about modes of public worship or forms of church government. For here, there is not what to a certain extent may be had in drawing up articles of faith,—the convenient compromise of omission. Some method of social devotion must be devised; some constitution of ecclesiastial polity must be adopted. Of conflicting opinions, one is to be rejected; of opposite consciences, one is to be violated. Without supposing, therefore, the existence of what Mr. Hall calls a spirit of imposition on the one hand, or that of a spirit of resistance or reluctance on the other, there are natural difficulties which may considerably obstruct or embarrass the sincerest attempt at the establishment of unity.

These considerations we suggest, not as a defence of the faults, real or supposed, that may be imputed to the constitution of subsisting ecclesiastical societies, but rather with a view, as has already been stated, to dissuade from such discussions those who really wish to obviate the evils of disunion. When, unhappily, the communion of Christians is divided by barriers of human erection, on whichever side the fault may lie, there are two modes of proceeding. The one is, that of removing the barrier; the other, that of nullifying it by the cultivation of mutual good offices. But he who adopts the former expedient, only foments the party-feelings which he reprobates; and as his concern, after all, is with the *externals* of religion, the secularity of the subject-matter gradually infects the mind of the agent. He is heated by disappointment; and when his efforts have failed, they are not therefore lost; for war has strengthened the ramparts of which he complained, by adding to them, as it were, a new line of jealousies. But the influences of a spirit of conciliation are infallible; while it leaves the barriers of distinction to frown in all their darkness, it throws wide the gates of intercourse and amity; like the preacher of righteousness, it is wise to win souls; and, even if lost on all else, (which is rarely the case,) it blesses with a rich and a durable reward the mind which it animates.

In projecting possible improvement, some compromise must always be made with actual imperfection. It is difficult to look around us without being persuaded that the Christian world is almost as little prepared for the restoration of a perfect constitutional union, as for the re-establishment of that community of goods which subsisted in the primitive times, and which, on the supposition of a millennial æra of piety and peace, might perhaps be expected to reappear. In comparatively modern times, one sect—we will not say, of Christians, for such an application of the name would profane it, —nor of Baptists, for the highly respectable body of which Mr. Hall is a member would shrink from so polluting an association—but one sect of religious anarchists, endeavoured to revive this ancient institution; the experiment did not succeed, and is not likely soon to be repeated. Could we suppose the contrary, however, and that the idea of a community of goods were proposed for public adoption by a party sufficiently numerous and respectable to give it weight, the effects of the proposal would probably little correspond with the intentions of its purer advocates. In its converts, it would breed a spirit, either of discontent and malignity, or of acquisition and covetousness; and all whom it failed to convince, it would render doubly tenacious of those exclusive rights which seemed to be

losing their stability in losing a part of their hold on opinion. The heat of argument would probably on both sides effervesce into action; the possessor of property would withhold a beneficence which began to be regarded not as a grace but a debt; the champion of free goods might occasionally exemplify his doctrine by making free with the goods of his neighbours. Thus all the evils that can possibly be charged on the system of appropriation would be produced in a tenfold degree by the project entertained for their complete cure.

In the present condition of civil society, nothing can be plainer than that the inviolability of exclusive possessions is the grand safeguard of public peace. Men, being at ease as to themselves, consult the comfort of their neighbours; in the tranquil atmosphere of general security, the feelings of kindness expand and flourish; a spirit of mutual donation and accommodation is cherished; and all grow happy with the happiness of each. Thus, the system of appropriation becomes the medium of a part of the blessings that might seem peculiar to a community of goods;—probably of as large a measure of them as, in the actual state of minds and habits, is attainable;—and, if we wish to augment that measure, the proper method is not by proposing a restoration of the primitive practice, but by promoting an increased transfusion of the primitive temper.

The purpose of this illustration is obvious, and, it is hoped, not irrelevant. In the primitive church, there was a community of forms and worship and discipline, as well as of terrestrial possessions. At that period, no disputes could fairly arise respecting ceremonies, or ordinances, or church-government—none, at least that were irreconcileable—for the umpires stood at hand. It was impossible that there should be a diversity of streams, for all were at the spring-head. External schism, where it existed at all in those times, necessarily implied schism in spirit; and, accordingly, these were blended together in the severity of apostolic reprobation. At the present day, a division of forms—a separation of Christians into detachments—an exclusive property in rites of worship and articles of belief, has by long habit become familiar to us. Not that this is to be deemed a light evil; it is indeed a most serious one; but its worst consequence appears to be the creation of an uncharitable spirit; and, since all attempts to re-adjust the external disparity have only exasperated this malignant effect, let us adopt a new expedient. As we cannot expel the mischief, let us neutralise it: as we cannot annihilate division, let us obviate its evil consequences. This however, is 'to be accomplished only by forgetting, as much as possible, those exterior demarcations, not by complaining of them; by learning to acquiesce in them, not by indulging eager wishes for their removal; by enduring them as a part of the imperfection *incident* to mortality; by striving (if we may use the phrase of an excellent and amiable writer), not to reconcile all differences but to unite all hearts.

Although this strain of observation has been excited by Mr. Hall's censures of the external partitions of Christianity alluded to, we repeat, that we feel no distrust of the spirit by which those censures were dictated. We well know the spirit of Mr. Hall. The delineation which he has given to the public of the character of a deceased minister of the Establishment, will long subsist as a monument of his Christian charity, and we can scarcely open the liturgy of our church, but his liberal and noble eulogium on that formulary rings in our ears. The present work bespeaks the same feelings, the same principles: nor can we bet-

ter close our remarks on it than with the following touching passage, primarily indeed referring to unity of worship, but at least equally recommendatory of that unity of spirit which, we trust, may substantially consist with the diversities of communion so deplorably prevalent:—

"A tender consideration of human imperfection is not merely the dictate of revelation, but the law of nature, exemplified in the most striking manner, in the conduct of Him whom we all profess to follow. How wide the interval which separated his religious knowledge and attainments from that of his disciples! He the Fountain of illumination; they encompassed with infirmities! But did he recede from them on that account? No: he drew the bond of union closer, imparted successive streams of effulgence, till he incorporated his spirit with theirs, and elevated them into a nearer resemblance of himself. In imitating in our conduct towards our mistaken brethren this great exemplar, we cannot err. By walking together with them as far as we are agreed, our agreement will extend, our differences lessen, and love, which rejoiceth in the truth, will gradually open our hearts to higher and nobler inspirations.

"Might we indulge a hope that not only our denomination, but every other description of Christians, would act upon these principles, we should hail the dawn of a brighter day, and consider it as a nearer approach to the ultimate triumph of the church, than the annals of time have yet recorded. In the accomplishment of our Saviour's prayer, we should behold a demonstration of the divinity of his mission, which the most impious could not resist; we should behold in the church a peaceful haven, inviting us to retire from the tossings and perils of this unquiet ocean, to a sacred inclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade.

"Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus: hic fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu." VIRGIL.

pp. 191, 192.

The Duty of giving an Immediate Diligence to the Business of the Christian Life; being an Address to the Inhabitants of the Parish of Kilmany. By the Rev. THOS. CHALMERS, one of the Ministers of Glasgow. Edinburgh: White. London: Longman. 1815.

FOR some time the influence of the literature of the Northern upon the Southern parts of this kingdom has not been more favourable to truth than the gales of those less favoured regions to our vegetation. Since the days of Hume, a spurious philosophy has, to a considerable extent, usurped the place of orthodox belief in Scotland. Science, poisoned at its fountain head, the Metropolis and some of the Universities of the North, has rolled a polluted stream through many towns and villages of the kingdom. It would be a curious subject of speculation to investigate the sources of this evil in Scotland. Some of these doubtless lie deeper, and could be detected only by those intimate with the genius and domestic history of the nation. Others, we think, lie almost on the surface; and may be developed by examiners as remote and short-sighted as ourselves.—Among the first of these, for instance, we should be disposed to place the *peculiar character of the creed and of some of the formularies of the Established Kirk.*—It is a common effect of creeds more than usually systematic, exclusive, and dogmatical, to create, on the one hand, a body of bigots, and, on the other, a body of sceptics. He who is called upon to believe a little more than either Scripture or right reason will *clearly* sanction sometimes refuses to believe even what he ought. Having quitted the prescribed limits, he hews out a path for himself; and, in so doing, is too apt to follow the dictates of a lawless imagination. And such, in our humble judgment, has, to a certain extent,

been the effect of the too dogmatic theology introduced by John Knox into Scotland, and perpetuated by the formularies of the Assembly. The character of these formularies is, in general, too exclusive, severe, and systematic for certain deliberative minds. Called to the reception of them, they are staggered by the extent of the requisition. For a time, perhaps, they hesitate to obey the voice of conscience, and to desert the national standard. But, the resolution once taken, and the reputation for orthodoxy and conformity sacrificed, they give loose to their fancy or ingenuity; and, at length, fashion to themselves a system perfectly at variance with truth and reason. It appears to us, that Scotland, in this respect, furnishes an important lesson to the more dogmatic and exclusive theologians of this country; and teaches us to set a higher value on the catholic and charitable character of our own articles and formularies—formularies which, without any licence to latitudinarianism, evidently make larger allowances for the discrepancies and varieties of the human mind; which are rigid only where Scripture is decisive, and general where Scripture is obscure. The narrower system to which we allude, is attended, we conceive, with many disadvantages. It may make a few exact divines; but it tends to make many licentious sceptics.

Another cause of the scepticism of Scotland is, we conceive, *an abuse of the habit of metaphysical speculation so prevalent in that country.*—Our former pages * will sufficiently acquit us of any irreverence for that study which respects the most essential part of man. Metaphysics is the science of mind; and, as such, embraces all that is most important to the philosopher and the Christian. But the study of metaphysics, like every thing else, may be abused. And one very common abuse it is not difficult to point out. It is that of conceiving metaphysics competent of themselves to decide upon those points which are the express subjects of revelation. One quality, and a most mischievous one of the mind of fallen man, is to lose all reverence for those objects with which we are familiar. Medical men are disposed to materialism from their familiarity with the wonders of the human frame. Those often called to witness scenes of death, lose their awe of that tremendous visitation. German critics, and English annotators upon German critics, by their familiarity with biblical criticism come to treat the Scriptures as they would some classical author. And thus the metaphysician too often learns to regard mind as he would matter—and to treat the soul as he would the palpable organs by which it speaks and acts. Much of this unholy familiarity is discoverable in the works of the Scotch philosophers, and may be traced, we think, in part at least, to this cause.

There is only one more source which we shall allow ourselves to notice of the prevalence of sceptical writing in Scotland; and that is *fashion.*—Man is so imitative an animal, and especially where the model is faulty, that it is difficult for one distinguished person to err without many offending in the same way. If one takes the leap, others follow like sheep over the sides of a bridge. This propensity to imitate, is sometimes productive of much benefit. One great statesman often calls out the powers of another great statesman—one orator provokes another—one harp of poetry responds to another—one philanthropist warms into life a thousand bosoms hitherto inert and congealed. But the principle is infinitely more active in what is wrong than in what is right. Evils, and evil men multiply their species with incredible rapidity. It is next

* Vide Review of Mr. Stewart, vol. for 1812.

to impossible to have but one Hume at a time. He may not create men of his own genius—though he will probably call out much slumbering talent—but he will taint the atmosphere and poison the waters around him, and the marsh of infidelity will swarm with creatures as noxious and venemous as himself. As yet the breed thus generated is not extinct in Scotland; though a much more rational and enlightened philosophy, under the auspices of Mr. Dugald Stewart, begins to prevail.

But we have great reason to apologize to our readers for detaining them from what is so much better than any speculations of ours, as the little pamphlet of Mr. Chalmers, which we now present to them. We have not long since pretty loudly and fully acknowledged the debt of religion to this able writer. He indeed may be considered as an evidence of the recovering health of Scotland. And if she presents to the world many such witnesses of her convalescence, we shall almost be tempted to forget that she has ever been sick. But, without any more reference to general topics, let us turn to the work itself.

The title conveys to us a complete notion of its object. The author has been called, from the parish of Kilmany, to the ministry of a large congregation in Glasgow. He has thought it right to make the bequest of this pamphlet to the flock he has left, and let us observe, in the first place, in what spirit he makes it.

"In penning this short Address, I follow the impulse of my regard for you. You will receive it with indulgence, as a memorial from one who loves you; who is ever with you in heart, though not in person; who classes among the dearest of his recollections, the tranquil enjoyments he has had in your neighbourhood; who carries upon his memory the faithful image of its fields and of its families; and whose prayer for you all is that you may so grow in the fruits of our common faith, as to be made meet for that unfading inheritance where sorrow and separation are alike unknown." pp. 3, 4.

After an exordium breathing, as may be seen by this specimen, all the ardour of Christian love and zeal, the author at once enters upon his subject. He begins by describing the inadequate conception those entertain of sin, who confine it to the outward act, and forget that the conduct is merely the outward index of a corrupt state of mind. This subject is so important—it constitutes so grand a point of difference between the ministry of what are called the evangelical clergy, and many of their brethren,—that we do not hesitate to extract some of Mr. Chalmers's observations upon it.

"If this were kept in view, it would lead to a more enlightened estimate of the character of man, than man in the thoughtlessness and unconcern of his natural state ever forms. It would lead us to see, that under all the hues and varieties of character, diversified as they are by constitutional taste, and the power of circumstances, there lurks one deep and universal disease, and that is the disease of a mind labouring under alienation from God, and without any practical sense of what is due to him. You will all admit it to be true, that the heart of a man may be under the full operation of this deadly poison, while the man himself has a constitutional taste for the pleasures of social intercourse. You see nothing unlikely or impossible in this combination. Now I want you to go along with me, when I carry my assertion still further; and sure I am that experience bears me out when I say, that the heart of a man may be under the full operation of a dislike or indifference to God, while the man himself has a constitutional abhorrence at cruelty, a constitutional repugnance to fraud, a constitutional antipathy to what is uncourteous in manners, or harsh and unfeeling in conversation, a constitutional gentleness of character; or, to sum up the whole in one clause, a man may be free from many things which give him a moral hatefulness in the eye of others, and he

may have many things which throw a moral loveliness around him, and the soul be under the entire dominion of that carelessness about God, which gives to sin its essential character. And upon him, even upon him, graceful and engaging as he may be by the lustre of his many accomplishments, the saying of the Bible does not fail of being realised, that 'the heart of man is deceitful above all things, and desperately wicked; who can know it?'

"And thus it is, that our great and ultimate aim in the reformation of a sinner, is the reformation of his heart. There may be many reformations short of this, and in which many are disposed to rest with a deceitful complacency. I can conceive, that the man who formerly stole may steal no more, not because he is now sanctified, and feels the obligation of religious principle, but because he is now translated into better circumstances, and, by the power of example, has contracted that tone of honourable feeling which exists among the upper classes of society. Here, then, is a reformation of the conduct, while the heart, in respect of that which constitutes its exceeding sinfulness, is no better than before. The old leaven of ungodliness may overspread its every desire, and its every affection; and while the outer man has been washed of one of its visible deformities, the inner man may still persist in its unmindfulness of God; and the pollution of this greatest and vilest of all moral turpitude, may adhere to it as obstinately as ever." pp. 6—8.

The author then proceeds to remark, that among those who are fully disposed to acquiesce in the above statement, some abuse the truth contained in it to the most mischievous consequences. "If (say they) the outer conduct be of no estimation in the sight of God, unless it stand connected with the actings of a holy principle in the heart...let us have a care how we speak about good works...let the very mention of them put us into the defensive attitude of coldness and suspicion; and, instead of giving our earnestness and energy to them, let us press upon ourselves, and upon others, the exercises of that faith by which alone we are made the workmanship of God." He then adds—

"Now there is a great deal of truth throughout the whole of this train of sentiment; but truth contemplated under such an aspect, and turned to such a purpose, as has the effect of putting an inquirer into a practical attitude, which appears to me to be unscriptural and wrong. I would not have him keep his hand for a single moment from the doing of that which is obviously right. I would not have him to refrain from grappling immediately, with every one sin which is within the reach of his exertions. I would not have him to incur the delay of one instant, in ceasing to do that which is evil; nor do I conceive that till this is begun, will he learn to do that which is good. It ought not to restrain the energy of his immediate doing, that he is told how doings are of no account, unless they are the doings of one who has gone through a previous regeneration. This ought not to keep him from doing. It should only lead him to combine with the prescribed doing, an earnest aspiring after a cleaner heart, and a better spirit than he yet finds himself to have. It is very true, that a man may do an outwardly good thing, and rest in what he has done. But it is as true, that a man may do the outwardly good thing he is bidden to do, and, instead of resting there, may look forward with diligent striving, and earnest humble prayer, to some greater things than this. Now this last, my brethren, is the attitude I want to put you into." pp. 10, 11.

We think the following picture very striking:—

"It is quite in vain to say that all this is not called for, or that I am now spending my strength and your time, in combating an error which has no practical existence. You must be quite familiarized with the melancholy spectacle of a zealous professor mourning over the sinfulness of his heart, and at the same time putting forth his hand, without one sigh of remorse, to what is sinful in ordinary conduct. Have you never witnessed one, who could speak evil of his neighbour, and was at the same time trenched among what he thought the speculations of orthodoxy, and made the utter corruption of the

soul of man one of these speculations? It is not enough to say, that he is a mere speculative Christian; for the very same thing may be detected in the practice of one, who feels a real longing to be delivered from the power of that sin, which he grieves has such an entire dominion over him. And yet, strange to tell, there is many an obvious and every-day sin which is not watched against, which is not struggled against, and the commission of which gives no uneasiness whatever. The man is, as it were, so much occupied with the sinfulness of his heart, that he neither feels nor attends to the sinfulness of his conduct. He wants to go methodically to work. He wants to begin at the beginning, and he forms his estimate of what the beginning is upon the arrangements of human speculation. It sounds very plausibly, that as out of the heart are the issues of life, the work of an inquiring Christian must begin there; but the mischief I complain of is, that in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams, or the repentance he is aspiring after tell on the plain and palpable doings of his ordinary conduct." pp. 11, 12.

The author next proceeds to establish, by a succession of arguments, the duty of preachers to connect, with the exhibition of doctrines, the strongest prohibition of sinful practice;—and the duty of hearers to prepare themselves, under God, for the more favourable reception of the truths, by a practice of the precepts, of the Gospel. We have no space to extract many of the forcible and eloquent passages in which these sentiments are conveyed. All are worthy of the deepest attention; but a few we shall venture to give as a specimen of the rest.

The apprehension felt by some men of practical preaching in connection with such as is doctrinal, is thus exposed;—

"Their fearfulness upon this point forms a very striking contrast to the free, and unembarrassed, and energetic manner, in which the Bible, both of the Old and New Testament, calls on every man who comes within the reach of a hearing, to cease from all sin, and turn him to all righteousness. In following its example, let us be fearless of all consequences. It may not suit the artificial processes of some of our systems, nor fall in with the order of their well-weighed and carefully-arranged articles, to tell, at the very outset, of those obvious reformations which I am now pressing upon you. But sure I am, that an Apostle would have felt no difficulty on the subject; nor whatever the visible sin which deformed you, or whatever the visible act of obedience in which you were deficient, would he have been restrained from giving his immediate energy to the work of calling on you to abstain from the one and to do the other.

"The disciples of John could not have such a clear view of the ground of acceptance before God, as an enlightened disciple of the Apostles. Yet the want of this clear view did not prevent them from being right subjects for John's preparatory instructions. And what were these instructions? Soldiers were called on to give up their violence, and publicans their exactions, and rich men the confinement of their own wealth to their own gratification; and will any man hesitate for a moment to decide, whether those who turned away from the directions of the forerunner, or those who followed them, were in the likeliest state for receiving light and improvement from the subsequent teaching of the Saviour?" pp. 19, 20.

"Surely if God thought it wise to ply sinners with a call to turn them from the evil of their ways, *before* he fully revealed to them the evangelical ground of their acceptance, we may count it scriptural and safe to ply them with this call *at the same time* that we state to them the evangelical ground of their acceptance. It is true, that the statement may not be comprehended all at once. It may be years before it is listened to by the careless, before it is rested in by the desponding, before the comfort of it is at all felt or appropriated by the doubting and melancholy inquirer. Now what I contend for is, that during this interval of time, these people may and ought to be urged with the call of departing from their iniquities." p. 21.

Again—

"If by faith be meant the embracing of one doctrine, then I can understand

how some might be alarmed lest an outset so practical should depose faith from the precedency which belongs to it. But if by faith be meant a reliance on the whole testimony of Scripture, then the precedency of faith is not at all broken in upon. If, on the call of 'Flee from the coming wrath,' I get you to struggle with your more palpable iniquities, I see in that very struggle the operation of a faith in the Divine testimony about the realities of an invisible world; and I have reason to bless God that he has wrought in you what I am sure no argument and no vehemence of mine could, without the power of his Spirit, ever have accomplished. Those of you who have thus evinced one exercise of faith, I look upon as more hopeful subjects for another exercise, than those of you who remain trenched in obstinacy and unconcern. And when I tell the former that nothing will get them acceptance with God, but the mediation of Christ offered to all who come, it will be to them, and not to the latter, that I shall look for an earnest desire after the offered Saviour. When I tell them, that they affront God by not receiving the record which he gives of his Son, it will be to them, and not to the others, that I shall look for a submissive and thankful acquiescence in the whole of his salvation, thus passing with the docility of little children from one lesson of the Bible to another. These are the people who, working because God so bids them, will count that a man is not justified by the works of the law, because God so tells them. These are the people who, not offended by what Christ told them at the outset, that he who cometh unto him must forsake all, will evince their willingness to forsake all, by turning from their iniquities, and coming unto Christ. These are the people who, while they do what they may with their hands, will think that, while their heart is not directed to the love of God, they have done nothing; and counting it a faithful saying, that without Christ they can do nothing, they will take to him as their Sanctifier as well as their Saviour, and having received him as the Lord their Righteousness, will ever repair to him, and keep by him as the Lord their Strength." pp. 25, 26.

But it may be objected by some, that

"The publicans and harlots entered into the kingdom of God before the pharisees, and yet the latter were free from the outward transgressions of the former. Now, the fear which restrains many from lifting the immediate call of, 'Cease ye from your transgressions,' is, lest it should put those who obey the call into the state of pharisees; and there is a secret, though not avowed, impression in their minds, that it were better for their hearers to remain in the state of publicans and harlots, and in this state to have the offer of Christ and all his benefits set before them. But mark well, that it was not the publicans and harlots who persisted in their iniquities, but they who counted John to be a prophet, and in obedience to his call were putting their iniquities away from them, who had the advantage of the pharisees. None will surely say, that those of them who continued as they were, were put into a state of preparation for the Saviour by the preaching of John." p. 33.

The next extract we shall give is of a highly interesting nature. The author, afraid lest the earnestness with which he has pressed the duty of preaching practically should be misinterpreted into any design to withhold the fullest and strongest declaration of the peculiar doctrines of the Gospel, proceeds to record his own example as demonstrative of the inefficacy of an exclusively ethical ministry.

"And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I would have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this

might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God; while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices; even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformations having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's Mediatorship to all who ask it, was set before them as the unceasing object of their dependance and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations." pp. 40—43.

The closing passage of this paragraph is very fine.

"You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population." p. 43.

We heartily wish that our space admitted of extracting the concluding pages of the pamphlet which are quoted from the last sermon the author delivered in his parish. They are of a high order of eloquence. We must, however, be content to recommend the whole to our readers, and to indulge ourselves with only this brief extract.

"Christ is your Saviour; and when I call upon you to rejoice in that reconciliation which is through him, I call upon you not to leave him for a single moment, when you engage in the work of doing those things which, if left undone, will exclude us from the kingdom of heaven. Take him along with you into all your services. Let the sentiment ever be upon you, that what I am now doing I may do in my own strength to the satisfaction of man; but I must have the power of Christ resting upon the performance, if I wish to do it in the way that is acceptable to God. Let this be your habitual sentiment, and then the supposed opposition between faith and works vanishes into nothing." p. 52.

"Choose him, then, my brethren, choose him as the Captain of your salvation. Let him enter into your hearts by faith, and let him dwell continually there. Cultivate a daily intercourse and a growing acquaintance with him. O, you are in safe company, indeed, when your fellowship is with him! The shield of his protecting Mediatorship is

ever between you and the justice of God; and out of his fulness there goeth a constant stream, to nourish, and to animate, and to strengthen every believer. Why should the shifting of human instruments so oppress and so discourage you, when he is your willing friend; when he is ever present, and is at all times in readiness; when he, the same to-day, yesterday, and for ever, is to be met with in every place, and while his disciples here, giving way to the power of sight, are sorrowful, and in great heaviness, because they are to move at a distance from one another, he, my brethren, he has his eye upon all neighbourhoods and all countries, and will at length gather his disciples into one eternal family. With such a Master, let us quit ourselves like men. With the magnificence of eternity before us, let time, with all its fluctuations, dwindle into its own littleness. If God is pleased to spare me, I trust I shall often meet with you in person, even on this side of the grave; but if not, let us often meet in prayer at the mercy-seat of God. While we occupy different places on earth, let our mutual intercessions for each other go to one place in heaven. Let the Saviour put our supplications into one censer; and be assured, my brethren, that after the dear and the much-loved scenery of this peaceful vale has disappeared from my eye, the people who live in it shall retain a warm and an ever-during place in my memory;—and this mortal body must be stretched on the bed of death, ere the heart which now animates it can resign its exercise of longing after you, and praying for you, that you may so receive Christ Jesus, and so walk in him, and so hold fast the things you have gotten, and so prove that the labour I have had amongst you has not been in vain; that when the sound of the last trumpet awakens us, these eyes, which are now bathed in tears, may open upon a scene of eternal blessedness, and we, my brethren, whom the Providence of God has withdrawn for a little while from one another, may on that day be found side by side at the right hand of the everlasting Throne.'" pp. 53, 54.

This address of Mr. Chalmers may be confidently left to recommend itself; but we shall take the liberty of stating one or two observations which it suggests to us.

In the first place, if there should be any of our readers who, in defiance of Scripture, of the formularies of the church, and of no very small portion of letter-press, to say the least, in the volumes of our own work, are tempted to call in question what may be termed the evangelical doctrines of original corruption—of justification by faith alone—of conversion by the Holy Spirit—as wanting in philosophical advocates, we beg to direct their attention to the author of the present work. His book on the Evidences of Christianity, which has been selected by the Editors of the Encyclopedia Britannica, as the best essay on the subject, is a highly philosophical performance. It discovers great powers of analysis, of combination, of generalization. And this author is the sincere and strenuous advocate of these suspected and dishonoured doctrines. Nor did he adopt them in that season of youth and inexperience when he could not be supposed to weigh them in the scale of philosophy, or when passion might be suspected of running away with judgment. The extract given above, and which so forcibly delineates his own change of sentiment, leaves no room to doubt of his having put this and the opposite system to the test, and of his having adopted the one, under God, by discovering the inefficacy of the other. What can philosophy ask more? And we may add, what can real philosophers do less than also to "prove" their own creed and that of the Scriptures, and to "hold fast that which is good?"

In the next place, an equally important lesson is conveyed by this little work to an opposite class of theologians, viz. to those who would confine the instructions of the pulpit to the exhibition of the great fundamental articles of faith in the Christian scheme. In Scotland this exclusively doctrinal scheme, has, we conceive, been tried upon an extended scale. And

what has been the result? Certainly, on the one hand, a considerable diffusion of real and zealous piety and of correct morals; but, on the other, much avowed scepticism, and much empty profession. Now for the portion of good done, the doctrines preached will fully account. They are high and glorious truths; and will, on the whole, do good under whatever mode they may happen to be administered. But, with much of the evil which Mr. Chalmers affirms to exist among religious professors, this exclusive mode of administering them is probably chargeable. And we beg emphatically and most affectionately to hold it out as a warning to certain truly conscientious and devout men, in this part of the island, who are, we think, tending to the same error. Let them not deem us advocates for the cold, or hesitating, or inanimate display of those great gospel truths on which our salvation depends. If any sentence we have ever penned appear to favour this heresy, let it be for ever blotted out and forgotten, or remembered only to be lamented by us, and to be prayed for by our readers. But, at the same time we hope never to cease to lift up a warning voice to the advocates of truth against preaching that "truth" in such a way as to minister to "unrighteousness." Surely it is possible to declare the truth, and the whole truth, without giving such a prominence to some truths as to cast every other into the shade. Surely there is a point between excess and deficiency, between practice without doctrine, and doctrine without practice. In the opening of his celebrated "fifteen sermons," Whitefield says of self-righteousness, "This is the surest, though alas! the most common evil that was ever seen under the sun." And it is doubtless a very sore and a very common evil. But Antinomianism in doctrine and practice is surely not a less grievous, and, in some circles, not a less common calamity. Some are betrayed into doctrinal Antinomianism by the very strength of their devotion to their Redeemer. To practical Antinomianism the corruption of our nature supplies abundant temptation. And the mischief is, that the last finds shelter under the wing of the first. Antinomianism then is not less to be watched and resisted than self-righteousness. And it is our determination under God to watch and to resist it, to plant our foot upon the rock of Scripture, and thence to level at this evil all the artillery with which we are there supplied. We fear that this resolution will cost us the suspicions and censures, and even the affections of some good men, of men with whom we could hope to be most intimately united. The moderate have rarely many friends, because all the bad passions and all the numerous infirmities of man take part against them. Nevertheless, truth is moderate,—the church is moderate,—Scripture is moderate;—and therefore, in humble imitation of saints and martyrs, and of Him whose sacred image it is our duty to seek and to wear, we here renew our pledge to resist excess, to promote moderation, to call all men indeed to the faith and the love of Christ, but to incite them also to shew that faith and that love by keeping his commandments.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A new volume of the Travels of Dr. Clarke, continuing his journey from Athens to Constantinople by land, with a description of the North of Greece, Macedonia, and Thrace;—Tracts relative to St. Helena, by General Alexander Beatson, late Governor of that Island;—Life of Dr. Jeremy Taylor, Bishop of Down, with an Account of his Writings, by the Rev. H. K. Bonney, Prebendary of Lincoln;—Paris in July 1815, by W. D. Fellowes, Esq.;—An Edition in three volumes 8vo. of the Travels of Messrs. Lewis and Clarke to the Source of the Missouri, and the Pacific Ocean;—Report of a Series of Experiments in Education, by the Rev. H. Batten;—The Peace-offering, a Sermon, by the Rev. James Rudge, M. A. F. R. S. inscribed to the Earl of Liverpool.

The Rev. J. Scott, M. A. of Hull, will shortly publish an Inquiry into the Effect of Baptism, according to the Sense of Holy Scripture and the Church of England; in Answer to the Rev. R. Mant's "Two Tracts on Regeneration and Conversion," circulated with the last annual Packet of the Society for promoting Christian Knowledge. The Doctrine of the Tracts is, that Regeneration uniformly accompanies Baptism rightly administered, and "that no other than Baptismal Regeneration is possible in this world." In the Answer, the language of the Church will be particularly considered.

An expedition has departed for Africa, under the command of Major Peddie, assisted by Captain Campbell, and Surgeon Cowdery, the object of which is to penetrate from Senegal to the Niger, and then to trace the course of that river to its termination.—An idea having lately become prevalent, that the Congo, which empties itself into the Atlantic in the latitude of 7° south, is but a continuation of this mighty stream, a second expedition, under the command of Captain Tuckey of the Royal Navy, is about to proceed to the mouth of that river, with the intention of ascending it as far as it may be navigable, and thus co-operating, in case the opinion of the identity of these rivers should prove correct, with Major Peddie.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Religious Education enforced in a Series of Family Conversations; by the late James Bowden, of Lower Tooting. Now edited, with Corrections and Additions, by the Rev. B. Richings, A.M. Curate of Dunton, Leicestershire. 5s.

Some Remarks on the Unitarian Method of interpreting the Scriptures, as lately exhibited in a publication, under the assumed title of an Improved Version of the New Testament; by the Rev. Charles Daubeny, Archdeacon of Sarum. 2s.

Expository Discourses on the Apocalypse, interspersed with Practical Reflections; by the late A. Fuller. 1 vol. 8vo. 10s. 6d.

The Family Prayer-book, abridged; by the Rev. W. May. 18mo. 2s.

Discourses, Doctrinal and Practical; partly occasional, chiefly common: delivered in different country Churches; by the Rev. John Morley, Rector of Bradfield Combust, Suffolk. 8vo. 10s. 6d.

Analysis of the Sixth Chapter of the Revelation of St. John. 8vo. 7s.

The Revelation of St. John the Divine, elucidated from its Commencement, A. D. 96, to the Overthrow of the French Empire, under Napoleon Bonaparte, with some Intimations concerning the Predictions about to be accomplished, and an Illustration of the New Jerusalem, and certain Portions of Daniel and Ezekiel. By the Rev. James Ivory Holmes, A. M. late of Trinity College, Cambridge, in 2 vols. 8vo. 1l. 1s.

Expository Discourses on the Apocalypse, interspersed with Practical

Reflections; by the late A. Fuller. 8vo. 10s. 6d.

Strictures of Eternal Import and Universal Concern; by the Author of the Temple of Truth, &c. 5s. fine—3s. 6d. common.

A new Portrait of Methodism: being a Circumstantial Account of the Dispute between the Rev. John Wesley and the Trustees of Melbourn-place Chapel, at North Shields: with a Dedication to the Methodist Conference. 1s 6d.

An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek Manuscripts are newly classed, the Integrity of the Authorised Text vindicated, and the various Readings traced to their Origin; by the Rev. Fred. Nolan. 8vo. 18s.

Baxteriana: containing a Selection from the Works of Baxter, in eight books; by Arthur Young, Esq., F.R.S., &c.: with an Introduction and Index. 12mo. 5s. 6d.

Lectures on the Prophecies; by Philip Allwood, B. D. 2 vols. 8vo. 1l. 4s.

The Restoration of Israel, by Joseph Crool; and an Answer, by Thomas Scott. 8vo. 10s.

Messiah's Advent; by Samuel Chase, M. A. 8vo. 10s. 6d.

Practical Sermons for every Sunday in the Year, Vol. III. 12mo. 5s. 6d.

Sacred Sketches, a Poem; by Mrs. H. Roll. crown 8vo. 6s.

MISCELLANEOUS.

An Essay of the Nature and Actions of the Subterranean, and for the most Part, Invisible People, heretofore going under the Name of Elves, Fauns, and Fairies, or the Like, among the Low Country Scotts, &c. 4to. 18s.

A Treatise on Mechanics, theoretical, practical, and descriptive; by Olinthus Gregory, LL.D. 3 vols. 8vo. 2l. 2s.

Elements of Pathology; by Dr. Parry, of Bath. 8vo. 14s.

A Treatise on Consumptive Diseases; by Tho. Young, M. D. F.L.S. 8vo. 12s.

A Catalogue of the extensive and valuable Collection of Books, on sale, at the Classical Library, 30, Soho-square, belonging to Mr. Lunn. 3s.

Memoirs of Captain James Wilson; by John Griffin. 8vo. 8s. 6d.

Display; a Tale for Young People; by Jane Taylor. 8vo. 6s.

History of Ancient Europe. 3 vols. 8vo. 2l. 2s.

A Narrative of Events which have recently occurred in the Island of Ceylon; by a Gentleman on the Spot. 2s. 6d.

Hints respecting the Agricultural State of the Netherlands, compared with that of Great Britain, by the Right Hon. Sir John Sinclair, Bart. 5s.

The Agriculture of Lancashire; by Dr. Dickson. 8vo. 14s.

Hints for the Use of those who visit the Sick for the Purpose of Religious Conversation; by a Visiting-Member of a Sick Society. 6d.

Minutes of the Evidence taken before the Committee appointed by the House of Commons to inquire into the State of Mendicity and Vagrancy in the Metropolis and its Neighbourhood: ordered to be printed July the 11th, 1815. 7s. 6d.

A Narrative of Napoleon Bonaparte's Journey from Fontainbleau to Frejus, in April 1814; by Count Truchses-Waldburg. 3s.

Circumstantial Details of the Battle of Waterloo; illustrated by an original Plan, Views, &c.; by a near Observer. 8s. 6d.

The Life of the Duke of Wellington; by George Elliott, Esq. 8vo. 14s.

The Battle of Waterloo, containing the official and other accounts; by a near Observer. 7s. 6d.

The Life and Campaigns of Prince Blucher, of Wahlstadt, from the German of Gneisenau. 18s.

The Life and Campaigns of Prince Blucher; by J. E. Marston, Esq. 8vo. 18s.

A History of the British Islands; by the Rev. James Gordon. 4 vols. 8vo. 2l. 5s. 6d.

Essays on various Subjects, viz. 1. On the Difficulties in the Way of the Acquisition of real Knowledge: 2. On Grammar: 3. On the Management of the Temper: 4. On the Impolicy of War: 5. On Conversation: by Wm. Pitt Scargill. 8vo. 7s. 6d.

Edinburgh Fugitive Pieces; with Letters, containing a comparative View of the Mode of Living, Arts, Commerce, Literature, Manners, &c. of Edinburgh, at different Periods; by the late William Creech, Esq. F.R.S. &c. Edinburgh, with a fine portrait and vignette. 8vo. 12s. boards.

Illustrations of English Philology; by Charles Richardson, Esq. 4to. 1l. 5s.

Considerations on the State of India; by Alex. Fraser Tytler. 2 vols. 8vo. 18s.

Travels through Poland, Austria, Bavaria, Saxony, and the Tyrol, in the Years 1807 and 1808; by Baron d'Uklanski. 18mo. 5s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In our Number for June, we adverted to a report which we were then disposed to consider to be of the nature of a libel, and which alleged the Bishop of Lincoln to have stigmatized, in a Charge lately delivered to his Clergy, the British and Foreign Bible Society, as hostile to the Established Religion. We deeply regret to find that in this judgment of charity we were mistaken, and that the statement which we regarded as calumnious is nevertheless true. We think it our duty to transcribe the whole of that statement as it has appeared in various publications.

"In his pastoral charge to his clergy, his lordship expressed deep regret in observing, that many of the clergy of his diocese had become members of the British and Foreign Bible Society, when they might have obtained every advantage they there sought, from the Society for promoting Christian Knowledge; whose principles and practice have been long tried. He considered *the constitution of the Bible Society to be very dangerous to the Established Religion, and to the orthodox principles of those* who attended its meeting, as it admits members of any creed, and of no creed; and he thought, that however sincere the motives might have been, which originally induced unsuspicious clergymen of the Church of England to join it, they must now have seen enough in the published accounts of its general and auxiliary meetings, and in the proceedings and speeches there, to induce them to withdraw from it; or at least to raise some misgivings in their minds, as to the real views of many of its most active members. His lordship stated, that though it be our duty to shew gentleness, and forbearance, and charity, towards all our Christian brethren, yet that we are not authorised to give the *right hand of fellowship* or co-operation to those *who cause divisions*; but on the contrary, we are taught (Rom. xvi. 7.) *to avoid them*: and he seemed to think it most absurd and unaccountable, that they who prayed in their liturgy to be delivered from *false doctrine, heresy*, and *schism*, should join in religious associations with those who publicly avow the falsest doctrines, the most notorious heresies, and the most determined schism. As strange as it be (said his lordship) to see the Britons forming a political association with, or furnishing money and arms to those whom they know to be excluded of sedition, abettors of privy conspiracy, and promoters of rebellion."

The report of this extraordinary charge has produced several able vindications of the British and Foreign Bible Society, among which, one from the pen of "A Clerical Member of the Society,"* holds a distinguished place. The reply, however, which, on the whole, we are disposed to consider as the most effective, is contained in "A Letter to the Right Reverend the Lord Bishop of Gloucester, by Thomas Gisborne, M.A." printed for Cadell and Davies. The name of its excellent author cannot fail to secure for this publication a very considerable share of the public attention; and we are persuaded that all candid readers will find in it a complete antidote to the hasty and unfounded *representations* of the learned prelate.

The merits of the *British* and Foreign Bible Society have been so often discussed in our pages, that it seems hardly necessary for us to enter anew upon a vindication of its claims to the universal favour and support of the Christian world. The Charge of the Bishop of Lincoln, however, has given rise to a question of some importance, involving the obligations of clergymen, which is thus stated and answered by Mr. Gisborne.

"I have recently known a question mooted, as to the degree of influence due to opinions stated by bishops to their clergy, respecting the British and Foreign Bible Society. I have heard a doubt expressed, whether a clergyman of the Church of England, having solemnly promised, at his ordination, that he *will reverently obey his ordinary*

* Sold by Baldwin, Cradock, and Joy

and other chief ministers unto whom is committed the charge and government over him, following, with a glad mind and will, their godly admonitions, and submitting himself to their godly judgments; is not by that engagement bound to withdraw from the Bible Society, or to abstain from joining it, if duly apprized that his diocesan disapproves the Society. When I see the kind of spirit prevalent in certain quarters against the Bible Society; the question standing before me is one, from which I do not think it right to turn aside. While, on the one hand, I shall give a clear testimony of my conviction of the solid understanding, and of the Christian moderation, of the prelate whom I address, by delivering, with unqualified freedom, my sentiments on the subject of the question; I must unequivocally declare, on the other hand, that I am not of the number of those persons, who deem the lawful authority of our bishops too great. Authority, of whatever nature, of whatever degree, in whatever hands, may be wrongly exercised. But I know not how our ecclesiastical establishment could be so conducted, as to effect its beneficial purposes, were the lawful authority of the bishops diminished. With respect to the main question, I think it manifest, that, in conformity with the general rules recognized in the interpretation of enactments of the legislature, the obedience required and promised in the ordination service relates exclusively to the office then to be conferred by the bishop, and received by the applicant for holy orders, the office of a minister of the Church of England; in other words, to the discharge of clerical duties publicly in the church, or in private ministrations, visits, and parochial superintendance, and any other specified points of conduct. As to all these particulars, so far as the legislature either has defined them, or has conceded to the bishop a discretionary right of settling them, the clergyman is bound by his engagement contracted at his ordination, to obey the lawful directions of the bishop, and reverently to submit to his just admonitions and reprehensions. But the engagement is not to be arbitrarily pushed forward to topics to which it never was understood to reach, nor designed to be applied. On points more or less connected with religion, but lying beyond the limits of the sphere of authority and necessary obedience, the diocesan may lawfully and rightly deliver his *advice* to his clergy. In such cases it is the duty of the clergyman respectfully to weigh the advice, and the *reasons* on which it is founded. But he is not under any engagement preventing him from acting as his deliberate judgment concerning the soundness or the inconclusiveness of those reasons may dictate. As the supporting of Bible Societies is one of the points, on which the promises made at the time of ordination had no prospective bearing; he is at liberty to act on that subject, whatever be the sentiments of his diocesan, as he judges most conducive to the glory of God: and in the sight of God he is bound so to act. The common sense of the case, if I may so speak, completely upholds the conclusion, to which the consideration of law and promises has guided us. Were a bishop warranted to interpose authoritatively beyond the line which has been described, where would be the limits of his power? Were I a Gloucestershire clergyman, you might require me *reverently to obey* your command not to contribute a guinea to the County Infirmary, so long as there should remain a subscribing Dissenter. You might prohibit me, by *a godly admonition*, from looking into any book written by a member of a Bible Society. You might enjoin me, by *a godly judgment*, the difficult task of committing verbatim to memory the volume of Mr. Norris; and the still more difficult task of committing it to memory *with a glad mind and will*. I do not conceive that our church, and our legislature, at the moment when, under the blessing of God, they emancipated themselves from the bondage of Popery, elevated each succeeding bishop into a pope."

We deem this answer perfectly conclusive; and we are happy in the opportunity afforded us of substituting it for our own to those numerous correspondents, who have earnestly solicited from us a discussion and solution of the difficulty which the question involves.

No one can attend to the bishop's Charge without perceiving that his lordship has not attempted to prove any one of his strong assertions. Even if a few instances of indiscreet language could be extracted from the almost innumerable speeches delivered at meetings of Bible Societies, is the Society to be judged and condemned

by such a test? If such a test were admitted, it is obvious that it would be in the power of any unprincipled adversary, who chose to assume the guise of a friend, to discredit and ruin this or any other society. The British and Foreign Bible Society is to be judged not by the writings or speeches of its advocates, but by its own intrinsic merits; by its constitution, its proceedings, and its effects; by its avowed objects, its known acts, and its diffusive benefits. In this view of the subject, we concur most cordially in the closing remarks of Mr. Gisborne, which we would earnestly press on the conscientious consideration of every opponent of this admirable institution.

"If we look abstractedly to the purpose for which alone the British and Foreign Bible Society was instituted, the dispersion of the Inspired Volume at home and abroad;—if we look to the method by which that purpose is pursued, the union of all who can be persuaded to unite in dispersing the Inspired Volume;—it might seem surprising that against such a Society, opposition in any shape, or from any quarter, could be excited in the Christian world. In this country, in particular, had we been told that men from the midst of ourselves, men neither atheists, nor deists, nor sceptics, nor papists, nor heretics, nor destitute of understanding;—that men of talents, of learning, of respectability, men zealous for the truth of the Scriptures, members of our national church, ministers, dignitaries of the establishment, would oppose this Society; would oppose it, some with violence, some with bitterness, some with open calumny, some with secret machinations; would oppose it after ten years of meditation on its nature, and ten years of experience of its effects:—could the information have been deemed credible? Not by those who theorize on the native goodness of the human heart: not by those who derive not their anticipations from the fountain of Scripture. But our Saviour has prophetically taught us to expect, and ages have borne practical testimony to his warning, that the same influence of evil, and of the author of evil, by which the Jews would speedily be impelled to kill the Prince of Life, by which they would afterwards be instigated to exterminate his apostles, and would be persuaded that by the most atrocious iniquity they were doing God service,—would induce misguided Christians, in later periods vehemently to resist measures eminently conducive to His glory, and to repent such measures, under the delusion that to resist was to render service to God.

"While I consider not only the Society itself, and its object, but the season also of its origin, and the rapidity and the extent of its progress;—that it arose when every country in Europe felt itself fighting for life; when there was a time of general trouble, such as never was since there was a nation even in that same time; when, in many regions, the grasp of war had snatched away the very means of existence, and in others seemed to demand the last pence that could be spared from daily food and raiment; when licentiousness and impiety stalked triumphant on the continent over the principles of civil order, and the belief of a life to come; when, except in this providentially favoured island, every thing social, political, moral, religious, was assaulted, undermined, convulsed, dislocated, overthrown:—while I consider that the Society has now attained an annual revenue of nearly one hundred thousand pounds; that hosts of Auxiliary Societies have sprung up around it, throughout the British islands, and throughout every part of our empire from Quebec to Calcutta; that Europe, in all her divisions, and with her princes, and her kings, and her emperors, at the head of the hallowed undertaking, is establishing similar Societies, and avowedly through the example and the active and bountiful encouragement of our Parent Institution; that, through the same example and encouragement, seventy Bible Societies are numbered in the United States of North America; that versions of the Scriptures into numerous languages of our own quarter, and of each of the other quarters, of the globe, even into many languages in which the sound of the Gospel of our Lord Jesus Christ had never yet been heard, have been aided or produced by the exertions of this Society; that through its medium, a very large portion of the civilized earth has linked itself to Great Britain by new and holy ties of affection and gratitude; that under the impulse of affection and gratitude, millions from among all the nations, and tongues, and people, and languages, supplicate the Throne of Grace for blessings on this Society, and on Great Britain for its sake:—while I consider these wonders,

all feelings are summed up and absorbed in one irresistible impression, *This is the finger of God.*

"But let not the magnitude of the good which has been achieved, conceal from us the immensity of the work which lies before the Society. The whole number of Bibles issued from the stores at home, antecedently to the end of the month of March in the present year, and exclusive of a larger quantity of Testaments, amounted to 516,379; a number which, had it been wholly for the use of this country, would shew, as it equals only about one-twentieth part of our population, what multitudes of individuals among us yet stand in need of aid. Beyond the verge of our island the world awaits the Society. May it press forward, with Providence for its guide! By this institution, and by whatever other congenial associations, may Great Britain go forth throughout the world, like the great Apostle, and in the name of that Redeemer, who *by the grace of God tasted death for every man, declaring the whole counsel of God; shewing and teaching publicly, and from house to house; testifying to the Jews, and also to the Gentiles, repentance towards God, and faith towards our Lord Jesus Christ!*

"If the British and Foreign Bible Society is still to encounter opponents, may opposition be an instrument to stimulate its friends, each in his own sphere, however narrow, however wide, to proportionately increasing exertions in its behalf; and to fervent and habitual prayer for the blessing of that Almighty Power, in whose hand are all events, on every such exertion, by whomsoever made! Let not the Society harbour a moment's fear. Its youth has thriven, and is thriving, amidst clouds and storms. Its maturity, I trust, will be continually expanding under the beams of millenian sunshine."

We have often had occasion to refer to the case of the Naval and Military Bible Society, formed on the same principles in all respects with the Institution for which we are now pleading, yet zealously supported by the Archbishop of Canterbury, the late Bishop of London, and other distinguished friends of our Establishment, as a complete justification, on the ground of authority, of that constitution which confines the Society's object to the circulation of the Scriptures, without note or comment, and which admits Dissenters to a participation with Churchmen in the management of its concerns. This argument is again brought forward with decisive effect by Mr. Gisborne; and so perfect is the analogy between the two cases, that there is not a single blow aimed by the Bishop of Lincoln, against the supporters of the British and Foreign Bible Society, which does not strike with equal force the present Metropolitan of England, and Dr. Randolph the late Bishop of London.

We shall conclude this article with one other extract from Mr. Gisborne's able and well-timed letter, describing the happy results which have hitherto attended each renewed attack of the enemies of the Society, and which we trust, will be found to be produced in a still higher degree by the efforts of its episcopal assailant.

"It frequently happens, under the appointment of Providence, that unfounded hostility defeats, more than defeats, itself. Of the effects of such opposition to the British and Foreign Bible Society, we have had very encouraging experience.

"In the year 1810, that opposition acquired respectability from the name of Dr. Wordsworth. The revenue of the Society for the following year gained a vast increase, and amounted to more than 43,000l.

"Towards the close of the year 1811, Dr. Marsh opened his first battery. The revenue for the year 1812 exceeded 76,000l.

"During the year 1812, Dr. Marsh reiterated his assaults; and was seconded by Dr. Maltby. The revenue for the year 1813 was about 87,000l.

"The year 1813 was rendered memorable—I do not mean by the battle of Leipsic—by the extraordinary *demonstrations* of Mr. Norris. The revenue for the year 1814 was 99,894l."

COLLEGE OF NEW JERSEY IN AMERICA.

We have been favoured by a respected correspondent, with the copy of a Report made to the trustees of this college, on the 4th of April last, by the president, Dr. Green, relative to what is called a revival of religion, which took place among the students in the winter and spring of the present year. The following is the substance of this Report:—

For nearly a year past, a very large

proportion of the students have attended on all the religious exercises and instructions of the college with more than ordinary seriousness. There was nothing more apparent, however, for six weeks after the commencement of the present session in November, 1814, than an increase of their serious attention to the religious duties of college; an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the Sabbath, was attended with a solemnity which was very impressive. In the second week of January, however, without any unusual occurrence in providence;—without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind, the effect became more apparent, and in about four weeks there were very few individuals in the college who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it appeared as if the whole of our charge was pressing into the kingdom of God. This state of things has continued, without much variation, to the present time. Some have indeed become confirmed in the hopes and habits of evangelical piety; while others are serious, thoughtful and devout, though perhaps not in so great a degree, as once they had been; and some are losing the impressions they lately felt. The result is, that of one hundred and five students there are somewhat more than forty in regard to whom, so far as the time will permit us to judge, favourable hopes may be entertained that they are the subjects of renewing grace. There are twelve or fifteen more, who still retain such promising impressions of religion as to authorise a hope that the issue may be favourable. And nearly the whole of the remainder shew a great readiness to attend on all the social exercises of religion; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary.

This revival of religion commenced without noise, and without any other means than those which had been a considerable time in use. Its more immediate causes appear to have been these.

First and chiefly, the study of the holy Scriptures *; accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honoured and blessed his own word. Strange as it may seem, this study of the Bible has always been a favourite one among the youth of the college, not excepting the most gay and dissipated. Pains have, indeed, been taken to render it interesting: but the degree in which it has been so, has been truly surprising. And, under the Divine blessing, it has served to enlighten and instruct the youth in their duty; it has rendered their minds solemn and tender, beyond what they were themselves aware of at the time; it has given them a deep reverence for the truths of Divine Revelation; it has qualified them to hear preaching with advantage; and at length the revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the Holy Spirit its author.

In consequence of the burning of the church in this place, the students have worshipped in the prayer-hall of the college, for more than two years past, and thus formed an audience by themselves. This has given an opportunity, which has been carefully improved, to choose such subjects, and adopt such a manner in preaching to them, as appeared best calculated to arrest their attention. Appropriate addresses have frequently been made,

* For more than two years, the holy Scriptures had been made the subject of as regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of the students, taken promiscuously, for all were required to be prepared on five chapters of the Bible, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was concluded with prayer and singing, and was considered as the afternoon religious service of the College. In the morning, public worship, in the usual form, was celebrated.

and the service has, in all respects, been conducted with a special view to their advantage and religious edification. In these circumstances, they have felt an unusual interest in the solemnities of the sanctuary—they have felt that they were the parties directly and particularly concerned in these solemnities. This mode of conducting public worship must be considered as a powerful cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress.

3. The discipline of the college, vigorously and vigilantly maintained, has preserved the youth, generally, from those vicious practices and indulgences, which counteract and destroy all serious impressions. It has had an influence in preventing that hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vice. It has formed a practical testimony against the moral vileness of several things which youth are apt to consider, if not as entirely innocent, yet as evidences of manliness and spirit.

4. The few youths who were previously pious had, for more than a year, been earnestly engaged in prayer for this event. When they perceived the general and increasing seriousness which has been noticed, several of them made an agreement to speak, privately and tenderly, to their particular friends and acquaintance, on the subject of religion. And what they said was, in almost every instance, not only well received, but those with whom they conversed became earnestly engaged in those exercises which, it is hoped, have issued in genuine piety.

To promote and cherish this spirit, a short address on the subject of religion was made, after prayers, on every Saturday evening. In preaching on the Lord's day morning, subjects were selected suited to the existing state of the college; a weekly lecture, intended for the students exclusively, was given by myself, on every Tuesday evening; a prayer meeting was held, on every Friday evening, at which one of the Theological Professors commonly made an address; a prayer meeting was, every evening, held among themselves, at which a large proportion of the whole college attended; smaller and more select associations for prayer were also formed; the individuals whose minds were anxious were, as often as they requested it, carefully conversed and prayed with in private; writings of approved character, on doctrinal and practical religion, were recommended to their perusal, and a short system * of questions and counsel was drawn up by myself, for the use of those who appeared to have entered on a life of practical piety.

1. This revival, adds the President, has been, so far as I am able to judge, remarkably free from extravagance and enthusiasm. I know of nothing, in regard to this revival, that I think would be called extravagant or enthusiastic, by any one who really believes in the great doctrines of the Protestant Reformation. Particular pains were early taken to guard against the evil here contemplated; and, by the Divine blessing, they have been made so successful that I am not acquainted with a single incident or occurrence, indicative of intemperate feeling or conduct, that we are called to regret.

2. There has been no sectarian spirit accompanying or mingling with it, though there are students in the college belonging to four or five different denominations of Christians. The great catholic doctrines of the Gospel have been exclusively inculcated.

3. There has been no neglect of study. Study has probably never been pursued with more diligence and success. It was early and earnestly inculcated on the youth of the college, that not only did Christian duty require as regular an attention as possible to all the lawful concerns of life, but that their minds would act more vigorously and more correctly on religious subjects, and in religious duties, if a suitable portion of their time should be diligently employed in their proper studies.

4. There have been no compulsory exercises. Every thing, beyond the stated religious instructions and duties of the college in ordinary times, has been perfectly voluntary; unless the short address, on Saturday evening after prayers, may be considered as a slight exception. No one has suffered either censure or reproach, who chose to be absent from any religious exercise or engagement which had its origin in this revival.

---

* This will be inserted in a future Number.

Such is the substance of the President's report. It is by no means our purpose, in laying it before our readers, to hold up to the imitation of our Heads of Houses in this country, the practice of publishing expositions of the state of religion among the young men under their charge. Even if the reformation among them were as radical and extensive as it appears to have been in New Jersey, we should still more than question the expediency of making a public report on the subject. We are certainly not of the number of those who deem the representations of the pious president to be either unreal or exaggerated: we can cordially rejoice with him in the success of his pious labours, and unite in praying that the effect may prove both solid and permanent. But we greatly doubt whether the *publication* of such statements, however gratifying they may be to the pious mind, is likely to promote the spiritual benefit of the young men themselves. Judging of the youth of North America, by what we know of our own, we are on the whole disposed to deprecate such a proceeding as adverse to genuine simplicity and lowliness of mind, and calculated to foster vanity and conceit, and as pregnant with various other inconvenient effects.

But while we thus object to the single point of blazoning the appearances of beginning or reviving piety in the young men of Jersey College, we feel that we cannot praise too highly, or recommend too strongly to the presidents and professors of our English universities, the laborious and vigilant efforts which contributed to produce these remarkable results. And here we are tempted to ask, Why should not the study of the Bible form a regular part of our academical exercises? Is it not notorious, that while mathematical and classical studies are pursued with ardour in our colleges and halls, scarcely any attention is paid to sacred literature; and that men designed to enter upon the ministry of the Gospel of Christ may graduate with honour at our universities, without its being known by their superiors that they have ever looked into a Bible, or taken the slightest pains to understand its contents? We should be greatly obliged to such of our correspondents as are conversant with the detail of college regulations and statutes, to point out in what manner this lamentable defect, a defect we apprehend peculiar to our English Universities, may be supplied.

BAPTIST MISSION IN INDIA.

(Continued from p. 629.)

5. The fifth station in Hindostan is *Sirdhana*.—"Things," says Mr. Chamberlain the missionary, "have latterly revived among us. Two of the Roman Catholics, and one Protestant born in the country, attend worship very constantly; and a Musulman phukeer has lately attended, who appears to be prepared for the kingdom of God. Another Musulman is with us on inquiry, who is reading the Pentateuch in Arabic, and the Persian New Testament. He is wonderfully altered in appearance. One or two of our countrymen appear serious. Three schools contain about forty children; and Mr. Dyce has begun one amongst the Roman Catholics, in which there are seven boys. We have lately had an agreeable visit from Abdul-Museeh, the Missionary of the Church Missionary Society, "who is with Mr. Corrie at Agra. Mr. Dyce introduced him to her Highness the Begum, and he had the honour of breakfasting with her twice. He preached to the Roman Catholics twice in the Fort. I like him very much, and look with wonder and gratitude on the man, when I reflect whence he has been brought, and where he now is. God has blessed his labours, I have no doubt; and I pray that they may be more abundantly successful in that large city. He appears to have a true missionary spirit."

"Purum-anunda," he adds, "desires to be baptized. I have seldom met with a person so much to my mind. He superintends a Hindee school, in which are ten or twelve scholars, and this from his own choice. Mr. D. has one school, in which twelve or thirteen children are instructed in Persian and Hindoostanee: mine of the same class contains the same number; and three Hindee schools contain about forty children. We have worship in Hindoostanee every morning, in which we sing sometimes Abdul-Museeh's hymns, which are much approved of by the people here. Purum-anunda has composed two or three, which we sing."

"In February Mr. Chamberlain visited Delhi, and with him Purum-anunda, whose family resides in that city. On his arrival, he set up the worship of God in his house. His goroo was filled with

rage, and all his friends forsook him; but his wife and sister heard with attention. Purum-anunda bore persecution well, imploring blessings on his persecutors. He went to a rajah, who at first appeared pleased to hear the word, but afterwards turned against him. He found the Musulmans there more disposed to hear the Gospel than in any other part of India. Five or six hundred books were circulated, some of which went amongst the princes, and an Arabic Bible to the Heir Apparent, and which was recorded in the Royal Gazette.

"From Delhi Mr. Chamberlain proceeded to Hurdwar, where was a great assembly. Multitudes of Sikhs were present, and it was very pleasing to find many who could read. "I preached (he says,) in the Hindooee, which all appeared to understand, both Bengalees and Hindoost'hanees. I found it difficult to understand the Sikhs, but I believe I should be able in a short period to preach to them in their own language, were I called to it. Had I had some Pushtoo and Persian Gospels, I should have been able to have sent some into Persia and Candahar.

"I find that there are many of the ten tribes towards Candahar. Many of the Afghans are undoubtedly of the race of Abraham. One person I saw at Delhi had all the appearance of an Israelite, and on asking him whether he were not a son of Israel, he confessed, 'I am.' They are now become Musulmans, but have not forgotten that their progenitors were the sons of Israel. Thus a watchful providence has preserved them distinct from other people, though mingled with them and their religion."

III. In the MAHRATTA Country a Mission is about to be established at *Nagpore*. A gentleman who has exerted himself in distributing the Scriptures among the natives, and occasionally in conversing with them, gives a pleasing account of their readiness both to read and hear.

IV. In the ORISSA Country a Mission has been established at *Balasore*, which derives peculiar interest from its vicinity to the great temple of Juggernaut. We will extract a few passages from the Journal of Mr. Peter, the Missionary.—

1814. Jan. 22.—"I am glad to inform you that Jugunnat'ha-Mookhoojya, a brahmun of high cast, has thrown away his cast and poita, has ate with me publicly, is apparently turned to the Lord, and desires baptism. He is of a rich family, is well versed in Bengalee and Orissa, and knows a little of Sungskrit. He has three brothers, priests to the merchants here, as well as teachers to their children. All Balasore is filled with astonishment: whenever we appear in public, all eyes are upon him. I go out every day into the villages to preach."

24th.—"Eight Ooriyas came to my house to see Jugunnat'ha. I conversed with them of Christ and his free salvation. At noon Jugunnat'ha went to the Cutwal, (a native magistrate,) who had sent for him. The Cutwal told him he had done right. On his return the people in the bazar shouted, and threw dust and stones at him. Some of them threatened to kill him; and it was noised in the town that his relations had such an intention. I endeavoured to comfort our dear Brother; who replied, 'I fear not—if they kill my body, my soul will be saved.'"

25th.—"Went to several villages, and delivered our message of love. One old man was much pleased when Jugunnat'ha spoke to him; and said he had done well in embracing the Gospel. A gentleman afterwards met me, and requested me to send Jugunnat'ha to his house. When he returned, he said Mr. ——— called his servants to examine whether he was a real brahmun: the men of his office all said that he was. The gentleman then asked Jugunnat'ha, in the presence of all his servants, whether he had turned Christian for money, or whether the padre had deceived him. He answered, 'Nothing of this kind: I have embraced the doctrine of Jesus and become his disciple, only for the salvation of my soul.' I had given Jugunnat'ha a Testament, which he took with him. On seeing this Testament, Mr. ——— desired him to read to them; which he did. Two other gentlemen were present: they all appeared gratified, and gave Jugunnat'ha four rupees."

February 8th.—"Last night Jugunnat'ha was beaten in the dark by a gentleman's servant. I went to inquire into it, when the offender fell at my feet and begged pardon. This morning he asked Jugunnat'ha to forgive him, which he cheerfully did. Jugunnat'ha had then a long conversation with the brother of the Cutwal, who

affected to lament that such a man should have become a feringee. Jugunnat'ha assured him that he found himself, as a Hindoo, sinking into destruction; that in the Gospel he saw truth, compassion, and forgiveness; and that therefore he became a Christian. The Cutwal's brother then asked, 'Do you believe this from your heart?' Jugunnat'ha said, 'Yes.' 'Well, (said the other,) we are watching: you are making an experiment: if you live a holy life we shall know that this Gospel is true. Padree-saheb has been preaching for three or four years; but we have our doubts, and cannot believe: none of the Ooriyas till now have embraced this religion: if you bear good fruit, many will follow your example.'

11th.—"To several viragees Jugunnat'ha said, 'I am a brahmun; I possessed house, land, and brethren; I have read your books, and performed many ceremonies; but I continued a lost sinner, and found no remedy till I heard of Jesus Christ. Now I am become his servant: come you, also, believe in Jesus Christ, and you shall be saved. If you do not come, the fault lies at your door: I have told you what I have done for my salvation, and have invited you.'"

March 3.—"Last Lord's day, I baptized Jugunnat'ha in a pool near my house. There was no water in the creek. All my congregation attended at the pool, and as many as one hundred natives, to whom I preached from, 'He that believeth, and is baptized, shall be saved,' &c. I gave them an account of Jugunnat'ha's conversion. His friends were not present to see the baptism. I have received this brahmun into the church, upon the confession of his faith; and hope Jesus Christ, the great Shepherd, may receive him into his heavenly flock. I yet tremble, and am afraid for him, lest his friends and others, or bad men, with their fiddles and dancing-women, should entangle him. He was very deeply sunk in these abominations. He attends with me wherever I go, and answers those well who ask him respecting his conversion: at their request he opens the book and reads freely. His words are few, but to the purpose; and he is not ashamed to bear the cross. To all who entice, and attempt to discourage him, he says, 'My salvation is in Christ. I will not hear you.' He then invites them to Christ. When I do not go out, he goes out alone with the New Testament, and speaks to men of this new thing. While I was writing, after breakfast to-day, he took his Testament and the China umbrella, and told me, 'I am going to old Balasore to talk with my father's friends.'

"On the day of his baptism, an Ooriya of the name of Khosalee, told his countrymen, both while near the tank, and on his way home, that their shastras were false; but that the shastra of Jesus was true. I hear from Jugunnat'ha and others, that in this part of the country there are many, who, by hearing me and Brother Krishna, have obtained considerable knowledge of the Christian religion, and are in a manner convinced of its truth. Their only objection to professing it publicly, is, the inconveniencies to which they would be subject by the loss of cast. Had they indeed received the truth in the love of it, this objection would soon vanish; and I have great hopes, this will be the case with some. Many now know, that the idol of the great temple is nothing but a piece of wood. Before I came to this place, even the Portuguese worshipped this idol. Thanks be to Jehovah, many are now convinced that there is only one holy living God, one Redeemer of the world, Jesus Christ. The threatenings of taking me to the Judge, and persecuting and killing Jugunnat'ha, are now dropped. The opposers are rather afraid, since a gentleman here threatened to punish the persecutors."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

FRANCE.

On France all eyes continue to be fixed, in the anxious expectation of seeing a period put to our present state of political doubt and uncertainty. From day to day we have been amused with the assurance that the convention intended to re-establish the peace of Europe had received its final ratification; but another entire month has passed, and our hopes are still unfulfilled: no treaty has yet been made public. Rumour, indeed, as usual, has been busy in confidently announcing

even the precise terms which have been agreed upon; but having no strong reliance ourselves on the correctness of such reports, we deem it unnecessary to occupy the time of our readers with any statement of them. In the meantime, some very important changes have taken place in the French administration. Talleyrand and Fouche, together with their colleagues, have been displaced; and have been succeeded, the former, in his situation of prime minister and minister for foreign affairs, by the duc de Richelieu, an emigrant nobleman who has served in the Russian armies and governed the Crimea, and the latter, in the department of police, by M. Cazes. The duc de Feltre (Clarke) has been appointed minister of war; viscount Dubauchage, minister of marine; count Vaublanc, minister of the interior; Count Barbe de Marbois, minister of justice and keeper of the seals; Count Corvetto, minister of finance. Many of these names are entirely new to us; but we are not the less inclined to form favourable hopes of their administration on that account. We never could have reposed confidence in men whom the revolutionary period had signalized still more by the atrocity of their crimes, than the eminence of their talents. It is a relief to become acquainted with names which are not associated in the mind with proscription and blood. —The immediate cause of the change is stated to be this. The ex-ministers, convinced that they would be unable to stand their ground in the legislative chambers, unless they were vigorously supported by the king, laid before his majesty a paper, calculated to work upon his fears, in which they detailed the evils likely to arise from pursuing the line of conduct their opponents wished him to adopt, and tendered their resignation, unless the king could assure them of his entire confidence. The tender, to their surprise, was accepted without any comment. A paper has since appeared, which is said to be the same which was on this occasion presented to the king. If it be genuine, it proves that these wily men had it in view, in case they should fail to influence the king, not only to secure to themselves the favour of all the Jacobins and Bonapartists in France, but to give a new impetus to all those false and mischievous sentiments of the French people, which have formed for so long a period, and which still form, the grand obstacle to the repose of the world. It is drawn up with all that contempt of truth and wilful perversion of fact, and all that ready appeal to the worst passions of the multitude, which distinguish the jacobinical school. If the paper be not genuine, it is still so faithful an imitation of the manner of its pretended authors, that it will be received as genuine, and will operate as effectually in producing discontent and disaffection, as if it were certified to be authentic by the sign manual of Talleyrand himself.—The foreign powers and the royalists are here insidiously represented as the oppressors of France, while a love of country is only to be found under the three-coloured flag. Had *their* counsels been pursued, all France would have rallied round the throne, and formed a barrier against the unmeasured pretensions of the foreigners. *They* were opposed and counteracted in all their plans by those near the king; and persons even commissioned by him were employed to kindle civil war in the provinces, purposely that they might direct their ferocity against the good and the peaceable, and have a pretence for calling in the foreigners to complete the ruin. They charge on the royal party the entrance of 30,000 Spaniards into France, the murder of Marshal Brune, the failure of all their own efforts to restore order, and even the design to partition France. The elections for the chamber of deputies were directed, they allege, by a factious minority, and the choice of peers was decided by the same influence. Meanwhile the foreigners treat France as a conquered country, ravage her provinces, exhaust her resources, empty her magazines, leaving the white flag to float only over ruins, and carry off the public monuments, "the signs of our ancient glory, the sole fruits which remained to us of twenty years of conquest." "It is dishonour, sire," they say, "which the people can the least pardon—but your majesty has witnessed in silence this blow to the national honour." They insinuate that secret engagements, of which they had no knowledge, contracted with foreigners, bound him to the dissolution of the army, a measure which leaves him and France in their power; whereas if he had preserved it, it would have protected both from their encroachments. Through the intemperate measures of the king's secret advisers, France, they add, is now in a state of frightful disorder, and the French, feeling themselves humbled and disgraced, are ready to have recourse to measures of the last extremity; while the treaty about to be signed, and to which they cannot assent, will consummate the ruin of the nation, and fix upon it an eternal blot. —The above brief sketch will do no more than afford a faint idea of the mendacious insolence and fearless imposture which pervade this parting address of Talleyrand and Fouche, who have not scrupled to add to all the rest the farther insult of

telling the king, at the moment they are labouring to subvert his throne, that "he must know *their* devotedness to his sacred person, and the share *they* have had in his dangers, his misfortunes, and his exile!"

Such a document as this is obviously calculated to produce all the evils it affects to deplore. But it contains, we believe, too faithful a representation of the disorder and disaffection which pervade France, and which nothing but an union of extraordinary vigour in act, with great wisdom and moderation in council, is likely to prevent from exploding in another revolution.

Much discussion having arisen respecting the propriety of restoring to the different countries of Europe the monuments of art of which the French armies had plundered them; and the allies, in sanctioning this restoration, having been charged with a breach of the convention of Paris; the duke of Wellington has addressed a letter to lord Castlereagh, in which he vindicates the measures which have been pursued.—The French commissioners who concluded that convention, he observes, had wished to introduce an article which should provide for the security of those monuments; but this was positively refused by the allied commanders; and it was distinctly notified by them at the same time, that they had the promise of the king of France himself for their restitution, and that it was their purpose to avail themselves of it. The allies being in possession of the Museum, could have done nothing which was more proper in itself than to restore the works of art to those from whom they had been taken, in contempt of the received usages of civilized society, during the frightful periods of the French Revolution and the tyranny of Bonaparte. In 1814, the allies, indeed, had hoped to conciliate the French army, by leaving the Museum undisturbed; but circumstances were changed, now that that army had proved traitors to their king, and drawn together Europe in arms to crush their nefarious attempt to re-seat Bonaparte on the throne. That army has been defeated and dissolved, and its wishes need no longer be consulted. There was no reason why the sovereigns should now hesitate to do justice to the claims of their own subjects in order to please the French. The very expectation of it marks the national arrogance. They wish to retain the works of art as the fruits and trophies of conquest. A similar sentiment may be supposed to operate on the minds of the allied sovereigns and their subjects to effect their restoration to the lawful proprietors. Besides all this, it is desirable both for the happiness of France and of the whole world, that if the French are not yet sufficiently convinced that Europe is strong enough to restrain them, they should be made to feel that the day of just retribution must at length arrive. In the opinion of his grace, not only would it be unjust on the part of the sovereigns to humour the French in this instance, but it would be impolitic, as it would deprive them of the opportunity of giving a great moral lesson to that people.

The opening of the chambers took place on the 7th instant. The king's speech is remarkable only for the caution with which it shuns every topic of peculiar interest at the present crisis, and confines itself to vague and general expressions of regret for what has passed, of gratitude for the affectionate attachment he has experienced, and of confidence in the devotedness of the nation and the zeal of the two chambers. He invites them to a frank and loyal union with the king in maintaining and, if need be, ameliorating the constitutional charter; and to join in his efforts "to make religion re-flourish, pacify minds, found liberty on respect for the laws, give stability to credit, recompose the army, heal the wounds that have but too deeply torn the bosom of our country;" in fine, insure internal tranquillity, and thereby make France respected without."

The proceedings of both chambers have hitherto exhibited little that is remarkable. It is evident that the party which professes attachment to a mixed constitutional monarchy, has the preponderance, and that the ministers are of this description; while some of the royal princes, supported by the more violent of the returned emigrants, and the more bigotted Catholics, are eager to establish the monarchy and the hierarchy in their ancient plenitude of power, splendour, and influence; and, perhaps, to degrade the Protestants from that equality of rights, and to deprive their clergy of that public pecuniary remuneration which they enjoy by the constitutional charter. The *professed* constitutionalists, however, it is obvious, though by far the larger body, are composed of very discordant materials, including within their pale, not merely the sincere though moderate royalists, but the jacobins and the Bonapartists. These two last descriptions of men are only to be relied on as a barrier against the unmeasured royalism of what may be called the Angoulême party, and are not likely to support the government in those measures of vigour and firmness which the present exigency requires. In the addresses of the houses to the king, a call is made upon him for justice on the

agents in the late Revolution, which gave rise, it is said, to warm discussions; but in general the terms of these addresses partake throughout of the vagueness and tameness of the king's speech. The propositions made by the minister of justice, for a law to repress seditious cries, and for another law similar in its effect to the suspension of our Habeas Corpus Act, furnish a strong proof of the unsettled state of the public mind in France, while we fear they will go but a short way towards a cure of the evil.

The duc de Feltre, the new minister of war, is said to be proceeding vigorously with the reformation of the army, and to have placed at the head of the new regiments none but men whose loyalty is unquestioned. An inquiry is about to be instituted into the propriety of continuing those pensions, whether military or civil, which were granted by the king to individuals who afterwards joined the party of the Usurper.

On a view of the whole subject, comparing the information given by public acts and documents, with that derived from private sources, we are far from sanguine in our hopes of soon seeing France so tranquillized as to relieve her neighbours from the apprehension of another convulsion. We sincerely hope that the allies will not be induced to relax the vigilance which the present agitation of the ferocious spirits in that country so imperiously requires, or out of false tenderness to the king, so to diminish the amount of their force there, as to tempt the disaffected to movements which might issue in the renewal of all the horrors of both foreign and domestic warfare. We really believe, that if the allied troops were withdrawn, or even greatly reduced, very few months would pass before the throne of the Bourbons would be again shaken to its foundation.

SPAIN.

An insurrectionary movement in Corunna and its neighbourhood, headed by a gallant partisan in the peninsular war, general Porlier, afforded a momentary hope that the melancholy despotism, re-established in Spain, might be shaken, if not overthrown. Porlier has paid with his life the forfeit of his attempt. The alarm it has caused to the Spanish Government, has, however, been attended with some salutary effects. Taking counsel of his fears, the king has banished from Madrid the minions whose counsels have hitherto swayed him, and by whom he had been incited to the various oppressive and tyrannical measures which have led every friend of humanity and justice to regret his restoration. Whether any change of measures will follow this change of men remains yet to be ascertained.

GREAT BRITAIN.

Our domestic history would present nothing worthy of notice, were it not for the disturbed state of some counties in Ireland, and the insubordination which has prevailed among the seamen on the river Tyne.

In Ireland it has become absolutely necessary to proclaim martial law in several districts; and we trust that the early application of a vigorous resistance will stifle the criminal hopes of the disaffected. The grievance that is alleged as the pretext for the violences which have been committed, and the illegal combinations which have been formed, is the exaction of tithes. This, however, is probably no more than a convenient watch-word, which covers a deeper design than the merely getting rid of this particular burden. At the same time, we should regard it as a measure of true paternal wisdom, if the imperial parliament would maturely weigh the expediency of removing this ceaseless ground of tumult and disaffection. The powerful arguments which oppose the abolition of tithes in this country are but partially applicable to the case of Ireland; and we are persuaded that there the clergy would be gainers by a judicious modification of the present system. The subject deserves at least to be fully and dispassionately investigated; and, if the result of such an investigation should be adverse to the abolition of tithes, the reasons on which the decision would be founded might tend to remove many of the existing prejudices against them. In the mean time we are clearly of opinion, that nothing is to be conceded to banditti armed with fire and sword, and that their lawless violence must be put down by the employment of force.

On the same principle we are happy to learn that measures of vigour have been adopted by Government to repress the refractory spirit of the seamen at Newcastle, Sunderland, and Shields. The lawless projects of these misguided men may now be considered, we trust, as effectually defeated, and that without bloodshed, through the united firmness and moderation of the naval and military commanders, ordered upon that service.

Some fresh successes are said to have been obtained in India, over the Napaulese forces; but the war still continues to be carried on with obstinacy.

We have frequently stated, that we can make no use of Literary intelligence which does not reach us *before* the 20th of the month.

The Rev. Mr. Budd is Chaplain of Bridewell Hospital.

W. E.; and C. C.; will be inserted.

N——Σ may be assured that the whole matter to which he refers is not forgotten.

We feel ourselves wholly incompetent to satisfy the inquiries of "A Constant Reader and a Presbyter of the Church of England." The questions which he moots are questions to be submitted to the consideration of learned civilians.

T. C. L. E. S; R—— S——; A HINDOO; DIACONUS, are under consideration.

Our neglect in noticing the communication of T. H. Y. was very far from being intentional: it was purely accidental. We felt too highly gratified by that part of his communication which was personal, not to be desirous of fully meeting his wishes. The discussion, however, which he proposes is one which does not strike us as particularly called for.

The proposal of BENEVOLUS will be considered. The information he requires may for the most part be found in any Court Calendar. He will there find that the address of the Refuge of the Destitute is, Middlesex-House, Hackney Road. The address of Mr. Hervé we do not know.

We participate in the feelings of E. Y.; and yet we dread the inundation of papers which his inquiry would provoke.

MINIMUS is somewhat too recondite for a popular miscellany.

We will thank AMELIA for the continuation of her paper. If it correspond with the commencement, we shall be desirous of giving it a place.

J. A. must excuse us if we hesitate to inflame religious animosities without better proof of the truth of the statements to which he alludes, than we have yet seen. If in our anxiety to bring no charge against any set of men without clear evidence of their guilt, we should appear to J. A. or any of his friends to be "*criminally silent*," where we ought to be loud and indignant, we are willing to submit to the imputation. But we shall not be moved, either by hard words, or by the examples he cites of the Evangelical Magazine, the Times, and the Courier, nor yet by the wish to consult the prejudices of *his* friends, to *lean* to one side rather than another in a dry question of fact.

We must acknowledge no small degree of surprize to find THEOGNIS, at the end of fourteen years, asking us "What has the Christian Observer to do with Roderick?"—and intimating an opinion that we should confine our attention solely to theological works. We shall only answer, that this is not the plan of our work, and that we should deem such a plan highly inexpedient.

WILLIAM will find, on application to his bookseller, that Pascal's "Thoughts" already wear an English dress.

We are obliged to PHILOS for his suggestion; but we do not think it would add to the interest of the Christian Observer to reprint works which now form a part of the library of almost every Christian.

Mr. HOLMES has done us great wrong, in supposing that we had any design to injure his reputation as an author, or to favour Mr. Faber and Mr. Cuninghame (we could hardly be guilty of partiality to both!) by omitting to mention his work on Prophecy in our List of New Publications. We were not aware, indeed, that it had been omitted, until we received his somewhat strong expostulation on the subject. We have always disclaimed (and we now renew the disclaimer) the slightest degree of responsibility for any omissions in our List of New Publications; because we collect no list ourselves, but professedly extract our list from that contained in another periodical work. Had the title of Mr. Holmes's work occurred in that list, it would doubtless have been inserted in ours.—We should not have said so much on so very trivial and unimportant a matter, had we not been desirous of satisfying a gentleman for whom we entertain a very sincere respect, that his imputation is altogether unfounded. He has construed an accidental omission into an act of deliberate hostility; whereas, we did not even know the fact of the omission until he charged us with having contrived it with the express view of doing him an injury. We hope he will accept the mention of his work in this Number as a peace-offering. We can honestly assure him, also, that so little had the subject occupied our minds, we did not know, or had forgot, that his work was particularly opposed to the systems both of Mr. Faber and Mr. Cuninghame. We ought, perhaps, to apologize for our ignorance; but, in truth, this department of sacred research—we mean the attempt to explain *unfulfilled* prophecy—has happened to attract less of our attention than, perhaps, any other. We should at least scarcely become *partizans* in support of any one system of *prospective* interpretation, viewing, as we do, all of them with almost equal doubt and suspicion. We hope this frank confession will satisfy Mr. Holmes.

THE
CHRISTIAN OBSERVER.

No. 167.] NOVEMBER, 1815. [No. 11. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(*Continued from p.* 644.)

THE disordered state of M. Pascal's health seemed to increase daily, so that he was shortly afterwards constrained to relinquish every literary pursuit. But in the midst of his afflictions, he resolutely adhered to his first maxims; and at those seasons when frail nature seems to require more than ordinary indulgence, he persisted firmly in rejecting all the blandishments of sense. M. Pascal had a complaint in his stomach, which required him to live upon delicate food: he was determined, however, to derive no pleasure from this circumstance, and therefore avoided paying attention to any thing he eat. If he were asked, after a meal, whether the viands had been agreeable; he would reply, "I really took no notice of their taste." When any one, in his presence, mentioned with vivacity the excellent relish and delicious nature of any article of diet, he would seriously condemn such a disposition: "It argues," said he, "great sensuality in those who talk thus: they seem to have no better motive for eating, than the flattering of their appetites." He was naturally fond of acids, and such other articles as tend to excite the appetite and heighten the flavour of food; but lest he should be seduced, insensibly, into the practice of what he so much disapproved, he never permitted any lemon or vinegar to be mixed in his diet. With respect to quantity, at his first retiring from the world, he assigned to himself that portion which seemed requisite for the preservation of his health, and on no occasion whatever would he exceed those limits. If any person, surprised at his precision, inquired his reasons, he would reply; "It is a proper and necessary thing to supply the *wants* of the stomach, but it is not my duty to satisfy the *cravings* of appetite." When his sister used to express her amazement, at his taking the most unpleasant medicines, without manifesting the least aversion, or disgust, he would rally her in his ingenious and entertaining manner: "Why do you wonder," he would say, "that I swallow a nauseous potion, without expressing any distaste? Do I not know that it is disagreeable before it is presented to me? And do I not take it voluntarily? Surprise or violence may produce aversion; but how can I pretend to dislike that which is the object of my choice?" Such facetious sophisms as these would lead us to conclude, that the author of the Provincial Letters, while he practised the severities of an ascetic, had not renounced his sprightliness and vivacity. — M. Pascal was well acquainted with the writings of Epictetus*: he had formed a just estimate of the tendency of the stoical philosophy, and regarded many of their admired maxims as being no less subversive of true piety, than their paradoxes were repugnant to the dictates of common sense and natural feeling. Christianity requires no man to violate the constitution of his na-

* Pensées de Pascal, sur l'Epictète et Montaigne, Art. XI.

ture; to renounce the precepts of sound wisdom and discretion in the conduct of life, or to extinguish those kindly affections which constitute the bond, and contribute most essentially to the comfort, of society. But it must be allowed to possess this peculiarity, that while it imposes the duties of condescension, tenderness, sympathy, and loving-kindness towards others, it opposes all effeminacy, self-commiseration, and fond indulgence: it commands courage, fortitude, hardiness, patient endurance, and all those manly, robust, and noble exercises of the soul, which qualify the individual to maintain his station as "a good soldier of Jesus Christ." Many persons will probably consider those rigid attentions to the subjugation of the senses, as indicating an over-strained precision, as characteristic of one that was "righteous overmuch." Religion, they will tell us, and tell us truly, does not consist in such minute observances, and unrelenting severities. But does it hence appear, that the piety of M. Pascal *consisted* in humiliating chastisements and corporeal mortifications? The holy Scriptures, indeed, have not assigned the specific manner in which we are to "crucify the flesh, with its affections and lusts," but the duty itself is unequivocally insisted on: every one is required to "deny himself,"—to "take up his cross,"—not to "mind earthly things,"—"to be dead to sin and to the world,"—to be an exemplary follower of the holy Jesus, whose life presents no common exhibition of labour, self-abnegation, and suffering. Should any reader be inclined to brand M. Pascal with the odious epithet of Pharisee, let him not forget his own vocation, but remember that "except his righteousness exceeds the righteousness of the scribes and pharisees, he shall in no wise enter into the kingdom of heaven."

If M. Pascal's notions of Christian mortification appear excessive and unreasonable to the "carnal mind," not less remote from ordinary conceptions will his sentiments be found, concerning poverty, and the vanity of worldly splendour and greatness. He saw and lamented that numbers of persons who seemed to possess a serious regard for religion, and professed to be deeply concerned for the salvation of their souls, were nevertheless living in great conformity to the world; complying with customs and usages of a very doubtful and hazardous nature, and obeying the caprices of novelty and fashion, like the rest of mankind. He observed, among those who thought themselves Christians, a frivolous solicitude to emulate others in the gaiety and expense of their apparel; that they courted applause and distinction from the superior architecture of their houses, the elegant taste and exquisite workmanship displayed *in their furniture*; and were absurdly ostentatious of appearing splendid and luxurious in their social entertainments. "Those," he would say, "who aspire to have every thing about them executed in a superior style, and are solicitous not to employ any but the best workmen, seldom consider that they are indulging that 'lust of the eye,' which the Scripture condemns, and are cherishing a disposition, which has a dangerous tendency to extinguish that poverty of spirit, and contempt of the world, which the Gospel requires. Choose the artificers that are poor and honest, without curiously hunting after that sort of excellency which is neither useful nor necessary, but is a mere creature of the imagination. O! were my whole heart penetrated with those sentiments of poverty which my understanding dictates, what felicity should I enjoy! and I am firmly persuaded, that unless we become in reality 'poor in spirit,' we shall not see the kingdom of Heaven."—It may be said of M. Pascal with great truth, that he not only exercised a tender com-

passion towards the poor, but that he loved their very state and condition. If his humanity forbade him ever to reject the petition of the poor suppliant, his conformity to the temper of Jesus led him ardently to desire that he might resemble his Divine Master even in his poverty. His income was small, and a state of continual sickness considerably augmented his necessary expenses; yet his diffusive beneficence frequently constrained him to borrow a temporary supply to his own necessities. It was sometimes represented to him, that a generosity, productive of these inconveniences, was excessive, and ought not to be indulged: to which he would reply with some earnestness; "Let us be ever so poor, we shall always leave something behind us when we die;" and thus he imposed silence on such remonstrants. Towards the close of his life, this benevolent disposition seemed greatly to increase, and no conversation was more pleasant to him than that which turned upon the best methods of assisting the poor. He would earnestly exhort his sister to dedicate herself to the service of the distressed, and to train up her children in the same views. She urged, that such a service would interfere with the attention that was due to the concerns of her own family. M. Pascal, dissatisfied with such a plea, would reply, that "every virtue has its proper measure and suitable occasion, so that one duty need not to exclude another; and, where the mind is heartily disposed, attention to the poor may be practised without any prejudice to domestic concerns." "This duty," continued he, "does not require a particular sign, whereby we may know that we are called to it: it is the general vocation of all Christians. Jesus Christ has informed us, that when he comes to judge the world, he will particularly inquire after a spirit of charity. Were we therefore seriously to consider, that he who is destitute of this one virtue, stands exposed to eternal condemnation, we should be quickened to greater diligence in our duty. Christians have but low apprehensions of faith in God, or they would not be afraid of parting with their whole substance. Another advantage," said he, "to be derived from frequenting the abodes of sickness and poverty, is a more intimate acquaintance with human calamities. You will often behold the sons and daughters of affliction labouring under painful and dangerous diseases, and at the same time deprived of the comfort of friends, unprovided with medicines to soothe the agonies of pain, and even destitute of the necessary food to sustain a wretched existence. When such a spectacle is exhibited, that heart must indeed be an inhuman one, that is not willing cheerfully to resign trifling conveniences, and useless embellishments, to alleviate or dispel such complicated misery."

Discourses of this kind made so great an impression upon the mind of his sister, and some other friends, that they would sometimes propose the establishment of an institution, so regulated, as to relieve the indigent and distressed of every description. But schemes like this never met with his approbation. "Each Christian," said he, "is called upon to perform this good work individually, and not to content himself in co-operating with general plans of relief. It will be a much better proof of true charity, for each individual to assist the poor according to his ability, however circumscribed that ability may be, than to affect a more public and diffusive beneficence. The minds of men are often inflated with lofty designs and magnificent projects, which, under the specious appearances of charity and compassion, conceal a base and unworthy thirst of general admiration and popular applause." It was not the design of M. Pascal to censure the

endowment of public hospitals; but he used to say, that "such splendid performances were chiefly designed to be the duty of certain persons, on whom God, in his wise providence, had bestowed elevation of rank, and affluence of fortune: whereas the most obvious vocation of the bulk of mankind, was to daily and more humble exercises of charity."

That our Saviour should condescend to appear as a poor man, in a low and mean condition, and choose for his companions and friends, persons of uneducated minds and uncultivated manners, may seem to confirm the soundness of the maxims, on the subject of voluntary poverty, adopted by M. Pascal, and by some other pious persons of a different communion. It cannot be disputed, that a conformity with the spirit and temper of such sentiments is incumbent upon all Christians; that we ought to be detached in heart and affections from all the uncertain possessions of this world, and be ready to relinquish every object, however dear and valuable, when God in his word or by his providences shall require it. There should be a holy coldness and indifference towards secular advantages, an absence of taste and relish for them, as things in which we take no delight and repose no confidence. But these maxims do not instruct us to abandon the station and condition in which we find ourselves placed; to dispossess ourselves of that which Divine Providence has allotted to us, and to reduce ourselves, literally, to a state of indigence and mendicity. There would be no more sense and reason in such an interpretation, than if we were to extirpate an eye, or amputate a hand, because they might become the instruments of sin. Great refinement and extraordinary measures in matters of religion are always to be viewed with suspicion and diffidence; since an error of excess in violently extending a Christian precept beyond its true and legitimate signification, may conduct to as palpable a dereliction of duty, and be as inconsistent with pure and genuine piety, as a defective and inadequate enunciation of it. There exists no necessary alliance between poverty and piety: the temptations, which beset a state of want and misery, are not fewer, nor less imperious in their influence, than those which are incident to the enjoyment of a competency; and men are as little qualified to judge what may be the probable operation of poverty on their minds, as what may be the result of opulence. The rule of duty seems to be comprised in a ready and cheerful acquiescence with the Divine will, whatever may be our allotment; in studying to be contented and faithful in the condition of life assigned us, not being elated with our advantages, *not repining* under our privations; and instead of indulging idle and whimsical fancies, concerning the probable effect of other circumstances, be studiously concerned to comply with our present obligations, to "fulfil as an hireling our day," and "finish the work which our Lord and Master has given us to do." Occasions may, doubtless, arise, on which a Christian may be called to make great and extraordinary sacrifices, and expose himself to vast inconvenience and difficulty, for the sake of Christ, and the good of his fellow-creatures: but let him wait for the occurrence of such peculiar exigencies, and not rashly anticipate the summons of his Divine Master, lest his offerings be rejected with this severe rebuke: "Who hath required this at your hands?" It is too well known to admit of controversy, that the making vows of voluntary poverty, a practice highly encouraged and extolled by the Romish church, hath been the source of notorious and scandalous corruptions, enriching those who

pretended to impoverish themselves, and perverting their mendicant profession into a system of covetousness and rapacity. These pious extravagancies, which outrage common sense, and prove subversive of the very purposes for which they were seemingly adopted, are justly censured and rejected by the reformed churches. Yet it is very important, while we restrain excesses and prune exuberances, that the root of charity should strike deeply into the heart, and be assiduously cultivated there; that it may continually gather strength, multiply its branches, and expand with increasing amplitude and beauty, till, like the trees planted by the river of the water of life, its fruit and foliage being alike perennial, health and gladness shall fix their residence under its refreshing shadow. It was in perfect conformity with that spirit of poverty which M. Pascal so ardently cherished, that he advised his friends rather to employ workmen who were poor and pious, than to prefer those of great celebrity in the fashionable world. This temper of mind is quite agreeable to the genius of Christianity, although the practical application of it may require some limit and qualification, being subjected to such restrictions as judgment and prudence shall dictate; yet it ought not to be fastidiously decried, and altogether renounced. The exercise of sound discretion is perfectly compatible with the obligations of charity: no man is bound to build a house without symmetry or convenience, to purchase furniture coarse and mis-shapen, to wear apparel which is uneasy and unsightly, that he may encourage an honest and indigent artificer. We shall seldom be at a loss to find out other modes of assisting worthy and industrious persons, without necessarily combining perpetual mortification with our humane exertions. A good man ought, indeed, to be a considerate man, not conducting himself by the vague, uncertain suggestions of humour, fancy, caprice, or fashion, and where no remarkable disparity of talents and acquirements exists; that charity, which is the distinguishing character of a Christian, will naturally prompt him to shew favour to those who may enjoy less estimation in the world than they deserve, on account of their regard for religion*.

When M. Pascal pleaded in behalf of poor and honest artificers, he never designed to countenance that defect of reputation and consequent distress, which so justly overtake idleness, inapplication, and thoughtless indiscretion. The mysteries of Divine Providence are not, indeed, to be measured by the scanty line of human wisdom and foresight: God is a Sovereign; he acts "according to the counsel of his own will," and in his conduct towards individuals, he may perplex their calculations, and confound their most reasonable expectations; yet this is not his ordinary course of proceeding; nor ought we, from a few exceptions to conclude, that the general laws, by which material beings and intelligent and moral agents are governed, are vacillating and uncertain: they still continue in full force, and operate with steadiness and regularity. Nothing can be more weak and unreasonable, than to interpret rare instances of departure from an established rule

* This is no uncommon case. Many respectable and worthy persons of an enlarged and liberal turn of thinking, and who possess much kindness and benignity of nature, often hastily adopt unjust prejudices and cherish secret aversions against men whom they would otherwise highly esteem; and they would, perhaps, be abashed and confounded, if the true motives were disclosed which prompt them to a dislike of such characters, and which seduce them into a strange unfriendliness and harshness in their transactions with persons of an elevated but unbending piety.

into a positive and habitual abrogation of it.

In the general course of human affairs, where talents and diligence are not opposed, in the application of them, by the re-action of some great controuling force, we may reasonably, and with some confidence, look for success. Hence men usually infer ability from a series of successful enterprises; and a competent number of such observations form the grounds of probable expectation, in the several departments of study and business. Some disproportion must and will subsist between the rewards obtained by different persons, who may rank nearly in the same order; and a few men of merit may be quite overlooked, and fail of the encouragement justly due to them. But a small number of exceptions, and those frequently admitting of a satisfactory solution, do not invalidate the general position, that capacity and assiduity will commonly engage the public confidence, and secure a recompence. To deny this, and ascribe all success to contingencies, or a fortuitous concurrence of favourable circumstances, is to disunite cause and effect: it is to falsify, or render nugatory, all the maxims of civil and political economy, founded on observation and long experience; and by abolishing every motive for diligence and exertion, to subject the results of human actions to blind hazard or inevitable fatality. Unfortunate men, as they are frequently called, are commonly imprudent men, deeply tainted with idle and desultory habits, who having sacrificed their time, and misemployed their talents, on objects foreign to their particular vocation, affect surprise at the neglect they experience, and the difficulties which they are obliged to encounter; and, when they give themselves the trouble of reflecting, they are ready to ascribe all their sufferings and dishonour, to some particular interposition of Divine Providence. It is not to be assumed, that these mistaken persons are not to be comprehended among the proper objects of bounty, when they are in want: but, as such a course of conduct is equally at variance with reason and piety, the benevolence which relieves their necessities should also correct their errors, and be careful not to suffer torpor, sloth, and indiscretion to screen themselves under the venerable shade of a religious profession. Men of good capacity and slender application are always ready to console themselves, by attributing the success of competitors, not gifted with endowments superior to their own, to extrinsic and contingent causes. These pretences exhibit a dangerous specimen of self-delusion, and deceive scarcely any but the pitiable victims of such reprehensible habits. Nothing can be more unreasonable and inconsistent, than to expect civil advantages without competent attainments; to suppose, that a man, who dreams away the best portion of his life, shall be estimated by his capacity, rather than his acquirements; and that the homage he claims to his transcendant genius shall secure the rewards which are justly conferred on laborious application and successful diligence. The qualities of an agent are best shewn by his works; and where nothing but the potentiality of becoming profound in learning, skilful in science, or dexterous in business can be adduced to justify the demands of a claimant, he has no right to complain, if the potentiality of competence and respectability comprises the whole of his gratification.

The generous and humane principles, by which M. Pascal regulated his eleemosynary distributions, claim our respect at least, although our unqualified approbation of their practical consequences may be in some measure

withheld. To compassionate the miseries, and liberally contribute to the relief of our poor distressed fellow-creatures, are obligations which no Christian can deny. What may be the exact measure of duty incumbent on each individual, cannot be assigned; but an error of excess is always preferable to a neglect of charity. When with singleness of eye and rectitude of intention, we acknowledge God in all our ways, he has graciously promised to "direct our paths."

The following instance will illustrate the judgment and prudence, with which M. Pascal conducted his charitable exertions. As he was one day returning from the church of St. Sulpice, about three months before his death, a young and beautiful girl from the country, about fifteen years of age, applied to him for relief, pleading great distress. He was struck with the danger to which her youth and her necessities exposed her, and therefore inquired to what cause she owed her present destitute condition: she informed him, that her father was dead, and her mother was that day carried sick into the Hôtel Dieu. M. Pascal did not think it sufficient to give her a little money, and take no more notice of her; but he conducted her to a seminary, and recommended her to the care of an ecclesiastic, who was one of the directors of the house, giving him at the same time a proper sum of money, and earnestly requesting, that she might be placed in some useful way of life, where she would be protected from want, and sheltered from temptation. The next day, he sent a female friend with some clothes and other necessaries, and, by proper attention, the friendless orphan was soon placed in a very respectable service. He was so extremely averse from ostentation, that it was with difficulty the priest obtained the name of the author of this benevolent action; and even then, it was upon a solemn promise, that he would not divulge it during his life. Mdme. Perier, his sister, to whom we are indebted for the preservation of this anecdote, has modestly suppressed the share which she had in this laudable exertion of beneficence.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE no apology to offer for troubling you with this address, except that it is of consequence that the sacred volume of Scripture should be rightly understood and explained, even in its less important parts, and that, in the promotion of this object, even the humblest efforts may not be wholly superfluous.

The passage on which I beg to offer a few words, is the account of the quarrel between Saul and Jonathan, in the twentieth chapter of the First Book of Samuel. Saul, it will be remembered, had sought to slay David, by smiting him to the wall with his javelin; and David had twice escaped his fury, whether on the same or on two different occasions, does not appear*. David therefore absented himself from his place at the king's table; and when Saul missed him and inquired after him, Jonathan (by previous concert with David) gave some explanation of his absence. Saul, perceiving his son's policy, burst into a paroxysm of rage, reviling Jonathan in the most opprobrious terms, and commanding him to fetch the son of Jesse immediately; for he should surely die. "And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay

* Ch. xviii. ver. 10, 11. and ch. xix. ver. 9, 10.

David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame." ver. 32—34.

The common way of understanding this passage appears from the ordinary title of the chapter; *Saul, missing David, seeketh to kill Jonathan.* I do not mean to say that this is at all an improbable explanation: but there is another which strikes me as perhaps more natural. And that on the following accounts:—

First, However unhallowed the character of Saul, and however violent his fits of passion, the atrocity of attempting his son's life far exceeds any thing else recorded of him. His fury against David, though not more justifiable, is at least more intelligible.

Secondly, The slightness with which the circumstance of the javelin is here stated, rather militates against the received interpretation than otherwise. Compare the passage in question with the two accounts before given of the endeavour to assassinate David, and the difference is obvious. The two former accounts give an entire transaction; the one under consideration merely mentions that a javelin was thrown, without relating the event, or explaining how there came to be any javelin at all within reach at the time.

Thirdly, It is at least singular that Saul should sit at meat with a javelin in his hand, or so very near him as not to allow time for the subsiding of his resentment.

Fourthly, By the throwing of the javelin, Jonathan knew that his father had determined to slay David. On the supposition of its being thrown at himself, this inference, though traceable, was at least rather circuitous.

Fifthly, From the next verse it appears that after the quarrel, Jonathan arose from the table with deep but deliberate displeasure, being determined to fast from grief on account of David. This hardly seems to harmonize with the idea of his having started from his seat to save his life; which we must naturally suppose him to have done, if his father aimed a deadly weapon at him across the table.

For these reasons, I am inclined to submit another explanation as at least probable. I would suggest that no javelin was thrown at Jonathan; but that the verse, "And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David," must be understood as a reference, which the historian interjects, to the former attempts against the life of David himself. As if the translation had run thus:

"And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? Now Saul had cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay David." That is, Jonathan, recollecting the assassination before attempted, well knew that the present threats of his father were by no means empty words; but, coupling the present with the former scene, became convinced that his father had really formed a deliberate purpose of slaying David.

Such a repetition of an incident formerly related, seems to me not unlike the manner of the sacred historian. And it will be observed that the latest antecedent before the pronoun *him* (in the words "cast a javelin at him") is the name David.

This view of the passage may have occurred to some other person, though I am not aware of it; if indeed the case be worth a dispute. However, I could wish I had access to the counsel of a Hebrew scholar. Possibly, some one of your readers who is entitled to that appellation, will have the goodness to tell me whether I am wrong in supposing that the word

translated "cast" may with equal propriety be rendered "*had* cast." The Hebrew, I apprehend, has in strictness no pluperfect tense; and, if there is but one word for past time, that may as well stand for the past of the past as for the present of the past. If this idea is just, and if the copulative turned "and" (in the words "And Saul cast a javelin") ever has the force of "now," I should submit that the probability is in favour of the conjecture here offered. If either or both these props fail me, that probability, I must confess, is proportionably reduced; though how much, I will not pretend to determine.

CRANTOR.

FAMILY SERMONS.—No. LXXXIII.

Mal. iii. 6.—*I am the Lord, I change not.*

It is of very serious consequence to man, that he should make himself acquainted with the character of God. There are many things which it does not greatly matter whether we know or not. There are a thousand curious parts of the creation,—there are wonders in the heavens above, and in the earth beneath, and in the waters under the earth,—which it is very well for persons of leisure to search out and understand, but which others may safely leave unknown. I say *safely*,—for these are branches of learning that have no connection with that everlasting state to which we are all hastening. The man who studies these things the most, must yet leave his studies behind him at last. Though he understands all mysteries and all knowledge,—though he penetrates the secrets of the deep, and measures the courses of the stars,—yet "he shall carry nothing away with him when he dieth;" neither shall his learning follow him. But the knowledge of God is of a very different kind. The Almighty Being stands in such near relations to us, as our Maker, our Preserver, our Redeemer, our Master, and our Judge,—He touches us, as it were, in so many points,—He is so closely connected with the immortal part of our nature,—that not to know Him, is deplorable ignorance indeed. For this is a knowledge which must produce the greatest effect on our happiness, not only in this world, but in that which is to come. It is a knowledge which will be found of unspeakable value long after the heavens above, and the earth beneath, and the waters under the earth, shall have passed away. It is, therefore, equally and deeply important to all of us, whether high or low, learned or unlearned. For, whatever may be our condition in this life, we all stand equally in need of life eternal; and what is life eternal, but to know the only true God, and Jesus Christ whom he hath sent?

In order to improve ourselves in this knowledge, it is useful to fix our attenton at times on particular qualities of the Divine character. By carefully observing the different parts, we shall become better acquainted with the whole. And, while we are considering any one particular quality of God's character,—if we really are in earnest,—if we faithfully follow the guidance of Scripture,—there will (by the Divine blessing) be no danger of our forgetting or undervaluing His other qualities. For the adorable perfections of God are so closely united together,—they so admirably reflect light on each other,—that it is impossible fully or properly to study one, without at the same time bestowing attention on all.

The particular quality of God which the text brings before us, and on which it will be our present business to reflect, is His *unchanging nature*. "I am the Lord, I change not." Let us, on this subject, consider, first, this quality itself; and secondly, the effects

which the contemplation of it ought to produce on our hearts.

I. And, first, let us consider this quality itself; that is, the unchangeableness of God.

In this world, every thing is changeable. It has pleased the Almighty that even the most beautiful parts of the visible creation should be full of change. Days and seasons follow and chase away each other. The leaf dies; the grass withers; the flower fades; "the mountain falling cometh to nought, and the rock is removed out of his place." Even the whole frame of nature, great and wonderful as it is, shall one day be destroyed. The wind of Almighty wrath shall pass over it; and it is gone. But, while every thing that we see is thus frail and varying, far otherwise is it with Him who "goeth by us, and we see Him not." For what say the royal Psalmist and the holy Apostle? "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

In this world, not only all that we see is subject to change and uncertainty,—but man himself who marks and mourns those changes, is as changeable as the rest. The objects in which he takes delight, change: his honours fade; his pleasures wither; his riches make to themselves wings and flee away; his kinsfolk fail, and his familiar friends forget him. His body changes; the strength of his youth is dried up; his beauty consumes away; and his eye waxes dim by reason of sorrow. His mind changes: the desires of yesterday are not the desires of to-day; the purposes of youth are abandoned in age. And at last, after a few fleeting years of vanity and vicissitude, he must undergo that great and solemn change, when the desire of his eyes shall vanish, and his body return to dust, and his soul appear before God who gave it. But, while man varies, God is the same. For what says the Psalmist? "*My* days are like a shadow that declineth; and I am withered like grass; but Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations."

Thus we see that, while the world changes, and while man changes, God is perpetually the same. When, therefore, the text says, "I am the Lord, I change not," it is as if the words were, "I am the Lord, and *for that reason* I change not." I am the Creator, and not the creature; God, and not man; therefore I change not. Beside me, there is none other; all else is vanity of vanities; the world passeth away, and the lust thereof; but I am supreme, self-existent, and eternal, and My counsel, *that* shall stand.

If, then, God is unchangeable, we must remember that all His Divine perfections are unchangeable: His power, His wisdom, His holiness, His goodness, change not. And this is what the Scripture expressly testifies. His power changes not: "Thy throne, O God, is for ever and ever:" "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."—His wisdom changes not: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."—His holiness changes not: The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and up-

rightness." Above all, His goodness and tenderness and mercy, which are His favourite attributes, change not: "O give thanks unto the Lord; for He is good; for His mercy endureth for ever. O give thanks unto the God of gods; for His mercy endureth for ever." "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." "As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Indeed, it is worthy of remark, that our text, in mentioning the unchangeableness of God, seems peculiarly to refer to His compassion and long-suffering. For the whole verse runs thus; "I am the Lord, I change not; *therefore, ye sons of Jacob, are not consumed.*" That is, ye are sinful and rebellious, and merit nothing better than destruction; but I spare you, because my mercy endureth for ever.

These declarations of unchanging mercy are most gracious and encouraging. Without these, the thought that God is unchangeable, would only distress and alarm us. There is something so awful,—so unlike ourselves,—in the idea of a Being placed far above all chance and change and infirmity, a Being with whom a thousand years are as one day,—that we should be terrified by the thought, if we were not told that the mercy of this great Being was as constant and enduring as His wisdom, His righteousness, and His power. But there is something else to be observed, if we would take a full view of this subject. The Christian dispensation teaches us to study and know, not merely the character of God, but the character of God in Christ. As the perfections of the Divine nature were peculiarly manifested in our blessed Saviour, so in Him we should peculiarly observe and consider them. And it is in Him that the unchanging mercy of God shines forth with the greatest lustre. It was His own gracious promise to His sorrowing followers; "Lo, I am with you alway, even unto the end of the world." It is He who is "Jesus Christ, the same yesterday, to-day, and for ever." It is He who "hath an unchangeable priesthood," being made "a Priest for ever after the order of Melchisedec." It is He who "liveth and was dead; and, behold, He is alive for ever more, Amen; and hath the keys of hell and of death." And the Apostle Paul draws an inference from this doctrine, which is highly interesting; "Wherefore," (saith he, speaking of our Saviour,) "He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them."

II. Having now considered what we first proposed,—the unchangeableness of God in itself,—let us, in the second place, consider what effects ought to be produced on our minds by the contemplation of it.

And I begin with remarking that this doctrine of God's unchangeableness gives unspeakable value to the holy Scriptures. It is the whole end and aim of the Scriptures to reveal God to man. They give us a description of the character of God, a history of His modes of proceeding, and an account of

His laws. Now, if God were as changeable as man, we could have no secure reliance on this revelation. In that case, the book of Scripture might be true at one time, and not at another. It might have been true when it was first written, and not be true now. Since that time, the character of God might have altered; since that time, he might have changed his modes of proceeding; since that time, he might have framed a new set of laws. This is what actually happens among men. There are few if any persons, whose habits, or manners, or principles do not vary more or less at different periods of life; nor is there any government which does not more or less alter its laws from time to time. And, in such cases, new descriptions of character, and new books of laws, become necessary. But God is always the same; and therefore the Scriptures are always sure. The New Testament has now been written nearly eighteen hundred years; and some parts of the Old Testament three thousand. Yet the Bible is as faithful an account of the Most High at this moment as at first; and it will remain so, if the world should last even millions of years longer. With what reverence, then, should we receive that holy volume! how attentively should we study its doctrines! how earnestly should we attempt to catch its spirit! how sincerely should we labour to obey its precepts! and how fervently should we implore the Divine blessing on our endeavours!

Let us, therefore, with this sacred book in our hands, consider more particularly what effect should be produced on our minds by reflecting on the great truth delivered in the text, "I am the Lord, I change not." And, for the more easy application of the subject, let us inquire what effect should be produced on three different classes of persons.

1. First, on the sinful and impenitent. By the sinful and impenitent, I mean not only those who live in gross sin or impiety, but those also whose hearts are chiefly set on the things of this life, and not on the things of the life to come.

And in what words shall I describe the folly and danger of such persons! I say, their *folly*, for, if God be unchanging, and every thing else fickle, and fleeting, and delusive, how exquisite must be the folly of seeking our chief good any where but in Him! How exquisite must be the folly of casting ourselves, not on the favour of Him who can give steady and lasting happiness, but on the wretched friendship of things that perish in the using! Yet, alas! how many of us act thus irrationally!—business, — pleasure, — money, — advancement in the world,—these are our idols; and God is forgotten. These miserable trifles,—which will certainly fail us in a few years, —which may possibly fail us this very day,—these are our gods; and, for the sake of these, we desert Him, who, if we did but choose to trust Him, would be "the strength of our hearts and our portion for ever." If we saw a man building his house on a quicksand, we should be amazed at his stupidity; but how infinitely greater the infatuation of an immortal creature who builds his happiness on the passing, perishing objects of time and sense! O my brethren,—the shifting sand,—the unstable water, —the rushing wind,—affords an incomparably surer foundation for an edifice, than this world for the happiness of a never-dying soul. Pass a few short years,—pursue a few more vanities,—treasure up a few additional monuments of folly, —and how will you feel at the conclusion of this wretched game, when that voice, which will one day awake the dead, proclaims in your ears, Thou fool, this hour shall thy soul be required of thee!

And O that even this were all! —but that Scripture by which we all are alike to be judged, commands me to add that the total disappointment of our hopes is not to be the whole of our awful fate. If it were, our folly (as I have said) would be exquisite indeed; but that folly rises to the most perfect madness, when we consider that, if we have not God for our unchangeable friend, we must have him for our unchangeable enemy. What a reflection! and what terrors does it breathe to the thoughtless heart!—the unchangeable enmity of an Almighty Being!—the vengeance of Him who "changes not!"—To have years pass, and centuries roll away, and worlds sink in ruin, and systems appear and disappear like meteors, —and still to feel the unabated wrath of those eyes that consume the soul! O ye who spend your invaluable time of probation in lying vanities, once more, and in the presence of that unchangeable God, who doubtless marks even this feeble attempt to awaken you from your security, and who will produce it against you at the great and solemn day, I warn you to flee from the wrath to come. Once more I present you with the offer of mercy and reconciliation. And remember that, if God is unchanging, *you must* change, or there is no hope of a reconciliation with Him who is of purer eyes than to behold iniquity, and who will by no means clear the guilty.

2. In hopes that this solemn warning may not have been entirely lost, I proceed, secondly, to apply our subject to those who are seriously alarmed about their everlasting safety; but who, when they consider the greatness of the sins they have committed, are apt to fear that for them there is no forgiveness. Far be it from the preachers of the Gospel to speak a false peace to such persons! He alone, who gave this wound can effectually heal it. The only true cure for such troubles is the peace of God. But, while I would earnestly warn you not to dissipate your alarms by a return to the careless life you formerly led, and while I would exhort you to keep near to God, and, by prayer and a diligent perusal of the holy Scriptures, to seek the light of his countenance,—while, I say, I would do this, I would at the same time beseech you not to add to your offences by doubting the Divine goodness. You say that your sins have been very grievous, and that you fear you have transgressed beyond pardon. But I would ask you this question; were you, at this moment, with your bodily eyes to see your blessed Saviour extended on His cross; offering Himself a sacrifice for the sins of His enemies; were you to hear Him praying even for His murderers, for those daring and presumptuous sinners who, despising all the glorious proofs of His Divine Mission and Godhead, nailed Him to the accursed tree;—could you doubt that His most precious blood was able to wash away even your sins, however heavy and numerous? If you could not doubt this, then recollect that Jesus Christ is the same yesterday, to-day, and for ever. "One day is with the Lord as a thousand years, and a thousand years as one day." The one oblation of Jesus Christ, once offered, is at this moment as effectual, and, if I may so say, as *visible* in the eyes of the Father, as at the very hour when He cried, "My God, my God, why hast thou forsaken me?" And, at this moment, our adorable Redeemer is as ready to receive into His favour the most grievous transgressors, provided they are truly contrite, as when He prayed for His cruel murderers, or converted Saul of Tarsus into a chosen instrument of His grace. Doubt ye not, therefore, but earnestly believe that He will receive you also, humbly and penitently drawing near to Him.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer."

3. In the third and last place, let me very shortly address those who are really making religion—devotional and practical religion—the principal object of their lives, and who humbly trust that, through the Divine blessing, they are gradually increasing in all godliness and Christian virtue. Such persons will find their advantage in frequent meditation on the unchangeableness of God. If they are in affliction, or in distress of mind, this will be their hope and stay: they will reflect that, though outward things alter, He in whom they have laid up their chief hopes remains the same: they will remember that, beyond the dark clouds which for a time enclose them, there are unchanging skies and perpetual sunshine. If, on the other hand, they are prosperous, if they have comfort without and peace within, the recollection of the unchangeableness of God will not only increase and animate their gratitude, but it will prepare and fortify them against future trials. By feeling the strength of their weapons in a season of quiet, they will be made readier for a possible hour of conflict.

Let all Christians, therefore, treasure up in their minds such merciful declarations as these:—"Lo, I am with you alway:"—"This God is our God for ever; He will be our guide even unto death:"—"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore:"—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands."

That we may all be enabled to apply to ourselves these and other similar promises of Scripture, may God of His infinite mercy grant, for the sake of Jesus Christ our Lord.—Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

I HAVE been much interested by the letter of X, in your Number for September (p. 585.) Your correspondent proves with irresistible clearness (for what can speak so clearly as facts?) that the Society for promoting Christian Knowledge has at one period published, as the genuine doctrine of the Church of England, what at another she reprobates as palpably inconsistent with numerous and unequivocal declarations of that Church. My attention, however, has less been attracted by the question your correspondent agitates respecting the Society itself, than by the subject its authorised expositions of which have been so contradictory. It seems that, according to recent publications by the Society, spiritual regeneration uniformly accompanies the regular administration of baptism as prescribed by the Church; that the Church instructs her baptized members to regard spiritual no less than baptismal regeneration as a thing past; that she no where encourages them to pray for it as future; and that, in the collect for Christmas-day, which implores "that we, being regenerate and made God's children by adoption and grace, may

daily be renewed by his Holy Spirit," the petition is purely for daily renovation, and the notice of regeneration, adoption, and grace, wholly *retrospective*.

It is not my purpose to enter into this question at large; but, even admitting the propriety of the construction put on the Collect, I would suggest the three following considerations, as explanatory of the want or infrequency of any direct or formal petition for regeneration in our liturgy and other formularies:—

1. It was not natural that *general* petitions for regeneration, petitions (that is) in behalf of the whole congregation, should be frequent in those formularies. A prayer for regeneration could not well be put up by those who, from such evidences as the Scriptures point out, might have reason to believe that they had already received that grace. Now, taking regeneration in the view of Bishops Bradford and Hopkins, yet the Church might charitably presume, that in every congregation, there would at least be some persons of this description; and she would be tender of introducing supplicatory forms which such persons could not adopt. One or two Collects of this kind she might intersperse, but they would not be frequent. This, indeed, must be immediately admitted by the advocates of the Society's new opinions on the subject. Their own argument entirely proceeds on the ground that the regenerate cannot properly pray for regeneration. They contend that the Church directs no petitions for this blessing, because she holds her congregations to be partakers of it already. If this be fair reasoning, it cannot be unreasonable to contend, that the Church directs but few *general* petitions for the blessing, because she presumes that at least some part of every congregation has partaken it already. The infrequency, therefore, of such general petitions may fully be explained on this principle, without resorting to the device of confounding spiritual regeneration with the regeneration of water.

2. But, then, might there not have been general petitions for *individual* regeneration? That is, might not the congregation join in imploring this grace for such of its members as were still destitute of it?

In answer to this question, I make my second remark; which is, that our Church seldom particularises in this manner. Her general inclination, I think, is not to mark out and specify individual cases in her formularies. Indeed, it is well known, that on the ground of this want of specification, those formularies have been censured by Dissenters. The *generality* of the Confession, for example, has been the frequent theme of sectarian reproach. Innumerable offences might be named, and innumerable cases of conscience imagined, which are no where mentioned or alluded to in our Prayer-book,—to which no part of our ritual is peculiarly appropriate,—for which no provision has been made in our forms of devotion, beyond the general acknowledgments of sin, and general solicitations for mercy. To come nearer the present point, there is no prayer, penitential or intercessory, for those who have unworthily received the sacrament of the eucharist. There may be none, therefore, for a parallel delinquency with respect to that of baptism.

In stating this generality as rather characteristic of our forms than otherwise (and, be it observed, I do not mean to make the statement at all in an unlimited extent,) let it not be supposed that I adopt the objections which have on this ground been urged by Dissenters. It is, on the contrary, my conviction, that those objections admit of very weighty and very sufficient answers. Not only so, but I believe that there are strong

substantive advantages in that degree of generality which our forms exhibit. At present, however, I may be allowed to state the fact, as bearing on the question under consideration.

But it may be said that individual cases are, for the most part, virtually, though not specifically, provided for in our Prayer-book; that our general confessions and supplications sufficiently cover all the private sorrows and necessities of the worshippers. I fully admit the allegation; indeed, this constitutes a main answer to the sectarian objections already noticed; and, farther, on this very ground do I make my third observation, which, I trust, may be found conclusive.

3. The truth, I would suggest, is that the case of baptized persons, spiritually unregenerate, is most amply provided for in many parts of our prayers, where it is not the subject of direct specification or allusion. It must be very evident that both penitential and supplicatory expressions may easily be found, which shall equally suit the regenerate person who has fallen short of the excellence at which he aims, and the sinner who is not yet regenerated. The petition "Create in me a clean heart," is one of many obvious instances exactly in point. Now such expressions abound in our prayers; and, if I am told that such expressions cannot be considered as exclusively applicable to persons desiring regeneration, I demand in return why they must be considered as exclusively applicable to regenerate persons desiring pardon. It appears to me that the Church has, with equal wisdom and felicity, provided for the deepest feelings of persons in both these situations, without severing them from each other in the performance of public worship. Her forms are general, but they are by no means vague or indeterminate. In fact, what can be more proper than that the visible church of Christ, a mixed society, should concurrently supplicate mercy for all her members; should at once beseech grace for the unconverted, grace for the imperfect, and grace for the fallen; should jointly implore a simultaneous display of all the energies of the Divine Spirit?

Expressions, I have said, admitting of this double application, abound in our Prayer-book; and, if an instance is required, it will not be far to find. Take the very first address to the Deity both in the Morning and in the Evening Service; that is, the first sentence of the General Confession. "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep." It must be obvious that these words are as appropriate in the mouth of an unregenerate person, as of a true Christian confessing his deficiencies. Taking the metaphor of lost sheep in its primary application, which was to the sinful part of the house of Israel, yet even they required Christian regeneration on any hypothesis. But it is notorious that the metaphor is familiarly extended to the unregenerate, or the Gentile part of mankind, those "other sheep which are not of this fold." It is so applied by St. Peter (1 Pet. ii. 24, 25.), and by our Church, distinctly, though not very directly, in the Collect for Good-Friday, and more broadly in the Second Part of the Homily on the Misery of Man. And it is clear that the words may as properly indicate the natural corruption "whereby man is very far gone from original righteousness," as the sinful propensities which "remain in them that are regenerated."

Now, sir, it would be easy to examine the Confession clause by clause, and to shew that every single part of it has that twofold applicability already mentioned. I decline the detail, only because it

can be perused by every person for himself.

But, if another example is required, I would refer to the very next formulary, the Absolution. Will it be denied that such phrases as, "Almighty God, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live;" and again, "he pardoneth all them that truly repent and *unfeignedly believe his holy Gospel;*" have as exquisite a propriety in an address to repenting unregenerates, as in any other possible adaptation? It forms no objection here that the Absolution is declaredly restricted to the "people" of God. That expression excludes, I admit, persons without the pale of the Church. But the present question is, whether there may not be unregenerate persons *within* that pale; and to say there cannot, because the unregenerate cannot, even in an external sense, be the people of God, is to beg the whole point in dispute.

Perhaps, however, it may be objected, that the expression, "Almighty God desireth not the death of a sinner," is borrowed from the address of the Most High to the Jewish Church, and is by this derivation restricted to sinners among the regenerate. It might, as before, be answered, that this derivation could only restrict it to sinners among the people of God; which, as has been shewn, can have no effect on the present question. But, as a still more decisive reply, I would refer the objector to the third Collect for Good-Friday, where a petition for the conversion of *Turks* and *Infidels* is thus prefaced; "O merciful God, who hast made all men, and hatest nothing that thou hast made, *nor wouldest the death of a sinner, but rather that he should be converted and live*—." This parallelism surely places the applicability of the Absolution to persons hitherto spiritually unregenerate beyond all dispute.

The instances I have given do sufficiently, I should hope, illustrate my meaning. And the Prayer-book abounds with such; but the fear of prolixity induces me to deny myself multiplied citation. I will therefore content myself with making one addition to the examples already given. That one is the Collect for the Circumcision; which I transcribe:—

"Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law, for man; grant us the true circumcision of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will: through the same thy Son Jesus Christ our Lord."

Now, sir, the analogy between the institutions of circumcision and baptism must be familiar to every reader. And, as outward circumcision answers to outward baptism, or the washing of water, so the circumcision of the Spirit unquestionably corresponds with spiritual regeneration. Were I, therefore, writing in the spirit of a controversialist, I should certainly be tempted to maintain (what I think might be maintained with very strong appearance of truth) that the Collect just quoted is *a prayer for regeneration*, and can be nothing else. Here is no scope for controversies about prospective and retrospective. The petition is direct and uninvolved. Without going that length, can any reasonable person doubt that the Collect may fairly be *used* as a prayer for regeneration? or that its applicability in this manner, if not directly intended, could not at least but be distinctly perceived, by those who placed it among the devotional exercises of the Church?

With regard to the Collect for Christmas, I will not say much. The warmest advocates for construing the clause "we being regenerate" *retrospectively*, must allow that it will at least *bear* a prospective construction. I go farther.

They must allow that the prospective construction is very natural and easy.

If they mean to deny either of these assertions,—if they mean to contend, either that the clause cannot be construed prospectively, or that it cannot be so construed without harshness,—I beg leave to submit to them the following instances of exactly parallel phraseology taken from other parts of the Prayer-book, and to ask whether these also are to be understood retrospectively.

"Graciously hear us,—*that we, thy servants, being hurt by no persecutions,* may evermore give thanks unto thee—." *Prayer against Persecution.*

"Grant *that thy Church, being alway preserved from false apostles,* may be ordered and guided by faithful and true pastors—." *Collect for St. Matthias's Day.*

"O send thy word of command to rebuke the raging winds and the roaring sea; *that we, being delivered from this distress,* may live to serve thee—." *Prayer to be used in Storms at Sea.*

Now if it be necessary to understand the Christmas Collect as speaking of retrospective regeneration, it must be necessary to understand these parallel passages as speaking of retrospective safety from persecutions, retrospective preservation from false apostles, and retrospective deliverance from the raging winds and roaring sea. On that principle, in the last of these prayers, which by the supposition proceeds from men on the point of perishing, the petitioners are made roundly to affirm that they have already obtained the very deliverance for which they are so fervently imploring. Is there a critic in Christendom who would contend for such an interpretation of the passage?

Our forms furnish many other instances of the same or a very similar structure of sentence, in which the prospective sense is equally necessary or natural. It is indeed (speaking as on a dry point of syntax) always the more natural. To an unprejudiced apprehension, the Christmas Collect would (I doubt not) always appear, what it seems always to have appeared to the Bartlett's Buildings' Society before the present century, namely, a *prayer for regeneration.* At the same time, I admit that the words will also bear a retrospective, or (as I would rather call it) a *conditional,* construction; and that such a construction seems favoured by parallel passages in the offices for Private and Adult Baptism. My own inclination certainly is to believe that the composers of this prayer (in 1549) *intentionally* used a somewhat indefinite mode of expression, in order that the petition might suit different classes of worshippers. But having already illustrated this principle, I will not now farther encroach on your patience. Hereafter, should my leisure serve, I may perhaps venture to trouble you with some additional remarks, with a view of more directly shewing that our Church holds spiritual regeneration to be separable from the regeneration of water.

AHALA.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WHEN singular and ingenious theories in philosophy are proposed to the world, it is very unfortunate that the examination of them cannot be left exclusively to the learned and able. But no sooner is the novelty announced, than, like sweets opened, it attracts a swarm

of buzzing triflers, who rush into the seductive element, drown themselves in its rich embrace, and render it ever afterwards offensive to all the rest of mankind. Whatever the merits of any given system, or of its authors, may be, the cause of truth is surely served by exposing the folly of such shallow partizans.

Every one has heard more or less of the new system of Craniology, recently imported into this country. Of the system itself, I have little knowledge, and still less capacity of judging. It may be right, or it may be wrong, for what I know. Nor have I a prejudice or a prepossession respecting it, except that the rudeness with which it has been attacked in our popular reviews naturally tends to rally in its favour the feelings of the impartial and ignorant; and to that class of persons I belong. Nothing indeed can be more offensive than the manners of our modern critics. If the theory in question be as absurd as they allege, this could be shewn in calm language. And certainly, it is not shewn the better for violent imputations of ignorance, fatuity, and fraud; which, as it seems to me, can produce no effect but to irritate instead of confuting the parties, and to disgust instead of convincing the candid inquirer.

So much for the theory and theorists in question:—I neither applaud nor condemn either. But, as for some of their shallow, eager abettors, read (alas!) this melancholy letter! Indeed you will soon perceive that I have shewn some candour in speaking neutrally of a system which has occasioned me (however innocently) so many evils. Hear, then, sir, the narrative of my woes, and, if you think proper, record it for the benefit of mankind.

I am the eldest son of a laborious clergyman, situate in a very remote part of this United Kingdom. My father educated me for the Church, and intended me for the University; but a growing family, and the times, had nearly disqualified him, in point of finances, for the execution of this purpose, when I received from a rich uncle an invitation to a splendid seat in one of the home-counties, accompanied by a proffer of patronage.

The proposing party was one of two brothers of my father's, both greatly his juniors, and to both of whom he had once supplied a father's place. One of them, my volunteering patron, entered into trade, and, by what the world is pleased to term some lucky hits, acquired a very considerable fortune, opulent illiteracy and vulgarity in the shape of a wife, a princely mansion in the country, and, to crown all, a title. Mean time, some part of his conduct towards my father was so offensive as to cause a deep breach between them: the great man chose to be irreconcileable, and my father was so much hurt that, for years, he could not bear the mention even of his brother's name. He, however, still bore towards him a fraternal heart; and when at length he received from him overtures of friendship accompanied by a tender of patronage, joyfully closed with the former, though much doubting the propriety of accepting the latter. I shall call this mighty man *Sir Arthur*.

The other brother, whom I shall name *Richard*, took orders, obtained by his merit a fellowship at the University, and afterwards a college-living. He ever maintained, so far as distance would allow, a close intercourse with our family; and was, in fact, the mediator of the present reconciliation between his brothers, and the instigator of the proposal in my favour.

I pass over the long negotiation that ensued, which at length terminated in our acceptance of Sir

Arthur's offer. Neither will I recount the particulars of my journey from my father's, which to my inexperience seemed an Iliad of adventures; nor detain you on the circumstances of my arrival at the magnificent mansion of my patron; of my introduction to himself and his lady; of my surprise at the appearance and the hurried yet self-complacent manner of the former, so unlike my father and other uncle; or of my deeper horror at the eternal war waged by his obsequious partner against all the cases, persons, moods, tenses, and concords, I had ever heard of. On my part, I was extremely confused and awkward; while my uncle had an air of the most provoking benignity.

The first thing that roused me to any distinct feeling of personal identity, was a remark made by Sir Arthur while we waited the annunciation of dinner. Speaking of my uncle Richard, he said, "Poor Richard!—a good fellow, eh?—But I'm surprised what made him think of going into the church. —Not fit for it, not fit for it at all.—Why, man, there's no such thing as *hope, veneration, conscientiousness,* or *benevolence,* in his whole head.—No, not ever-a-one of them.—" I had not time to recover from the vague astonishment into which this speech had thrown me, when my attention was diverted from it by the unfolding of the door, and the entrance of the very person thus calumniated.

I know not whether my uncle Richard has benevolence in his *head:* I am sure he has it in his *heart;* as, indeed, was now proved, by his having rode from his parish (thirty miles distant), with great inconvenience to himself, for the purpose of meeting me at Sir Arthur's. However, it was not merely for the pleasure of an interview; but he was anxious to superintend my debût at my titled uncle's. He thought much *might* depend on the first impression, and, well knowing both parties, conceived that his presence would probably be advantageous in smoothing the mutual approaches between oddity and shyness.

My uncle Richard met me with the most affectionate cordiality; and I, on my part, was overjoyed at the sight of one whom I love and venerate as the exact duplicate (if I may so say) of my father. Sir Arthur welcomed his brother, not exactly with affection, but with much important kindness and much ill-dissembled respect. And as for the lady, she attempted to play a similar part, but succeeded still worse. The truth is, she had felt the inconveniences of a want of education, and could not help reverencing a *scholard,* though unadorned by a title, and unpossessed of a shilling's worth in the three per cents.

On our introduction into the dinner-apartment, new forms of splendour struck my amazed eyes. I was oppressed by the magnificence of the table, and embarrassed at the number, figure, and solemnity of the waiting-servants; for

"Head to foot
Now were they *total gules*—"

and they stood round us staring like a gallery of whole-length portraits. However, the dinner proved most welcome, not merely as it naturally would to a weary traveller, but in two other very important respects. First, it rid me of the trouble of disposing of my hands; which appendages of my person I had for the last half-hour found so intolerably in the way that I really thought them multiplied to six at least. Secondly, it found equal employment for Sir Arthur's eyes, which, for about the same space of time, had been fixed on my unfortunate head, and with glances, now direct, now transverse, now stationary, now vibratory, were interjecting it in all directions. His

looks had inconceivably disturbed me, nor could I at all divine their object. However, I persuaded myself that he was studying my likeness to my father.

My uncle Richard soon made me feel at home in more senses than one: he asked particular questions about my father, mother, each of my brothers and sisters, and afterwards about various persons in the parish, dilating on each, and intermixing remarks of a general nature. Sir Arthur was very capable of attending to more than one subject at a time; but the table afforded him such a variety of them, as completely to divide and subdivide his whole mind. His converse, therefore, never wandered from the matters in hand (I mean those literally so) till towards the close of the first course; when, hearing my uncle Richard talk of the studies I had been pursuing with my father, he abruptly asked what they had been.

I answered the question pretty minutely, and, on my completing with Algebra (the last of my acquisitions), and then pausing—I must own with the hope of a little compliment—Sir Arthur said, "Well?"

"Well, sir," said I; "that is all."

"All? Then haven't you learned the most valuable science in the world—the head-science—eh?"

"Why, sir," said I, "if you mean (as I suppose) *theology*, I certainly have not as yet studied it systematically; but my father has always taught me to attend to religion as the chief business of my life."

A laugh with which Sir Arthur heard the beginning of this reply, was overcast, towards the conclusion, with a certain look of awkwardness, which made it assume the semblance of a cry. "Why, yes," said he; "right, very right;—that's what we should all do, certainly;—but, Richard, that was a capital pun of mine, eh?—*Science of heads,—head-science,*—eh? All accident;—but as good as if I had meant it, eh?"

"Perhaps better," said my uncle Richard, smiling; and then, turning to me, he said, "By the most valuable science in the world, Sir Arthur does not mean what you conjectured, but the science of heads, or Craniology; the science taught by Drs. Gall and Spurzheim. He himself has been devoted to it these six months; and his lady," added my uncle, rather (as I thought) *piquantly*, "is his very humble convert and pupil."

"Ay, and a charming science too," said the knight; "do you know it nephew, eh?"

"Ye-e-es,—No,—not much of it, sir," said I; and here false shame prevented my being completely honest, for which I very justly suffered afterwards. I ought to have confessed that I had heard little more of this science than the name. However, the motive of Sir Arthur for reconnoitring my head now flashed upon me; and O what fearful thrills past through that head in every direction! I now began to guess also what was meant by brother Richard's having neither hope, veneration, conscientiousness, nor benevolence, in his whole head.

"Well, well," said Sir Arthur, "we shall soon find out how much you know of it.—But doesn't the old parson study it, eh?"

"My father, sir," answered I, and the paternal blood ran a little hot in my cheek at the irreverent appellation used by Sir Arthur, "has too many other calls on his time and attention. He has a large parish and a large family."

And now Sir Arthur paused a moment; and, leaning over to me with a look of eager cunning, and half-suppressing his voice, said, "And how many organs are there, my man, eh?"

"Organs, sir?" said I, rather embarrassed.

"Yes, organs, organs;—why,

man, don't you know what an organ is, eh?"

"Why, my father has sometimes talked of persuading the vestry to set on foot a subscription for an organ; but at present we have none. The parish is very poor."

"Ha, ha," roared out Sir Arthur—"caught! fairly caught!—Why, man, I meant the organs of the head;—never was any thing better;—eh, my dear?"

"Upon my word, Sir Arthur, as you say," answered her ladyship, setting the tune of his bass laugh to a pretty high treble. And both laughed immoderately.

"Why, man," resumed his knightship, "there are no fewer than *thirty-three organs*;—organs, I tell you, of the head; such as *benevolence, firmness, caution*, and plenty more besides; and, according as any of these appears prominent on a man's head, just so is his character.—What, not know Craniology!—Not know the thirty-three organs!—Why, man, this is being downright gothic;—why, all the world are gone out of their senses about all this; and where can you have been, eh?"

"*In* his senses, I suppose," said my uncle Richard.

"And your father too," continued the eager Sir Arthur, "a parson and a scholar! and not study the thirty-three organs!"

"I suppose," said my uncle Richard, "he is content to study the thirty-three Homilies."

The second course, now entering in all its unsubstantial and transitory glory, silenced all Sir Arthur's organs (including his vocal ones) in a moment; and, for a time, my uncle Richard and I again talked a duet. At length, on the approach of the desert, our host, looking to his lady with an air of studied indifference but real triumph, said, "My dear, though my nephew here is not fond of children, I suppose the boys had better come in, eh?"

"Upon my word, Sir Arthur, as you say," replied the lady: "I'd lay a crown as the poor dears is a-longing to come." And a servant received some most ungrammatical directions to summon the young gentlemen from above-stairs.

"I not fond of children, sir!" exclaimed I.

"Eh now, you half think me a magician now, don't you, eh?" said the knight, affecting coolness, while he was twirling his watch-chain with agitated pleasure.

"Why a magician?" said my uncle Richard, quietly: "for transforming him into a brute?"

"Come, I'll tell you how I discovered it;" continued the pleased knight, still to me and not noticing his brother; "your head shews you have no philo-progeny."

"Discovered what?" said I, in amaze.

"Why, that you dislike children."

"Dislike them?—I doat on them!"—and I spoke vehemently, for I thought on my little brothers and sisters, whom I had just left for the first time.

"Doat on a fiddlestick!" said the impatient Sir Arthur, his vanity and pride mortified at once: "can't you feel the back of your head, eh?—The back of your head says quite plainly that you dislike children;—can't you feel it's quite flat, eh?"

"It must be flat indeed," said I warmly, "not to find out that I delight in them."

"You don't delight in them, sir!" cried the knight, raising his voice.

"Indeed, sir, I do!" replied I, and (I fear) in my turn a little loudly.

"You know you don't, you know you don't," exclaimed he, enraged.

"I doat on them," said I, once more.

"You don't," cried he, now grown furious: "you hate them, you detest them, you abhor them—you know you do—you would kill them if you could. Richard,

ring the bell;—I won't have my boys brought in at all, while this gentleman chooses to stay;—nay, I'll send them out of the house this moment, under a strong guard,—that I will."

I had risen during this last fulmination; and as for Sir Arthur, he was on his feet before. And I was just about to vent my scorn, when a look from my uncle Richard silenced me. "Arthur," said he, turning to his brother, and speaking with calm severity, "were I to ring the bell at all, it would be to order my horses, that I might return home." The fiery knight felt that he had acted wrong, and (what was worse) had exposed himself: and his lurking respect for his brother began to operate; and, I dare say, a grateful remembrance of my father crossed his mind: and he therefore stopped short, in pitiable embarrassment,—looked round for something to say,—then began mumbling a phrase which I afterwards found to be a very usual refuge with him after dinner, viz. that "the bottle stood."—"It cannot help standing, while you do so," said my uncle Richard: "come, sit you both down, and let us talk this matter over." We obeyed,—but I will not delay you with relating how the gentleness and firmness of my uncle gradually healed this breach. I was ashamed of myself, and resolved, for the future, to take Sir Arthur's worst flights *en badinant*.

Peace had been for some time restored, when the promised boys entered. And here, whatever other organs I may want, I confess I am not without those of risibility: and severely were these put to the test on the entrance of my little cousins, whom I now beheld for the first time. The cause was not in their persons, but in what I may call their costume. They were three in number, extending upwards from about five years old to nine. The eldest was crowned with a sort of machine open at the top, but covering that part of the head just above the neck, to the breadth of three or four inches, and protruding large metallic flaps over the temples, which had exactly the appearance of a huge pair of blinkers. The second, a boy of about seven, was ornamented with a head-piece of a precisely contrary kind, and resembling nothing that I had ever seen but the paper fool's-caps with which boys are sometimes decked at a village-school. It pressed on the forehead and crown of the head, but left the back and the region about the temples perfectly bare. But this pair of curiosities fell far short of the third. The poor little fellow actually wore a close helmet, enveloping his whole head with so terrific a blackness that I every moment expected to see him close his visor and set a lance in rest.

Sir Arthur, whose temper was always as ready to explode, and as quiet immediately after an explosion, as gunpowder, had by this time quite forgotten the late scene; and the sight of the boys entering, one after the other, in shrouded majesty, threw him into such spirits as made me strongly suspect that they had on this occasion found in him not only a father but a hatter. Meantime, the Blinkers walked up and took the station of honour by her ladyship; the Helmet wandered into the vacancy next to me; and the Fool's-cap, really a very intelligent and pleasing looking boy, occupied the post between the Blinkers and my uncle Richard, whom he evidently regarded with great partiality.

After what had past, I had resolved to receive my young relatives with peculiar kindness; and I was now too happy to compromise with my muscles by relaxing them into profuse smiles of courtesy. The degree of apparent sensation which, in spite of my efforts, remained in my countenance, answered very well. For Sir Arthur, greatly flattered by it, as his tor-

tured watch-chain but too plainly experienced, said, "You are a little surprised, I believe, nephew—eh?"

"I must confess I am," answered I, smiling; and I spoke truth, for the sight of the three Cabadars could not have astonished me more.

"Ha, ha," said he, "Gall and Spurzheim for ever!—And yet it's none of their invention either, but all my own.—Why, man,—but I must begin with asking you to tell me the names of these young fellows."

"I was just going to ask *you* to tell *me*," said I.

"No, no; guess," said he; "can't you? What's the name of that little buck there, eh?" pointing to the Fool's-cap.

"I guess *Richard*," said I; for the likelihood of his being my uncle Richard's god-son flashed on me.

"Won't do, won't do;—a very good guess too;—but what's your name, my little man, eh?" addressing the boy.

The boy hesitated,—looked at his uncle,—then at his father,—then at me,—then again at his uncle,—and at last timidly said, "*Handel.*"

"Handel!" exclaimed I, in perfect amaze.

"Who gave you this name?" said my uncle Richard placidly, yet gravely and with meaning.

"Papa," said the boy.

"He did indeed, he did indeed," cried the papa; "it was all my own doing—Gall and Spurzheim for ever!—but it was all my own doing for all that, my dear, eh?" casting his delighted eyes towards her ladyship.

The lady was just commencing with her usual proem of *Upon my word, Sir Arthur, as you say*, when my uncle Richard, perceiving my surprise, and sensible that at least an hour would elapse before I should be able to make up an explanation of these wonders out of the broken statements of Sir Arthur, shortly related to me the whole matter. He informed me, that Sir Arthur had thought proper to judge the characters of his children by studying their respective heads; that, having found each possessed of peculiar and valuable qualities, he had determined to assist nature in the developement of these endowments, partly by means of an appropriate education, partly by the head furniture I beheld, which was so contrived as to leave the organs of some particular faculties to expand at pleasure, while those of others should be proportionably restricted; and farther, that he had given each boy a characteristic name, indicative of that distinction which they would all respectively attain in their several departments.

"That eldest boy's head, for instance," pursued my uncle, "bespeaks virtues which you will readily guess, from the nick-name which has superseded his baptismal name of *Arthur*. He is called *Job;* and I fervently hope he may verify the title only by his virtues and his prosperity.

"The upper-works of my little fellow here denote, it seems, great musical faculties. They proclaim this by some appearance or other; but I really forget what it is called."—

"The *tune of organ*," interrupted her ladyship, simpering.

"The *organ of tune*," said Sir Arthur, snappishly.

"Well, tune of organ, or organ of tune," proceeded my uncle, smiling, "it matters not which; but poor little Richard (whom you justly suspected of being my god-son and namesake) has been found guilty of this same organ; and the consequence is that he is in a fair way of being set to tune organs for life. The best music-master in London comes down three times a week, at a vast expense, to give him lessons: he has been adorned with the *iron crown* you see, in order to assist his musical faculties; and I," continued my uncle

with a smile, "have been cheated out of my church-relationship to *him*, in order to make room for the mighty musical name you have heard.

"The last, who is *your* namesake, has now been converted into no less a personage than *Epaminondas*. His head discovers, it seems, the same universality of talents and virtues which adorned that celebrated character. In other words, all its good and great organs are developed equally; and, that this organic symmetry may be preserved, it is enveloped in the terrors of that sable helmet which is periodically to be changed for one of larger size. By means of an equal pressure over the whole surface, it is thought that the organs will be prevented from attempting to overtop one another. They will, as it were, march forwards in line, or (to use a still more military phrase) always *dress together;* and thus be one day adequate to effect, if necessary, the deliverance of their country."

My uncle Richard had hardly closed his statement, when Sir Arthur, turning to me in an ecstasy, cried out, "Gall and Spurzheim for ever!—Capital,—isn't it now, nephew, capital,—eh?"

"It is literally so," answered I, taking refuge (and I fear not very honestly) in a poor pun.

"It is indeed," resumed he, "and what d'ye think I call these same clever head-machines, eh?—A dozen of Madeira now for a guess.—I call them *Spurzheims*.—A hard name, to be sure, that German doctor's.—And, when I put the machine on any body's head, how d'ye think I say it, eh?—I call it *Spurzheiming* them."

"Would it not be easier to call it *Galling* them?" said my uncle Richard.

"O brother Richard," cried the knight, with a smile of superiority, "you have no turn for these things, with all your learning.—You have no organ of *casuality*, nor yet of *constructiveness*.—Why, man, this is nothing at all to what I can do.—Come, it *must* out," (*as if to himself*)—"Why, man, what d'ye think now I'm composing night and morning in my own room, eh?"

"Composing!"

"Yes, yes, yes; composing—inventing—making,—night and morning,—eh?"

"How should I guess?" said my uncle Richard, smiling, "you know I have no organs for these things."

"Why then, I'll tell you," rejoined the knight, with a look of such importance as if he had been in the act of issuing out of the Trojan horse, "—it's something a little in your way;—it's a *manual of self-examination!*"

"Indeed!" cried his brother, but with less emotion than I should have expected; "that *may* be a very useful work."

"Useful!—O capital, capital!—and I'm sure it will take,—eh?"

"Take! Why, you do'nt think of publishing it?"

"Ha, ha, poor Richard!—he's always thinking of those musty books!—Why, man, you don't think it's a book I'm speaking of, eh?—Why, it's a *machine*."

"A machine!—Is it possible?"

"Possible!—ay, possible, and, what's more, done and ready.—But I'll tell you how it is, man.—You know, people's characters may change every day,—and, when they do, their organs are sure to change too;—so this is a machine which you fit to your head with your hand,—you understand me,—and it measures to a T how much your organs have altered since last time.—And so this way you examine yourself. You may use it, if you will, once or twice a day.—And so I call it a *manual of self-examination*.—Isn't it most capital, eh?"

My uncle Richard paused a moment, and then said, "And do you really conceive, Arthur, that, by means of all this ingenious Cra-

niology, you can turn one of our most important duties into a matter of pure mechanism?"

"*Can?*—" cried Sir Arthur, not at all taking his brother's meaning, "*Can?*—Ha, ha, poor Richard!—Why, man, I *have*;—why, it's all done, ready cut and dried. My wife knows all about it, don't you, my dear, eh?—And you think it charming, eh?"

"Upon my word, Sir Arthur, as you say," replied she; "I think as that there *mangle* of examination's the handiest thing as ever I see."

"Pythagoras," observed my uncle Richard, "is said to have enforced the duty of self-examination on his scholars; and he was a great mathematical genius also; but I do not remember to have heard of his aiding the performance of this duty by machinery." And thus, beginning on the lower key of philosophy, that he might not alarm his hearers at the outset, my uncle gradually proceeded to more sacred topics; and, while he avoided an immediate collision with the self-examining apparatus of Sir Arthur, gently insinuated principles shewing the extent and obligation of the duty which his brother had in so gross a manner endeavoured to mechanize.

Alas, he had not advanced far, when he was interrupted by the increasing animosity of a contest which had arisen between the eldest boy *(Job)* and his mother. The boy, having already feasted on two large slices of pine-apple, was greatly disposed to augment his stock by a third, and, with this view, made a dash at the only remaining one in the plate. The lady opposed, on the ground that he would make himself ill. The one party still *persisted;* the other still *resisted;* till the deepening tumult drew the attention of the whole table; and we soon perceived that Job was conducting himself in a way very little befitting his name and character.

It is impossible to describe the appearance now made by Sir Arthur, enraged as he was, on the one hand, at the boy for discrediting his theory, and, on the other, alarmed lest harsh measures should only produce a still more marked exposure of it. But resentment and conciliation were alike in vain. In vain he spoke blandishments; in vain he looked daggers; in vain, a fist, intended for the private eye of the rebel, peeped from under the table. To every remonstrance, "Be patient, Job!" no other answer was returned than a roar of, "Job sha'n't be patient! he sha'n't!" till resentment mastered fear, and the young gentleman was ordered away to close confinement, and a deep but rather awkward silence ensued.

And here, sir, it is time that your correspondent should be silent also. I have given you, I trust, a tolerably clear picture of my first day at my proposed patron's. A week was passed very much in the same manner. It was a week, however, by no means barren of incidents. During the course of it, poor little Handel's musical instructor, a very respectable man, had the honesty and conscience to inform Sir Arthur that he must discontinue his attendances; as his pupil, though a model of industry and docility, had received from nature no means of discriminating one sound from another, or knowing the scraping of a fiddle from that of a shoe. A still more important revolution took place. The impatient Master Job was, to the universal satisfaction of the house, sent off to school; where I understand that, in ridicule of his name and his temper, the poor boy has ever since been known by the appellation of *Job's Wife*. And, as for that paragon of universal faculties, the learned Theban, I am grieved to say, that it now seems very doubtful whether he will ever have any faculties at all.

But I had almost forgotten my

own fate. Sir Arthur, satisfied that I had no organs for the clerical profession, but was born a great musician, procured for me, without my concurrence, or even knowledge, the place of chief musical teacher to a great seminary. As I not only had never learned a note of music, but was naturally gifted pretty much like my little friend Handel in this respect, I thought it my duty to decline the office; and I was turned out of Sir Arthur's doors on the following morning.

Once more, sir, I disclaim any hostility to the science of Craniology, or its authors: yet, after the complicated wrongs it has wrought me, I may surely without offence subscribe myself

ANTI-GALL-ICUS.

For the Christian Observer.

LITANY.

SAVIOUR, when in dust to thee
Low we bow th' adoring knee,
When repentant to the skies
Scarce we lift our streaming eyes,—
O, by all thy pains and woe
Suffered once for man below,
Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness,—
By the dread, permitted hour
Of th' insulting tempter's pow'r,—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Lazarus slept,—
By the boding tears that flow'd
Over Salem's lov'd abode,—
By the anguish'd sigh that told
Treachery lurk'd within thy fold,—
From thy seat above the sky
Hear our solemn litany!

By thine hour of dire despair,
By thine agony of pray'r,
By the cross, the nail, the thorn,
Piercing spear, and tort'ring scorn,—
By the gloom that veil'd the skies
O'er the dreadful sacrifice,—
Listen to our humble cry,
Hear our solemn litany!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O from earth to heaven restor'd,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

REVIEW OF NEW PUBLICATIONS.

The Church in Danger: a Statement of the Cause, and the probable Means of averting that Danger attempted. In a Letter to the Earl of Liverpool. By Rev. RICHARD YATES, B. D. F. S. A. &c. &c. London: Rivingtons. 1815. Price 5s.

The Claims of the Established Church considered as an Apostolical Institution, and especially as an authorized Interpreter of Holy Scripture. London: Rivingtons. 1815. Price 3s. 6d.

A Letter to the Right Reverend the Lord Bishop of Lincoln, on the Subject of the Attack made by his Lordship upon the British and Foreign Bible Society, in his recent Charge to his Clergy. By A CLERICAL MEMBER OF THE SOCIETY. London: Baldwin and Co. 1815. Price 1s. 6d.

THE reason which induces us to crowd so much miscellaneous matter into a single article, although of the important nature of that contained in the above recent publications, may be easily guessed. The smallness of the limits which are allotted for the reviewing department, a certain preference for the doctrinal above the *statistical* discussions connected with our venerable Establishment, together with the fre-

quency of publications of the latter description, and their cheap and free circulation, are amongst the reasons which dissuade us from placing them before our readers in an abstracted form, or, indeed, from any frequent recurrence to their numerous subjects of discussion. Not that we are insensible either to the interests or the dangers of the Church—its real interests, or its real dangers—or that we would neglect what appears to us the best method for securing the one and averting the other. It is under a strong conviction of our duty in this respect, that we have selected for review the three publications abovenamed, of which, perhaps, the connection is more close than may be at first conjectured; and of which it appears to us, that with much propriety each might be inscribed with the alarming motto of the first—THE CHURCH IN DANGER.

The first of these publications, which to our minds conveys the idea of the greatest danger of all, may, perhaps, on that account be reserved for our mention the last. For a similar reason the last, as containing the slighter ground of alarm in our apprehension, may properly come under review the first. The second involves a danger which may be justly considered as having respect intermediately to all the others.

There seems to us in plain words to be four principal dangers with which the several friends of the Establishment seem at this present moment, according to their different views, to consider it as surrounded;—the two first resulting from the existence and active operations of the British and Foreign Bible Society,—the others from circumstances hereafter to be noticed.

"Much has been said and written on various occasions," begins the very sensible Letter to the Bishop of Lincoln on this subject, "concerning the tendency of the Bible Society to injure and even 'to ruin' the Church of England. And I confess that there are circumstances, and circumstances to which certain persons seem very desirous of reducing us, under which it has always appeared to me that the Bible Society might prove highly dangerous to the Church."

It is evident that, according as these sentences are turned, they may be made to refer to two distinct dangers resulting to the Establishment; one from *the general support* given to the Bible Society by *all* classes of Christians; the other from *the particular opposition* made to it by *churchmen*.

To begin with the first of these dangers—It perhaps would not be deemed justice to the opponents of the Bible Society to rest the whole weight of their argument for its danger to the Church upon the following slender and *unauthorized** portion of the bishop of Lincoln's late Charge which has been so widely and industriously circulated. "He considers the constitution of the Bible Society to be very dangerous to the established religion, and to the orthodox principles of those who attend its meetings, as it admits members of any creed and of no creed;" after which he alludes to "the real views of many of its most active members;" and concludes it to be "as absurd and unaccountable for those who pray against false doctrine, heresy, and schism, to join in religious associations with those who avow the falsest doctrines, most notorious heresies, and most determined schism; as to see loyal Britons joining themselves, and furnishing arms to the exciters of sedition, abettors of privy conspiracy, and promoters of rebellion."

* It appears that his lordship, for reasons best known to himself, has firmly resisted all solicitations to give further publicity to his Charge than what it received from a public delivery to his Clergy during the last summer.

To these dangers resulting to the Establishment from the Bible Society, as supported by Churchmen, may be joined also the danger of indifference to the Liturgy, as alleged by Dr. Marsh; the lessening of the feelings of conscious dignity in Churchmen, which forms Mr. Norris's principal *argument*, together with the increasing of the feelings of conscious dignity in Dissenters; the possibility of coming to discard all ministerial instruction whatsoever, according to Mr. Nolan; the questionable effect, according to Dr. Maltby, of distributing generally the whole Bible; and the very common, though undefinable notion of a *contagion* arising from the association with Dissenters for any religious purpose. Should we add to these alleged dangers one other of still more uncertain complexion, but, we fear, not less powerful influence with some persons than all the rest; we mean that of an increased spirit of what is vulgarly called *Methodism* through the country; we believe we should state all the dangers to the Church which either "fancy ever feigned or fear conceived" in the operations of the British and Foreign Bible Society. Now as we profess on the present occasion rather to state dangers than to propose remedies for them, or even to give a lengthened discussion of their nature, we must be excused for great brevity in our remarks on this first class of dangers, which has found such ample justice in the pages of the learned controversialists above-mentioned: and as far as we can consider *our own* experience to be any test of the real condition in which the Church now finds herself placed from these several causes of apprehension, we beg leave simply to state, that the views of the great mass of Dissenters who support the Bible Society are *not* to overthrow the Church, inasmuch as there seems to be no platform ready to be established in its room, while they are also more widely separated from each other than most of them from the Establishment;—that even were their views such as are alleged by the opponents of the Bible Society, we see little approximation to their accomplishment in the operations of that Society;—that as to "clearing parishes of their ecclesiastical heads," by establishing *districts* for Bible Associations, it is to be considered that those Associations are for the exclusive purpose of contributing to the general diffusion of the holy Scriptures, whilst the office of *instruction* happens to be left, by the very constitution of the Society, to the same hands in which it before was placed, without the smallest interference on its part:—that, moreover, our own view of the necessity of the Test Act, as well as of the excellence of our invaluable Liturgy, Articles, and Homilies, remains unaltered by the circumstance of our having occasionally been present at some of the Bible meetings:—that, as far as we can collect from what has passed at such of those meetings as it has been our good fortune to attend, we have found the Established Clergy present treated with marked respect by all denominations of Christians; while, on the other hand, the unfeigned charity and Christian condescension manifested by the clerical members of the society have seemed to recommend their order, without degrading it, in the eyes of their fellow-Protestants:—that the *contagion* has uniformly appeared to us to have been caught in the main by the Dissenters, who, though sufficiently attached to their own opinions, have always shewed a favour and inclination towards the Established Church, in their speeches, highly creditable to both parties:—that, on general principles, distributing the Bible by the hands of a Dissenter has to us, who regard the Church as standing on the basis of Scripture, always appeared so far different from furnishing the

pike or the bayonet to rebels and revolutionists, that it seemed to be giving the best antidote to the evil of separation, and that whatever his principles may be, a man is at least in a fairer way of having them rectified, if he has a Bible, than if he is without it;—which leads to the final observation, that were this otherwise, and did the Bible in its naked form really tend, as Rousseau would teach us, to disaffection, or to immorality, rather than to peace, good order, and good morals; then the sword of the civil magistrate ought to interfere, rather than the episcopal charge; and the police should be rather called in to suppress so pestilent a publication, than Dr. Maltby, with all his subscriptions, oaths, and declarations about him, be called upon to purge it.

If there seems to be something of levity, we know not how, necessarily attending the reply to some arguments for the alleged dangers of the Bible Society, we can assure our readers it is far from being congenial to our feelings on so important a subject: and most heartily do we wish that controversialists on that side had not so laid themselves open to attack, as almost to invite that style of ridicule in some of our public meetings which they find so disagreeable to their feelings; but which, it must be added in fairness, is almost wholly to be attributed to the quaintness, inconsistency, and grave absurdity observable in too many of the attacks made in print upon the Bible Society.

We feel disposed to add but one more general observation on the practice of charging hostility to the Establishment on this Institution; and that is, that *every* great measure of public utility, particularly of a religious nature, has been always liable to a similar charge, beginning with the accusation brought against the Apostles themselves, of "*turning the world upside down:*" and, *therefore*, that no such imputations ought *now* to be made, without something like proof, at least, to a moderate extent. One or two individual instances of the Bible Society being joined even with a view to injure the Church, if such a thing could be *proved*, would no more establish the charge in question, nor half so much, as one or two individuals joining the Church from motives of worldly policy, would prove the whole clerical body to be a selfish, unprincipled association of knaves and cheats. Perhaps that community of Christians which is known to be the least disposed to meddle in affairs of church or state, and least desirous of an establishment of its own, has been the most energetic and persevering in its endeavours to promote the Bible Society. It would be invidious to state who are the *least* energetic; but it is clearly not those who are the *least* desirous of a change in the *doctrines* of the Establishment, and even in the authorised version of the Scriptures.

We shall conclude this head by the pointed remarks of the writer of the "Letter."

"Will it be said, 'But the heretics and schismatics will gain access to the people by going with the gift of a Bible in their hands, and will thus find an advantageous opportunity of infusing their sentiments by, at least, a verbal commentary?' I answer, Would they not gain an equally favourable hearing by going with *the money*, which a Bible costs them, in their hands? And, in that case, the pernicious sentiments which they might insinuate, would be unaccompanied with the antidote which the Bible, furnished in the other, must supply. But how are we to prevent the disseminators of false doctrine from teaching men to pervert the Scriptures? Your lordship, I am sure, will not say that this is to be done by withholding the Scriptures from the people; otherwise we should be reverting to Popery at once; but rather, surely, it is to be accomplished by our increased zeal and exertion in teaching them to understand the Scriptures aright, and in inculcating upon them

the necessity of uniting with all their reading and hearing humble prayer to Him, who teacheth 'the hearts of his faithful people,' and by whose guidance alone we can hope to 'have a right understanding in all things.' And the Bible Society, it must be remembered, limits us *in no means whatever* of impressing these lessons upon the minds of our people." p. 36.

But in entering on the second *danger* to which we think the Establishment at this moment exposed, we desire to speak with the utmost seriousness when we declare it our humble opinion, that the *opposition* made by some of its members to the Bible Society, is a circumstance fraught with much *real* mischief to its best interests. In this view of the case, we are not backward to grant that the existence of the British and Foreign Bible Society may ultimately, though innocently, render much injury to the Church considered as an establishment: and *that*, just in proportion as churchmen shall be found unwilling to abide by the plain scriptural test to which such an Institution immediately brings them. It is totally impossible but a very large mass of really conscientious persons in the Establishment, must favour the extensive distribution and translation of that Book on which they deem their own Establishment and their own best hopes to be exclusively built. Hence if other persons acting under the influence of prejudice, or at least of very refined and difficult argumentation, though many of them also we will allow, acting as they think conscientiouly, should be induced to take a contrary part, there *must* ensue mutual feelings that are neither desirable nor safe in members of the same religious community. The fault will still be itself a matter of question: both parties acting conscientiously, neither will relinquish its own view. And yet this diversity of sentiment must be an unpleasant, nay we will add a prejudicial circumstance in the heart of an Establishment: and therefore, though the existence of the Bible Society *itself* would have been no injury, yet the *opposition* made to it, by introducing diversity of sentiment, cannot but be considered as affording ground for the apprehension of danger.

Another danger arising from this opposition is the loss of public opinion which must inevitably ensue, when the members of an establishment endeavour to bring the whole weight of that establishment to bear against a Society, pursuing the single simple object of the unattended distribution of the pure Word of God. They will *appear* at least, after all they can say, to be acting inconsistently with their own profession of standing only on the Bible. Their arguments cannot in the nature of things be generally understood, and will not be read. They will, *when* read and understood, at least *look* like Popery, and by multitudes of plain readers be *mistaken* for it. The motive for their opposing the distribution of the Bible will never be thoroughly comprehended, at least to their advantage. They will be suspected of sinister motives; perhaps of uncharitable feelings; and certainly of the absence of a *paramount* regard to the spiritual wants of hundreds of millions of their fellow-creatures, who daily rise from their bed unvisited by the rays of that great moral sun, to enlighten their spiritual darkness. A loud *profession* of regard for the wide dispersion of the Sacred Volume, by those who are forcibly opposing it, *will* be thought insincere, and something like the prayer of the emperor for the pope's rescue, whom he was himself holding in captivity. The reiteration of often-answered arguments, (certainly to vulgar apprehension answered), will look like Jesuitism, of which the great principle is, continually to repeat with equal assurance what has been continually confuted. Their exultation at one or two ill-substan-

tiated facts of mismanagement in nearly the dozen first years of a new society will seem unlike that "Charity, which thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the *truth*." On these and many other grounds, which might be mentioned, it is *impossible* but that an ill opinion *must* attend the churchman's efforts against the Bible Society: and that ill opinion, widely disseminated through the country, may doubtless be productive of very serious consequences. The view taken of this danger in the "Letter," is so good, and so convincing, that we have no hesitation in giving it at length.

"Suppose now, my lord, while all other denominations of Christians are zealously concurring in what appears the obviously good work of providing A BIBLE FOR EVERY MAN IN THE WORLD—suppose the people of England to see one body of Christians standing aloof—withdrawing to a sort of stately distance—refusing to take any part in what is going forward—viewing its progress with lowering jealous looks—giving vent, from time to time, to the harsh feelings which stir within, against the parties employed in the work—and not concealing their suspicions that all is meant against them—that, while the glory of God and the good of mankind are the pretext, the subversion of *their church* is the real object, or is likely, at least, to be the practical consequence. Should the generous-minded people of England, warmed and animated as they are by the benefits they have received, or are immediately anticipating from the Bible Society, have such an ungracious spectacle as this set before them, what, permit me to ask, would be the feelings with which they would view it? Certainly they would be the very reverse of all those, with which I should wish them to regard *the first Christian institution in the world*. If any Christian body is destined to exhibit itself in this odious light, may it be any body of Christians rather than the Church of England! For though I am little harassed with those fears, which seem much to agitate certain minds concerning the insecurity and instability of the Established Church, yet, knowing the force of popular opinion in this free country, I confess I should have my apprehensions for the consequences which might follow from what, I trust, will never exist but as the hypothesis of an argument,—the people becoming impressed with the idea, that the church was indifferent to their best interest, viewed what was done for them with jealous eyes, and, moreover, seemed to indicate a distrust of the effect likely to be produced by the diffusion of the pure and unmixed word of God." pp. 5—7.

It would be difficult to state in a short compass, the various other remarks which press for utterance in our more extended consideration of this important danger to the Establishment. On her estimation among surrounding nations, our Letter-writer properly observes, that at present she takes the lead in their gratitude for the benefits of this invaluable Society.

"But if your lordship should unhappily prevail upon the Church of England (which yet I fear not), to withdraw and take no part in the proceedings of the Society, how different an impression would be made! How would foreign Protestant Churches blush to think, that their honoured sister of England had, apparently at least, deserted the good cause of *the Bible in all hands, and the Bible alone the repository of her religion!* And how would all foreign nations, who are now hailing the principle of this Society, and rejoicing in the blessings which flow from it, abate their reverence and affection for the Church of England, should they hear that she was the only Christian society, who refused to take part in the proceedings which gladden their hearts." pp. 40, 41.

To us we must own it appears no small detriment accruing to the Church, from the opposition to the Bible Society, that it serves to discountenance real seriousness in religion itself. The motive for this opposition, we are persuaded, is often as we have stated before, an undefinable hatred to Methodism. Now a hatred to Methodism, we are fearful, is frequently nothing more than a disguised dislike of the Bible itself, and of all true scriptural piety. What a weapon, then, is for-

nished to this dislike, when it can be prosecuted under the mask of opposition only to the operations of the Bible Society. By these means all zeal for the truth, all disinterested charity of a religious nature, may be vilified and scorned, and hooted out of Society. A man will be made ashamed to contribute to the support of religion, otherwise than as to the support of a party; and instead of the pure unsophisticated love of God and man, which has been the ornament and stay of the true Church in all ages, we might be driven, by an irreligious clamour, to seek an excuse for our charitable efforts, by confining them to the maintenance of the mere exterior, the formalities of the state-religion. What effect such a deterioration of the religious, and such an enlargement of the secular, principle, in this or in any establishment, must tend to produce, we may leave even to shallow calculators to determine. Suffice it to say, it would be such as our worst enemies could wish; such as would tend to reduce us to the mere *caput mortuum* of popery—nay, of heathenism itself; such, in fine, as we might be assured, would draw down upon us the frowns of an Almighty Avenger. We tremble when we reflect upon that spirit, we trust as yet in embryo in the Church, that can look with indifference on the stupendous efforts of the Bible Society, and heartily wish them, for some imagined *political* good, sunk back into their original nothingness. We tremble when we see the spirit of any controversialist such that he would appear willing to pronounce a hearty "Yes," for the sake of a mistaken point of church etiquette, to the following spirited questions, quoted by our Letter-writer from an eloquent speaker in the cause:—

"Would you, then, that all the fifteen hundred thousand copies of the Scriptures which the Society has been the means of distributing to longing multitudes, a great part of whom might never otherwise have possessed a Bible,—that these should all be recalled, or that they should never have been issued? Would you, that all the consequences, eternally happy consequences, which these books may be the blessed means of producing, should be annihilated? Would you, that all this homage and honour to the word of God, which have accompanied the progress of the Society, throughout so many countries, had never been paid? That all this zeal to communicate, and all this eagerness, which has kept pace with it, to receive the word of life, had never been excited? Would you cast back Russia, and Sweden, and Prussia, and Germany, and Holland, and America, and India, and all the people speaking the fifty-five different languages and dialects, in which the Society has dispersed the Scriptures, as well as our own country, into the state of comparative torpor in which the Christian world had so long slumbered with respect to this interesting subject." pp. 37, 38.

But we must take our leave of this second danger of the Establishment, and with it of this very able correspondent of the bishop of Lincoln; only apprizing our readers that he has adorned his pages with many valuable extracts from Mr. Gisborne's first-rate and masterly exposition of the claims of the Bible Society in a speech at the first Staffordshire Auxiliary Bible Meeting*; as well as with the several *episcopal* testimonies delivered in its *favour*; amongst which appears an important extract from the preface of the Bishop of St. David's, to his last learned work, "The Bible, and nothing but the Bible, the Religion of the Church of England."

Not so remote as may be imagined from this subject, is the third *danger* to which we now direct our readers' attention, in turning to another work at the head of this article, entitled, "The Claims of the Established Church." From a negligent or a distorted view of the Claims of the Established Church,

* See also the account of Mr. Gisborne's recent Letter to the Bishop of Gloucester, on this subject, in our last Number, p. 696.

we are free to own our opinion, that much danger has arisen, and continues to arise to it. "Nothing," says this important little essay on church principles,

> "Nothing has contributed so much to the increase of schism, and consequently of heresy, as the ignorance which has so generally prevailed respecting the constitution of the Christian Church: and nothing, it is conceived, would prove a more effectual remedy for these evils, than to make that constitution better understood by all classes of the community."

The danger here, as in most cases, arises from two quarters; from excess, and from defect. When we see a writer, under the influence of party spirit, exasperated whether by youthful temerity or aged spleen, write down and condemn all dissent from the Establishment in the mass, broadly stating *all* dissidence to be *schism*, and schism, thus constituted, to be a crime of equal magnitude with adultery and murder;—when no latitude of opinion, no tenderness of conscience, no habits of education, are allowed for by a Protestant writing against a brother Protestant;—when a firm believer in the Divinity of Christ, resting his whole hope of salvation on the blood of the Cross, and leading a moral and sober life, is left to the "uncovenanted mercies of God," because not admitting the full rights of episcopal church-government; whilst another, admitting them, though a loose and free liver, and ignorant even of his own principles, is considered as comparatively safe (we state *possibilities*);—we then say that *here* is a worse enemy to the Church of England to the real ends for which it was instituted, and consequently to its *vital* existence as a part of Christ's holy Catholic Church, than any Dissenter whatever, whom he attacks, is to its existence as an Establishment. On the other side, when we hear the too-fashionable latitudinarianism of modern times;—when we are told that nothing is of *any* consequence but fundamentals, and those fundamentals limited to the least possible number and definiteness;—when we are *all* represented to be fellow-Christians, *meaning just the same thing*;—when no difference is professed to be felt between Church and Meeting, so that the *Gospel* is but preached at both;—nay, what is still worse, when we see this very indifference accompanied with an admission, and even strong assertion, at another time, of church principles, and of the peculiar claims of the established ministry; we then are ready to thank God that we have soberer and better heads with authority to rule in our apostolical church. We are always greatly afraid of mistaking indifference for charity; and, were it for no other reason, it would be for this, that many persons, who profess and really think themselves indifferent on many of the great principles of church-government, would, if they were to examine their own minds, or if circumstances were to call them forth, discover a deep-rooted aversion lurking within to the existing order of things. We consider a firm and sober-minded preference, and a fearless avowal of our own principles, essential to a safe or scriptural exercise of Christian charity. Nor do we less consider a truly Christian humility, an unfeigned active love for all mankind, to be essential to the wholesome maintenance or successful propagation of our own peculiar tenets. Without this due admixture of counteractive, but perfectly consistent, feelings, we anticipate nothing but the caut of liberality on the one side, the fire of bigotry on the other. Without it, we are prepared, according to the accidental flow of corrupt humours, for every opposite extravagance of principle and practice. Without it, one will be for perfect identity, another for perfect hatred. Each side will stigmatize the other,

though on opposite principles, with equal fierceness. Neither will be able, in a due spirit, to give to the other the hand of Christian fellowship; and a Bible Society will be hailed by the one, and deprecated by the other, as if it were intended to level all ranks and abolish all distinctions. We believe that, did each party understand better their own principles, no such effect would either be expected or feared from such an union. And not only on that account, but for the general peace, security, and stability of the Church, we are forward to recommend to the attention, perusal, and consideration of our readers the distinct exposition we have now under review of the Claims of the Established Church.

It would not accord with the design of this article, nor would it be possible in a little space, either to give a complete outline of this important essay or to state our own definite opinion upon every point. Considering its avowed plan, it has struck us that its title is rather inappropriate; the subject of the Essay not being the claims of the *Established* Church, so much as of the *Church; the claims*, not of the Church considered as an Establishment, but of *the Establishment considered as a Church*. Perhaps the latter description would have afforded a more definite title to the work, such as it is. We say, such as it is—for we are not without our doubts how far the claims of the *Establishment* are not, in the plan of the work itself, *too much* merged in those of *the Church*. And if we could wish any addition to be made to its matter, it would be certainly a distinct statement of the respect which it has a right to claim from the subjects of a government which has adopted it as its own. On the contrary, says this work,

"The law of the land leaves every one at liberty to separate from its communion without being subject to any kind of penalty, *censure*, or reproach; but considered merely as a National Establishment, as a part of the Constitution, that Church claims only to be entitled to provision for its worship and its ministers, and to protection against all other religious professions. This is the extent of its engagement with the civil magistrate; who on his part, in entering into such an engagement, has no other object but to keep alive a sense of religion with a view to the well-being of society. Beyond this the province of the civil magistrate does not extend. It is his duty to support a religious establishment, in order to preserve his people from the fatal effects of irreligion; and in so doing he will of course give the preference to his own religious persuasion, which he considers as most consistent with the truth. But it is also his duty to remember, and in this country he does remember, that religion is a concern between God and the soul, in which he is not made an arbiter; and that it does not belong to human authority to judge for man in 'such matters,' or to restrain him from worshipping God according to the dictates of his own conscience." pp. 3, 4.

This perfect allowance of liberty in the choice of our religion, unfettered by any human laws or regulations, is maintained almost from the beginning to the end of the work: so that it was with some surprize we met in p. 126 with an incidental hint of "the awful responsibility which attends unjustifiable separation from an *Established* Church." None, according to our claimant, can attach to separation considered only in that light; a point which, indeed, his remarks in the preceding page had fully set forth, by still founding the claims of the Church on her *apostolical* authority and personal character, not her character considered as a member and portion of the state. And that it is only separation from her in her apostolical capacity, which is the object of his censure, we think will appear from a general perusal of

the whole volume, no less than from the following passage:—

"When therefore the Established Church promulgates a rule of faith and worship, it is to be remembered, that she acts not in her temporal and incidental character as an establishment, but in her spiritual, appropriate, and permanent character as a church; in which character she claims to be a divinely appointed guide, duly authorized by virtue of an apostolical commission, to shew to the people of this land the way of salvation. *Surely it behoves those who separate from her communion, to examine well the grounds on which such a claim is grounded.* For if the church be really a Divine Institution, separation from it cannot fail to involve an awful responsibility." p. 6.

Now, without entering at large on this subject, may we be permitted, in consistency with our present cursory view, to offer one or two short observations on this main principle of "the Claims," as well as on some collateral branches of reasoning involved in it?

We cannot help thinking, then, though with no wish to incur the charge of Erastianism, that the claims of the Legislature, which are virtually those of the community in the matter of religion, are greatly impugned, if not wholly vacated, by this method of reasoning. We think there is a wide distinction between a church deriving all its authority, and a church deriving some part of its authority, from the civil power. Whilst we acknowledge an independent claim to the highest respect on the part of our own venerable and apostolical church, we are yet unprepared to say, that it would possess an independent and exclusive claim to obedience should it cease to be enjoined, should it be prohibited by law. The very weight and importance incidentally attached to it by our author, in the passage above quoted, as an establishment, would naturally operate in a contrary direction, should it cease to be established. They would form *some* reason *against* conformity to it. It is possible that reason might be final; and this, even though some preference were due in theory to the non-established over the established form of religion: provided only this latter required no sinful terms of communion, nor denied any fundamental article of faith. In our estimation, indeed, a long and obstinate adherence to our own preference, however well founded that preference might be, in opposition to the will of the state, which in this country at least must be the general will, is of itself a great evil; nor can we think it *fully* justifiable, except where positive sin, or a positive denial of the word of God is implied in the contrary compliance.

We know very well *that* the question of church government, like most others, pushed up to the "ultima ratio," is exceedingly intricate, and leads to the most embarrassing discussions. Concession is so very hazardous on either side; that it is difficult to find any writer on the subject, who does not, in his greediness of safe principles, flagrantly contradict himself in the course of his reasoning. It is far from our *present* intention to lay down any definite *principle* of our own upon it. But having already suggested the danger on both sides, whether arising from an over-rigid assertion, or from a lax and indifferent maintenance, of church views; and having further stated our general opinion as to the moderation and candour of "the Claims of the Established Church;" we cannot dismiss the subject without two humble suggestions.

Our first is, that to make the apostolical succession in the sacred ministry a *sine quâ non* of the true church—in other words, an absolute fundamental in the Covenant of Grace—were in our minds to evacuate the great fundamental of all, which is faith in the Saviour; and, moreover, were to disunite any Pro-

testant Church asserting it, from the communion of almost all other Protestant Churches in the world, and closely to assimilate it to the Romish communion.

Our second suggestion is, that to make the Articles of Faith accepted by any Christian Church, mere articles of peace, and to allow the utmost latitude in the individual construction of them, so that they are only not preached *against*, nor preached *upon*, were to eviscerate the whole substance of such a church, and to reduce it to the mere shell or lifeless skeleton of a church—a convenient free-thinking political establishment. Neither of these views, we are persuaded, are fairly within the range of the present "Claims of the Established Church;" but a reference to some particular passages will convince our readers, that some approximation is made by their author to the verge of those hazardous positions; and that it is consequently our duty, as Christian watchmen, to warn the community of *danger* on that side, to every thing we hold dear as Protestants and as Christians.

We forbear to extract the passages in question, and shall merely refer our readers to pp. 13 and 14, 107 and 108, 111 and 112.

But after all the cries of danger originated and re-echoed from every quarter, how apt are the generality of reformists and theorists to overlook the most plain and palpable mischief of all: more particularly if that mischief shall seem to require but little ingenuity to discover, and when discovered shall point rather to simple practical expedients for its removal, than to loud and high sounding declamation, without any good purpose whatsoever! Such is eminently, we believe, the state of the case with regard to the fourth danger of the Church, as it stands really *demonstrated* in the very able, manly, and temperate work of Mr. Yates, placed at the head of this article.

The danger, it is true, is of a purely mechanical, let us call it *organic*, but therefore most serious, nature; and we think, might well outweigh in importance every other that can be produced. It arises from such an enormous want of parish and other episcopal churches in and about the metropolis, as, with all our vast conceptions of the same evil through the whole country, we could never have imagined to have existed to such an extent in any community calling itself Christian, and much less in the very focus of Christian illumination, the metropolis of Great Britain. We shall not detain our readers by carrying them through the ingenious and comprehensive calculations with which Mr. Yates has arrived at the appalling conclusions, which his work contains. We shall content ourselves with alluding to the principle of his calculations, and their final result.

The principle on which he calculates the due proportion of churches to inhabitants, is taken from an extensive survey of all the counties within an hundred miles round London. These including the *City* of London itself, taken together, yield a general average of about 110 houses, and 640 persons to one parish church. Accordingly, Mr. Yates assumes such to be the due allotment of population to parishes, each containing one parish church, according to the wise and pious views of our forefathers when such distribution was made. This average, indeed, Mr. Yates admits to be considerably less than is absolutely necessary for the purposes of parochial instruction: and he recommends, in cases of some small neighbouring populations, the junction of parishes. Assuming, however, this average as his guide, which we think he should have exchanged, as being defective, for an imaginary one, more within the possibility of present attainment, he proceeds to consider the state of the several parishes, within eight

miles distance from St. Paul's cathedral. These he divides into two concentric circles, an exterior and an interior one. The more distant and exterior circle comprizes 38 parishes, and the interior one 55; none of them included in the general county average, and consequently not including the parishes in the *City* of London. He then proceeds to give in gross and in detail their entire population, together with the means of public worship under the Establishment possessed respectively by each. The 93 churches attached to these parishes he estimates roughly, and somewhat largely, as capable in the average of accommodating 2000 persons each. And finally, he assumes the number accommodated in the several regular chapels in and round the metropolis, at 30,000.

From these principles he then draws the following "results, in numbers so enormous, in probable consequences so terrific, as perfectly to appal the imagination." 1. That in the exterior circle, containing 38 parishes and 181,882 inhabitants, only 59,000 persons are accommodated with the means of public worship: and in the interior circle, containing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation. 2. Consequently that in the former circle there remains a surplus of 122,882 persons, and, in the latter, the enormous one of 860,668 persons, wholly unaccommodated with the means of public worship in regular parochial churches. Or, 3. That subtracting the 30,000 assumed to be accommodated in the several episcopal chapels, there remain NINE HUNDRED AND FIFTY-THREE THOUSAND without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England, which can only be formed by a sense of benefits conferred and received.

To make this alarming statement still more terrific, Mr. Yates has recourse to his former County Averages; according to which he is enabled to state, that the whole number of persons unaccommodated may be considered as exceeding the entire population of NINE COUNTIES, which he names, containing 1652 parish churches. And the practical evil of such a deficiency, he points out as "equal not only to an infraction of the Residence Acts in other parts of the kingdom, by 1650 non-resident incumbents, but to the still greater evil of that number of parishes left totally without *any* pastors, either rector or curate, and by which several hundred thousand supposed members of the Church of England are left without parochial communion, without Divine service, without any benefit from our admirable liturgy; without any Gospel-instruction; without any sense of religion." "Such a mine of heathenism," Mr. Yates properly and forcibly exclaims, in p. 51, "and consequent profligacy and danger, under the very meridian (as it is supposed) of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government, in church and state: and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, and every intelligent and faithful Christian."

Whether we take the parochial average at the stated number of 640 in the county calculation, or at an imaginary one of 2000 (the estimated contents of each parish church, in and round the metropolis), which last makes the deficit of parish churches on the whole, about 477 within the two circles: whether or not we deduct the quantum of population supposed to quit the metropolis on the Sabbath

day, which, however, seldom quits the limits of the exterior circle; or whether, finally, we speculate on the number invited and enabled to attend the several dissenting places of worship within the same districts; the result will still indicate the urgent necessity there is for the speedy consideration of this most enormous evil, and of the serious danger to the best interests of the Establishment, so long as it shall remain unattended to.

Space does not remain for us to interest the lovers of round numbers, by specifying some of the gigantic details contained in this work of Mr. Yates, and which speak of parishes containing upwards of 40,000 *, and one 75,624 † inhabitants. Neither can we do more then allude to the hints given of similar deficiencies in the remoter parts of the kingdom, and which we *knew* in divers instances to be crying grievances. Much less can we now enter upon the various important discussions to which the consideration of remedies leads so inquiring and thoughtful a mind as that of Mr. Yates. We must satisfy ourselves with stating his strong censure of the law of the land, as it at present is supposed to stand, which throws every difficulty in the way of opening episcopal chapels, and affords every facility to dissenting establishments ‡: together with the general basis of his remedial proposals, viz. a re-division of the several overgrown masses of population into practicable parishes, and a manly and effectual investigation in Parliament of the best means of raising funds for the erection of competent churches, and the endowment of a suitable regular ministry for their supply. This is accompanied with a minute detail of the proceedings which took place in the several reigns of Queen Ann, George I. and George II. relative to the well-known plan for building 50 new churches, in and about the metropolis; followed with some very judicious observations on the very large and lamentable failure in the execution of that plan.

We should not feel disposed, even if we had time, to develop more of Mr. Yates's valuable statements and proposals, from the strong desire we feel, that the work itself should be extensively possessed and most attentively considered by our readers themselves. The probable consequences upon society, and the best interests of our country, from letting things remain as they are, appear with a force in Mr. Yates's pages, which we could not otherwise convey than by transcribing his own words. Full of the real and terrific dangers accruing

* St. Pancras 46,300; Shoreditch 43,900; St. George's, Hanover Square, 41,687; Lambeth 41,644. The 7 parishes in Holborn division, contain together 215,647.

† St. Mary-le-bone.

‡ The following statement of the case as it stands, with respect to Brighton, we extract with many feelings of poignant regret:—

"Brighton when a small fishing town was furnished with one church and one minister. It is now increased to a resident population of *twelve thousand and twelve* inhabitants; and the law still continues that number in one parish, under the pastoral care of one minister and the same one church; which upon the largest computation cannot supply the benefit of the liturgical instruction of the Church of England to more than 3,000, leaving a surplus-population of 9,000 without parochial communion with the Church of England.—Such instances may more properly be termed exclusion rather than defection from the Established Church: they may account for the increase of Methodism and Dissent, but certainly cannot be assigned to the zeal or the activity of Sectaries. They arise solely from a disuse of the wise practice of our ancestors.—The continuance of such a system must indeed be highly injurious, and may be ultimately fatal, to the Established Church. It can only be remedied by the legislators of the Established Church itself."

to the Establishment, both in church and state, from the necessary influx and increase of every evil principle, where no means exist for the cultivation of good ones, Mr. Yates has neither time nor inclination for the lesser warfare against the different modes of Christianity, which too many modern controversialists make the whole of their own mode of professing it.

"It is not," he properly observes, "from the most discreet friends, and greatest ornaments of the Church of England—the wisest men and the best informed divines; that the reproachful epithets—Methodist, Calvinist, Arminian, and Enthusiast, are so frequently heard. Let us rather repel intemperate and unfounded charges, by the superior excellence of our own principles, the superior candour and charity of our demeanour." p. 102.

And in comparing the present source of danger with certain others to which we have alluded in this article, we are particularly glad to quote the words of Mr. Yates, as those of one certainly not prejudiced in favour of the Institution to which our two first heads had respect, if not possessed of some degree of disesteem for its signal operations.

"The Associations formed of late years for the distribution of the Bible, have been described as a probable cause of injury and danger to the Established Church. But surely the only injury likely to result to the Establishment from the existence of these societies, and the controversy to which they have given rise, attaches equally to both sides of the question. The theoretical fears, and ideal phantoms of danger that appear to excite such serious alarm in one class of literary antagonists;—and the extravagant anticipations and exaggerated hopes of their zealous opponents,—have equally tended to divert the public attention from the real source of danger, and of consequence have led to the proposal of palliative and insufficient assistances, instead of the only practical and efficient remedy.—Repressing the exertions of these societies cannot possibly preserve the Church from the danger that impends over it through the neglected ignorance, the unawed profligacy, the gross intemperance, and the habitual impiety of several hundred thousands, who are considered to be its members, and ought to be its supporters and protectors.—So far otherwise, that those who can be prevailed on to read the Bible, must certainly be less dangerous and less inveterate enemies, than those in whom all the evil propensities of human nature are suffered to retain their full influence, fostered and strengthened by habitual and vicious indulgence; who are left in total ignorance of a God and a future state, and who equally disregard all laws, human or divine.

"Whatever danger may be supposed to threaten the Established Church from giving the Bible without the Prayer-book, that danger can only take its full effect from the neglect and disuse of the Prayer-book, consequent upon the neglect and disuse of the public service of the Church. Those cannot be expected to have much love and reverence for the Prayer-book, when given to them, who are denied the opportunity of using it, and learning its excellence, in public worship." pp. 91—93.

To conclude—Whilst Mr. Yates's pages breathe in every line the zealous and unoffending spirit of a true Church-of-England activity; we can do no better than earnestly express our hope that such a spirit may become more diffusively felt and acted upon by the whole body of the English Clergy. Standing upon the high vantage ground of their own superior education, and the undoubted and unrivalled favour of public opinion wherever they conscientiously discharge their duty: we have no fears whatever for the Church they represent, "set, as it may be, in the midst of so many and great dangers;" whilst, impressed with a becoming sense of the source whence these dangers arise, they "walk worthy of the vocation wherewith they are called." We are bold to affirm, that no sound apostolical church, like our own, can ever fall by any other means than by means of its own fault and

the negligent or improper conduct of its appointed ministry. Every exclamation on its dangers, from whatever quarter, is, to our ears, but a satire on its own body; and with what consistency, therefore, in our view, its own ministers can reiterate that cry, let our readers judge. Let only the Church obtain the same legal facilities with the Dissenters, and we should not fear even the danger justly apprehended by Mr. Yates, otherwise than from the inactivity of the Established Clergy; persuaded, as we are, that places would abundantly spring up for the exercise of their ministry, wherever that ministry promised its proper fruits. The thronged congregations of some churches abundantly confirm the maxim on one side; and would that the situation of others did not fatally prove the converse!

In fine, not to acknowledge the Church to be in danger, would be not to fall in with a very popular cry, or to lay ourselves open to the charge, perhaps, of sinister motives. On the other hand, as the investigation of that danger, if any, with its causes, must, even in our minds, ultimately bear hard upon the conduct of her ministers, even under existing disadvantages, it is plain we must feel ourselves standing upon tender ground. But, indeed, "we are persuaded better things, and things which accompany salvation." We would not be "unrighteous to forget the work of faith and labour of love" which characterize so large a portion of the established ministry of this country, both within and beyond the limits of the metropolis. We believe, with the respectable Mr. Yates, that, guided by "a candid and liberal spirit of examination, we shall find no class of the community, equally numerous, to produce a more excellent standard and character than the Clergy of the Church of England; founded on a serious and conscientious regard to the honour of God and the best interests of mankind; and displayed in enlightened piety, sound learning, and active benevolence." p. 125. In exact proportion as this testimony shall be found, on extensive observation, substantially true, do we firmly believe the Church of England to stand on a rock that nothing can shake. There is nothing unstable in the revelation she unfolds: there is nothing unsound, we honestly believe, in her exposition of the code. If her discipline be relaxed, or rather be scarcely perceived to breathe beneath the mass of nominal profession which she embraces, let it be remembered, that in a free country and a free religion, the mistake as to her security might easily be on the side of too much, rather than of too little external severity. The thunders of her pulpit are to our ears at least as fearful as the ban of Presbyterian excommunication. It is in the pulpit and the cottage that her battle must be fought, and her cause either maintained or lost, by the personal character and conduct of her ministers. Let them know their own weight, "magnify their own office," feel their own responsibility, and exercise with a zeal directed by knowledge, the power entrusted to them by their God and their country, and we are persuaded neither they nor we have any thing to fear for the Church of England. Let them, in short, display only, no ostentatious indeed, but a real and sound regard to the souls of men and their everlasting interests, and we have no apprehension but their country will in return maintain their temporal interests and those of the church to which they belong.

Let them, above all, and we leave it as the last accent of our warning voice in these certainly critical times, abstain even from the appearance of indifference or distrust in their regards towards the sacred volume. The crisis is fast approaching, perhaps "now is," when the religion of the Bible,

"that shall stand." An appeal to the Bible has always proved itself a most powerful, if not irresistible weapon, whether of attack or defence: and if but, in idea, the ministers of our Church should turn over the free and unfettered use of that "sword of the Spirit" to their supposed opponents, we not only fear, but confidently foretel, the worst consequences to their own profession. The sword must neither be rashly mutilated, nor unskilfully encumbered, nor timidly wielded, that is effectually to maintain the cause of Christianity or of the true Church. The discovery of fear in their champions will be fatal. Much more will a pretended zeal for the honour of God's word, used as a cloak to real indifference and averseness to its circulation, be at once discovered and condemned. "That which is spoken in the ear," let them be assured, "will be proclaimed on the house-top." No claims of the Established Church will be admitted to supersede the claims of that Book on which it is exclusively built. No purity in its liturgy, however unrivalled or unblemished, will be received as a substitute, much less a corrective and only as a subordinate help-meet, for the Divine Instructor, whose voice it echoes. The rock will be admitted as neither more nor less stable for the building erected upon it. If they can be brought into mutual collision, it will easily be foreseen which must fall. Things human against things divine will prove, at best, a senseless struggle. "Whosoever shall stumble on that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Field of Waterloo; a Poem. By WALTER SCOTT, Esq. Edinburgh: Constable. London: Murray. 1815. 8vo. pp. 54.

MR. Walter Scott is generally deemed among the foremost of those living writers who have rescued English poetry from its wrinkled and painted decrepitude, and have re-infused into it a portion of the native haleness and vigour of its maturity. The poems which have chiefly contributed to make him what he is, are of the days of Dryden at least, even where they are most modern; and, not seldom, they touch on the "olden time" of minstrels and troubadours. His muse, being thus but a new transmigration of a former existence, may be allowed to retain the manners, as well as to speak the language and breathe the spirit, by which she was formerly distinguished. And, among other characteristic habits that mark her antiquity, she may be permitted to select themes for her song from the public events passing before her eyes;—to paint living scenes and celebrate contemporary heroism;—a custom, frequent with our earlier bards, but which seems to have been frowned out of fashion by the discountenance of Pope.

There is, indeed, no contemporary subject which a poet may undertake with so little hazard of debasing the dignity of song by modern and familiar associations, as a dreadful battle. The very idea of mighty and mortal encounter transports the fancy to other times. The extraordinary picture of material and mental sublimity which such an occasion may be conceived to exhibit,—the roar and tumult,—the wild sky and blood-stained ground,—the frightful forms of danger, and agony, and despair, and death,—the infinitely various and inexpressibly powerful attitudes of passion,—the moral omnipotence of courage, and endurance, and enterprize,—the serene conflict of intellects "in the very throat of sulphurous war,"—the tremendous revolutions of fortune, the desolating rage of man, and the predominant awfulness of mortality,—all these circumstances, united, make a compound of such

strange and picturesque grandeur, as no casual concomitants can effectually degrade from the elevation of romance. It is impossible to modernize a great battle. The field of Waterloo is already become as venerable and as ancient as Cressy or Agincourt; and, though yet reeking with the blood of the brave, has, by a sort of premature immortality, receded into the depths of history.

Still the more eminent poets of late times have betrayed no love for such subjects. Probably they have considered them as at once difficult and vulgar. A victory which expands every bosom, and animates every voice, from the throne to the hovel, is beyond poetry. No energy of song can satisfy the enthusiasm which the first simple relation of the event has infallibly excited in the national feeling. No music of accompanying numbers, no embodying power of expression, no enriching garniture of fancy,—can add to its inherent claims on the attention and heart. And, in the mean time, the popularity of the subject has recommended it to a host of scribblers. Every catchpenny rhymer, "high in Drury-lane," flies to a field of battle after an engagement, as regularly as a camp-follower; and it is with the same object,—that of raking among the corpses of the valiant, and the shields of the mighty, for some miserable pittance of personal advantage. The greater poets, therefore, have generally receded from the task, and have left it open to antagonists over whom a victory could confer no honour.

We believe that the Ode of Mr. Campbell, on the Battle of Copenhagen, affords only an apparent exception to this remark; that spirited production not having been published (as far as we remember) till some time after the signal event it records. But Mr. Scott made a very near approach to the former practice in his Don Roderick, and has completely revived it in Waterloo. Nor does the haste in which he has confessedly dispatched his present work, nor do the imperfections which that haste has occasioned, at all impair the resemblance of the poem to elder compositions of the same class. There is this distinguishing circumstance, however, between Mr. Scott and his predecessors, that they poured forth their occasional rejoicings chiefly for the purpose of obtaining profit or patronage; while he celebrates the glory of his countrymen with the nobler object of relieving the sufferings by which that glory was purchased.

Considering the reputation which Mr. Scott now has to hazard, the strength of his competitors in the poetic lists, and that he is watched by the eyes of no friendly criticism,—it argues some nerve and courage that he should have enterprised on such a subject as the present, and without any adequate command of leisure or solitude. There is something enchanting, especially at first view, in this carelessness of fame. It appears to resemble the bold and free indifference of a border-chieftain, who fights, and takes, and gives, and spends; and still with the same generous disdainfulness, both of petty gains and petty hindrances. The border-chieftains, however, were characters rather of a strong than a fine texture; and it seems questionable whether this free expenditure of fame can be carried beyond a certain limit, without some surrender of that delicate self-respect which is the proper companion of genius. In staking an established and an envied reputation on a careless effort, a great man, unless he is compelled by urgent necessity, scarcely does justice to himself. There are writers, who, having made a single successful enterprize in publication, become so morbidly tender of their fame that they are crip-

pled for life. Their genius flowers but once. Because, however, this shrinking timidity is not only poor and ignoble, but is in its principle reprehensibly selfish and worldly, it does not follow that we should rush into the opposite extreme, or should lavishly waste a treasure so costly as the estimation of mankind.

Let it not be thought that these observations are intended to support the commonly-received notions respecting the value of fame. The desire of praise has been too indulgently spoken of by most writers;—from the celebrated genius, who had, perhaps, some excuse for counting it the "last infirmity of noble minds," to those more disinterested subjects of the same passion, who hold it to be no infirmity at all, or who evidently give it that appellation by way of endearment. The *principle* in this matter is easily settled, however difficult the *practice*. Fame is one part, or one form, of prosperity in general; and, therefore, must be viewed in the same light, and treated in the same manner. Consequently, it must be received thankfully, enjoyed moderately, used beneficially, and (when necessary) resigned cheerfully. These very rules, however, imply that it is to be economised, not wasted. It is a *talent*, for the employment of which the recipient is responsible. It must, therefore, neither be idolized, nor buried, nor squandered.—But we are fast digressing into dissertation.

It is proper to observe, that Mr. Scott modestly apologizes for the imperfections of his pen. He states, "that it was composed hastily, during a short tour on the continent, when the author's labours were liable to frequent interruption." But what he deems its best vindication is, "that it was written for the purpose of assisting the Waterloo subscription." He, doubtless, intended that these two grounds of apology should be considered in connexion. The interruptions of a continental journey are a very good reason for writing imperfectly, but they are none for publishing what is thus imperfectly written. The meaning, therefore, is, that the journey accounts for the imperfections, and the subscription for sending them into the world. It is impossible not to appreciate, and very sincerely, the patriotism and humanity of the author; but it may be observed, that a subscription so nobly flourishing, so richly overflowing, as that for the Waterloo fund, could have afforded to wait a week longer both for his contribution and for his respected example, and that possibly the delay might have been more than compensated by the increased efficiency of the publication when it came.

From what has been said, it will be perceived that we are not disposed to class the Field of Waterloo among the highest productions of its great author. The truth is, that this poem reminds us far less of the three first and mightiest epics of Mr. Scott, than of Rokeby, and the Lord of the Isles; compositions which discovered the same mind as before, but that mind either jaded by the frequency of writing, or made careless by success. They were no every-day productions, but (if we may, without impropriety, so apply a sacred phrase) they "attained not to the first three." Waterloo certainly bears clear vestiges of the genius of Mr. Scott; but those marks are not frequent. If the author had not said for the poem that it was composed in haste, the poem would have said it for itself.

It is always, however, reckoned an advantage to begin well; and to this merit the work may confidently lay claim. It is gratifying to us (and we trust the reader will share our pleasure), to be able to commence our extracts with so long a passage as the following, which opens the composition, consider-

ing that it can be thought long only when the lines are counted.

"Fair Brussels, thou art far behind,
Though, lingering on the morning wind,
We yet may hear the hour
Peal'd over orchard and canal,
With voice prolong'd and measured fall,
From proud Saint Michael's tower;
Thy wood, dark Soignies, holds us now,
Where the tall beeches' glossy bough
For many a league around,
With birch and darksome oak between,
Spreads deep and far a pathless screen,
Of tangled forest ground.
Stems planted close by stems defy
The adventurous foot—the curious eye
For access seeks in vain;
And the brown tapestry of leaves,
Strew'd on the blighted ground, receives
Nor sun, nor air, nor rain.
No opening glade dawns on our way,
No streamlet, glancing to the ray,
Our woodland path has cross'd;
And the straight causeway which we tread,
Prolongs a line of dull arcade,
Unvarying through the unvaried shade,
Until in distance lost.

A brighter, livelier scene succeeds;
In groups the scattering wood recedes,
Hedge-rows, and huts, and sunny meads,
And corn-fields glance between;
The peasant, at his labour blithe,
Plies the hook'd staff and shorten'd scythe:—
But when these ears were green,
Placed close within destruction's scope,
Full little was that rustic's hope
Their ripening to have seen!
And, lo, a hamlet and its fane:—
Let not the gazer with disdain
Their architecture view;
For yonder rude ungraceful shrine,
And disproportion'd spire, are thine,
Immortal Waterloo!

Fear not the heat, though full and high
The sun has scorch'd the autumn sky,
And scarce a forest struggler now
To shade us spreads a greenwood bough;
These fields have seen a hotter day
Than ere was fired by sunny ray.
Yet one mile on—yon shatter'd hedge
Crests the soft hill whose long smooth ridge
Looks on the field below,
And sinks so gently on the dale,
That not the folds of beauty's veil
In easier curves can flow.
Brief space from thence, the ground again
Ascending slowly from the plain,
Forms an opposing screen,
Which, with its crest of upland ground,
Shuts the horizon all around.
The soften'd vale between,
Slopes smooth and fair for courser's tread;
Not the most timid maid need dread
To give her snow-white palfrey head
On that wide stubble ground;
Nor wood, nor tree, nor bush are there,
Her course to intercept or scare,
Nor fosse nor fence are found,
Save where, from out her shatter'd bowers,
Rise Hougoumont's dismantled towers."
pp. 9—13.

This passage cannot fail to gratify the admirers of Mr. Scott, as being eminently characteristic of the author. It has indeed the true border-chime; which, perhaps, notwithstanding its unquestionable beauty, begins somewhat to pall on the public ear. But it has, what is better, all Mr. Scott's ease, spirit, perspicuity, and simplicity. Here is no exaggeration of expression or of sentiment. Here is no trembling on the threshold of a great subject, no nervous impatience for action. Here is no effort to strike fire by a singular and unthought-of commencement, no morbid eagerness to be original. Nothing appears which might not have found a place in the feelings or in the narrative of an ordinary traveller, except that by Mr. Scott it is felt more strongly and told better. All is free, bold, and clear; all easy and flowing as "the folds of beauty's veil."

There is undoubtedly some mannerism in the *style* of Mr. Scott; that is, in the structure of his sentences and the cadence of his verse; —but there is none in his sentiments,—and in his language none worth mentioning. He has no oddities, no angles of any sort. Of all living poets, Mr. Scott is perhaps the most simple. The simplicity of some others is itself a species of manner; that of Mr. Scott is, what simplicity should be, the absence of all manner. This, indeed, constitutes the great charm

of the poems on which his fame principally rests. They owe their currency, not so much to the happy introduction of a new and strange species of poetic harmony, as to the nature, graphic truth, and unlaboured clearness, both of their narrative and their episodic parts. Had it not been for the possession of these essential excellences, the adventitious aid of "the old border-day," with its forayers, its moss-troopers, its bill-men, and its seneschals, could have secured to those compositions but a limited existence, and perhaps the Lay of the Last Ministrel might have proved the last lay of the author. But their main merit lay deeper; and it was deeply felt, though not distinctly marked or highly praised.

These remarks apply to the landscape-scenery of Mr. Scott, the subject more particularly suggested to our consideration by the last extract. Comparing his style in this department with that of contemporary poets, he appears a more natural painter of nature than any of them. They indeed represent her very powerfully; but it is less as she *is*, than as she *would be* under particular circumstances, or in the eyes of a supposed observer of singular and romantic habits or character. Perhaps they paint her as she appears to the recluse in a moment of voluptuous pensiveness, —when creation seems all thought, all feeling, all sentiment, all voice, —breathing forth the tenderest enthusiasm, and overflowing with a pleasure as sad as sorrow. Or perhaps, amidst a beautiful landscape, they plant some mighty but *fallen* intelligence,—some terrible outcast from the communion of human hopes and fears,—who colours the surrounding region with the blackness of a lost destiny, and peoples every shade with his own furies. Thus they teach us, not merely to associate *mind* with the objects we behold, (for this perhaps we always do, however unconsciously,) but to associate with them mind of a peculiar cast. Receiving a strong impression of the described or implied observer, we carry his presence along with us: we cannot help in some measure catching his tone, and seeing with his eyes, and feeling with his feelings;—and thus add to nature an interest which, however forcible or bewitching, is certainly not her own.

The landscape-painting of Mr. Scott is in a plainer and less peculiar style. He seeks not to give a zest to his picture, by flinging across it the dark lights of melancholy, or the heavy shadows of despair. He deals in no strong *clear-obscures*, nor washes over his day-lights with romantic tints of sapphire, or emerald, or crimson. His subject is common nature; and, even where he chooses an extraordinary scene, he delineates it in its ordinary state, and as it would strike the eyes of an ordinary spectator. He sees what we all see; —only he sees it with a more powerful, more piercing, more discriminative vision. In reading his descriptions, we seem to contemplate some familiar prospect through a purer, drier, lighter atmosphere than usual. Every distance is determinately marked. Every boundary is cut so finely, every line traced with such precise definition, that the objects all stand out in void space. The spires sharpen, as it were, to a needle's point, and the outline of the smallest leaf appears drawn by a fairy's pencil on the clear marble sky. The effect is magical, though there is nothing new. The eye seems rather to *feel* than to see, and delights itself in a sense of keen perspicacity.

The description which has been cited from the present poem, of the wood of Soignies, and the field of Waterloo, surely exhibits, notwithstanding the confined nature of its subject, all that lucid distinctness for which we have just been giving the poet credit. It betrays, though on a narrower scale, the same hand

which furnished the masterly delineations of Loch Catharine in the Lady of the Lake, and of the Isle of Skye in the Lord of the Isles. And perhaps that same hand produced a miniature sketch more exquisite than any of these, in the description of Saint Mary's Lake, given in the introduction to the second canto of Marmion.—But we proceed:—

"Now, see'st thou aught in this lone scene
Can tell of that which late hath been?—
A stranger might reply,
'The bare extent of stubble-plain
Seems lately lighten'd of its grain;
And yonder sable tracks remain
Marks of the peasant's ponderous wain,
When harvest-home was nigh.
On these broad spots of trampled ground,
Perchance the rustics danced such round
As Teniers loved to draw;
And where the earth seems scorch'd by flame
To dress the homely feast they came,
And toil'd the kerchief'd village dame
Around her fire of straw.'—

So deem'st thou—so each mortal deems,
Of that which is from that which seems:—
But other harvest here
Than that which peasant's scythe demands,
Was gather'd in by sterner hands,
With bayonet, blade, and spear.
No vulgar crop was theirs to reap,
No stinted harvest thin and cheap!
Heroes before each fatal sweep
Fell thick as ripen'd grain;
And ere the darkening of the day,
Piled high as autumn shocks, there lay
The ghastly harvest of the fray,
The corpses of the slain.

Aye, look again—that line so black
And trampled, marks the bivouack,
Yon deep-graved ruts the artillery's track,
So often lost and won;
And close beside, the harden'd mud
Still shews where, fetlock-deep in blood,
The fierce dragoon, through battle's flood,
Dash'd the hot war-horse on.
These spots of excavation tell
The ravage of the bursting shell—
And feel'st thou not the tainted steam,
That reeks against the sultry beam,
From yonder trenched mound?
The pestilential fumes declare
That Carnage has replenish'd there
Her garner-house profound.

Far other harvest-home and feast,
Than claims the boor from scythe released,
On these scorch'd fields were known!
Death hover'd o'er the maddening rout,
And, in the thrilling battle-shout,
Sent for the bloody banquet out
A summons of his own." pp. 13—17.

This extract has the same freedom, spirit, and *naturalness*, which distinguished the former. But the harvest lasts a little too long. It is somewhat unfortunate for Mr. Scott, that, in the application of his border-style to modern fighting, he has been anticipated by an imitator of his own. The poem of Talavera set the example of such application; and with considerable, though perhaps with over-praised, effect. The consequence is, that on this field, the original author himself wears the appearance of a copyist, by having temporarily suffered one of his attendants to precede him in the chase. Several parts of Waterloo strike the ear as echoes of Talavera; and, among the rest, the metaphor of the harvest,—which, however, is much more amplified by Mr. Scott. Neither poet, indeed, has the credit of perfect originality on the occasion, the metaphor being at least as ancient as the story of Cadmus; but their method of exhibiting it is somewhat characteristic. The following are the lines in Talavera:—

"And when the freshening breezes broke
A chasm in the volum'd smoke,
Busy and black was seen to wave
The iron harvest of the field,—
That harvest, which, in slaughter till'd,
Is gather'd in the grave." 6th ed. p. 21.

After extending a little farther the personification of Death, Mr. Scott thus animatedly describes the

tremendous obstinacy with which the battle was contested:—

"Feast on, stern foe of mortal life,
Feast on!—but think not that a strife,
With such promiscuous carnage rife,
Protracted space may last;
The deadly tug of war at length
Must limits find in human strength,
And cease when these are pass'd.
Vain hope!—that morn's o'erclouded sun
Heard the wild shout of fight begun
Ere he attain'd his height,
And through the war-smoke volumed high,
Still peals that unremitted cry,
Though now he stoops to night.
For ten long hours of doubt and dread,
Fresh succours from the extended head
Of either hill the contest fed,
Still down the slope they drew,
The charge of columns paused not,
Nor ceased the storm of shell and shot;
For all that war could do
Of skill and force was proved that day,
And turn'd not yet the doubtful fray
On bloody Waterloo." pp. 18, 19.

In advancing beyond this point, however, we find nothing like a graphical representation of the order or events of the fight. The author paints generally the onsets of the French against certain "serried squares" of the English, and particularly that last dreadful charge, which the happy arrival of the Prussians, and the eagle-glance and prompt resolution of the British commander, converted into a still more dreadful rout. But it may fairly be questioned whether any reader, not already acquainted with the general nature of the battle, would be able to collect it from this account. Here, therefore, a disappointment occurs; for the poet had spread out so clear and minute a map of the scene of action, that it was natural to expect an equally detailed and luminous exhibition of the awful drama which ensued. And, here also, Mr. Scott has lost what to his powers would have been an admirable opportunity. That pencil which sketched the battle of Flodden in characters so exact, so exquisite, so animated, that it almost seemed as if a magnifying-glass would convert the representation into life, would surely have found no mean field for its dexterity in Waterloo. Even the last scene of the engagement the poet describes vaguely; and his description appears liable to this farther and more serious exception, that it by no means attributes that importance to the co-operation of the Prussian army which both historical accuracy and national generosity would dictate.

The truth, however, is, that, at this stage, the poem falls off, and never afterwards effectually recovers itself. Probably, the time which the author had allotted for his composition and his tour, began to narrow faster than he had distinctly apprehended;—he was, in consequence, compelled to journey with greater rapidity;—and with this double difficulty of contracted time and increased interruption, no muse could possibly struggle. "Barbs, barbs, alas, how swift ye flew!" To write against time is hard enough; but to write speedily, on a speedy journey, is to write against time and tide at once. Symptoms of haste seem every where discernible in the sequel of the work; as, for instance, the ambiguity in the last of the four following lines:—

"Lightly ye rose that dawning day,
From your cold couch of swamp and clay,
To fill, before the sun was low,
The bed that morning cannot know."—p. 39.

It costs some thinking to discover that, by the concluding line is meant "the bed which is never to see a morning dawn."

To the same hurry may be ascribed such verses as the following; which appear little better than the diction of newspaper-eloquence adapted to metre:

"Shall future ages tell this tale
Of inconsistence faint and frail?"

And again, the author thus re-

minds Bonaparte that he had employed some of his leisure hours in reading the Roman history:

"*The Roman lore thy leisure lov'd.*"

The poem offends, however, rather negatively than positively; from the absence of those pregnant proofs of a master's hand with which it might have been expected to abound. It is remarkable that the effect of hurry on poetic composition, is not only to prevent finish, but to impoverish thought. The former, indeed, constitutes one of its evils: the poet, ever precipitating forwards, is unable to work up his conceptions with due effect, or properly to fuse and polish the precious ores of fancy. But it is a worse misfortune attendant on such a case, that there are scarcely any conceptions to be worked up, scarcely any precious ores to be fused. The reason is, not that fine thoughts require a certain length of time for their growth,—imagination is not a *still*, which produces its sweets by the hour,—but that the want of a feeling of leisure incapacitates the mind for its finer exertions. The pressure of urgent haste, if it does not discompose and distract us, at least suggests ideas of task-work, and diligence, and punctuality; ideas, admirably proper in every service but that of the Muses. It is not, therefore, *time* which is required, but *leisure*. Were the leisure afforded greater, the time in fact employed might possibly be much less: the author, having an unlimited credit on time, might actually draw to a very small amount.

"To constitute a poet," says Juvenal, "a mind is required, free from anxiety, exempt from every harassing care, in love with shady groves, and delighting to drink at the springs of the Muses." If the principle be thus general, the anxiety of effort, no less than the anxiety of distress, must disqualify men for poetic reveries, and exclude those lofty visions which haunt only the bower of leisure and the pillow of repose. There are indeed occasional exceptions to the remark; for the system of the human faculties is very singularly constructed. Cases occur in which the fancy, self-willed as she is, promptly obeys the spur of exigency. A fever of effort is produced, the heat of which throws off noble, and sublime, and original imaginations. But this is not the ordinary rule, and will least answer when a *continued course* of poetic thinking is demanded. The purest and most ethereal associations of the mind are of a nature so capricious, so delicate, so fragile, that their fine threads are not only unable to sustain "the various bustle of resort," but will snap beneath the mere stress of a too-eager mind. In mental operations of some kinds, the rapidity of our progress is, within certain limits, proportionate to the intensity of our voluntary exertion. It is not so in poetry, where unexpected resemblances are to be started, where singular analogies are to be struck out, where fire is to be kindled rather by electric darts than by a regular process. Here, the mind is nearly passive, and must resign herself to the casual suggestions and flashes of her own thoughts. Here, we can only place our faculties (as it were) in a *situation* to be affected, and must then contentedly wait till they are roused into melody by viewless impulses and airy hands. It is with more than poetical reason, therefore, that poets celebrate the propitious effect of silence and solitude on their favourite studies; and that they seek, in some untroubled atmosphere, for those rich and exquisite forms of ideal beauty, which, like birds of paradise, will fly only in a calm sky.

In application, however, to the present poem, these remarks must not be taken too strongly. Although the sequel of it is not all that might have been wished, yet

rudiments of excellence may be found in various parts of it, and sometimes lines of considerable power. A long address to Bonaparte is not without spirit or vigour; and it contains two images of singular merit, had they only been executed as well as they were conceived. Both these are comprised in the following quotation:—

"And art thou He of Lodi's bridge,
Marengo's field, and Wagram's ridge!
Or is thy soul like mountain-tide,
That, swell'd by winter storm and shower,
Rolls down in turbulence of power
A torrent fierce and wide;
'Reft of these aids, a rill obscure,
Shrinking unnoticed, mean, and poor,
Whose channel shews display'd
The wrecks of its impetuous course,
But not one symptom of the force
By which these wrecks were made!

Spur on thy way!—since now thine ear
Has brook'd thy veterans' wish to hear,
Who, as thy flight they eyed,
Exclaimed,—while tears of anguish came,
Wrung forth by pride and rage and shame,—
'Oh that he had but died!'
But yet, to sum this hour of ill,
Look, ere thou leav'st the fatal hill,
Back on yon broken ranks—
Upon whose wild confusion gleam
The moon, as on the troubled streams
When rivers break their banks,
And, to the ruin'd peasant's eye,
Objects half seen roll swiftly by,
Down the dread current hurl'd—
So mingle banner, wain, and gun,
Where the tumultuous flight rolls on
Of warriors, who, when morn begun,
Defied a banded world." pp. 28—30.

The comparison, which concludes the above extract, of the moon-light rout of an army to the flow of a river which has broken its banks, appears to be original; and, had it been finished as the author *could have* finished it, would surely have furnished one of the most magnificent resemblances in the whole compass of poetry.

The address to the fallen Emperor is contrasted by the following short and spirited apostrophe to his great antagonist:—

"Thou, too, whose deeds of fame renew'd
Bankrupt a nation's gratitude,
To thine own noble heart must owe
More than the meed she can bestow.
For not a people's just acclaim,
Not the full hail of Europe's fame,
Thy prince's smiles, thy state's decree,
The ducal rank, the garter'd knee,
Not these such pure delight afford
As that, when, hanging up thy sword,
Well may'st thou think, 'This honest steel
Was ever drawn for public weal;
And, such was rightful Heaven's decree,
Ne'er sheathed unless with victory!'"
pp. 34, 35.

"The ducal rank," however, in this address, seems a very prosaic expression. Might it not advantageously be changed into the ducal *crown?*

One only extract shall be added: it is the short commemoration of the worthies who fell on the British side. The poet is addressing the day of the battle:—

"Thou saw'st in seas of gore expire
Redoubted Picton's soul of fire—
Saw'st in the mingled carnage lie
All that of Ponsonby could die—
De Lancy change Love's bridal-wreath,
For laurels from the hand of Death—
Saw'st gallant Miller's failing eye
Still bent where Albion's banners fly;
And Cameron, in the shock of steel,
Die like the offspring of Lochiel;
And generous Gordon, 'mid the strife,
Fall while he watch'd his leader's life."
p. 38.

These lines, the reader may perhaps be aware, have been ridiculed in a public print; and an attempt has been made, by stripping them of their metre, and giving them a prosaic form, to shew that they want the essentials of poetry, and are pure common-place. The attempt shewed rather a common-place critic. The expedient of *transprosing* verse (as Bayes would call it) affords, at the best, but a very doubtful test of its merit. For, independently of the difference which may be made in the delicacy of a thought by the mere collocation of the words in which it is expressed (a difference sometimes

very great), it should be remembered that a harmonious and inspiring cadence is an important qualification in a poem, and one, of the advantages of which a critic has no right to deprive it. These are sufficient objections to such an attempt, even supposing it fairly made, which it seldom will be by a professed laugher. With respect to the lines themselves that were the subject of it in the present instance,—after the influence produced by the first sound of the mighty or cherished names which they celebrate has expired, an impartial reader will probably still think most of them, if not of a very superior order, yet pleasing and animated. A yet higher commendation seems due to the couplet on De Lancy, which is turned with great elegance and beauty.

It is now time to close. How far the general estimate which we have submitted of the merits of this poem will accord with that formed by the public, we pretend not to conjecture. But, in conclusion, we will venture to offer one criticism on it, which, we should hope, cannot but have occurred to many of its readers. In recording by far the most signal triumph which this country has achieved on shore since the battle of Malplaquet, it is surprising that the poet should not have intermixed his celebration of heroes with some devotional reference to the "Giver of all victory." The vague, parenthetical remark that "rightful Heaven" has always crowned Wellington with success, evidently affords no exception worth mentioning. The victory of Waterloo was one of those singular events which force the idea of over-ruling Deity on the most insensate mind. Reflect for how many hours the destinies of Europe hung in the most trembling poise,—when every single life became invaluable,—when the day seemed balanced with such dreadful nicety, that a sabre more or less might have turned the scale either way:—think on the gloomy suspense of the last hour before the welcome flashes of the Prussian artillery were descried in the distance:—observe, during this horrid interval, the fast-thinning ranks of our inestimable troops, and the personal danger of their great commander,—when only a narrow square of men protected him from the whole fury of France,—when almost every individual of his gallant staff fell bleeding beside his stirrup:—consider the innumerable circumstances, any one of which might have rendered abortive all that constancy of conduct and prodigality of valour,—a random shot,—an adverse storm,—the mistake of an order,—the bursting of a tumbril,—and the thousand other casualties of battle:—muse on all this, and surely it must be a heart of uncommon mould which is not filled with trembling thankfulness. On such a field, it would scarcely have required the purified vision of a prophet, or the creative eye of a poet, to descry other than human combatants,—to see, what was once beheld in a like dreadful crisis, a super-incumbent orb of "chariots and horses of fire." And, if it be important that instances thus extraordinary of Providential favour should be popularly felt and acknowledged,—if it be desirable that national successes should be made the subjects of national commemoration and doxology,—it must be highly proper and expedient that the *triumphal poetry* (if it may be so called) to which those successes give birth, should contain a recognition of the source from which they have proceeded, and should thus be made to harmonise with the more sacred voice of religious offices. By these means, not only will the sentiment of national gratitude be brought more intimately home to the bosoms of men, but a more expressive testimony and memorial of that sentiment will be provided; for, after all, the feelings of a nation

will less be sought for in its public acts, which are ordained by authority, than in its popular literature, which lives on opinion and taste.

Would it then be impertinent to express a hope that this omission in the work before us may yet be supplied, and that, in a future edition, the author may interweave with the deserved praises of his countrymen a tribute of acknowledgment to Heaven? This, at least, is certain, that the charitable objects for which Mr. Scott generally writes will not be the worse promoted for the consecration of his lyre. The work of mercy will not be less blessed, by being also made a work of piety; nor will "the anointing oil" that heals the sick, be deprived of its efficacy, by being mingled with the incense of religious gratitude.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the Press:—A Critical Dictionary of the Greek Language, translated from the German of Schneider into English, with Additions, by Mr. Nicoll, of Baliol College, Oxford;—A Dictionary of Session Law, by the Rev. S. Clapham, M. A., Vicar of Christ Church;—Memoirs of John, Duke of Marlborough, chiefly drawn from his private Correspondence and family Documents preserved at Blenheim, by Archdeacon Coxe; with portraits, maps, plans, &c.;—An Account of some Improvements in Domestic Economy, more especially relating to the Means of warming and ventilating Apartments, Culinary Conveniences, &c., by Mr. Sylvester, of Derby;—An Introduction to Prudence in the Conduct of Affairs of common Life, by Dr. Thomas Fuller;—Rudiments of the Hebrew Language, with Exercises, and a Key to the Book of Psalms, containing the true Pronunciation, different Significations, and grammatical Analysis of every Word, by J. S. C. F. Frey;—A volume of Sermons by the late Dr. Scott, Rector of Simonbourn;—Elementary Fortification, illustrated by 500 Diagrams, by Lieut.-Colonel Pasley:—A second volume of Sermons by the Rev. Robert Morehead;—The History of Dublin and its Environs, by W. M. Mason, Esq;—Leading Heads of Twenty-seven Sermons preached by Dr. Doddridge, at Northampton, in the year 1749, and never before printed;—An Illustration of the Liturgy of the Church of England, with a Sketch of the History of the British Church, by the Rev. T. Pruen, of Albourn, Wilts;—Journal kept during a Captivity of Nine Years in France; viz. from April, 1805, to May, 1814; by Mr. W. Story;—A new edition, with large additions, of the Rev. S. Burder's Oriental Customs;—under the patronage and at the expense of the East India Company, a Dictionary of the Chinese Language, by the Rev. R. Morison, to be published in parts: specimens to be seen at Messrs. Black, Parry, and Co.'s, Leadenhall-street;—A volume of Sermons of the Rev. P. Henry, M. A., Father of Matthew Henry, including the last Sermon he preached, and his Funeral Sermon by the Rev. F. Tallents, M. A.; edited by Mr. J. B. Williams, of Shewsbury.

At Oxford the following persons have been appointed officers of the University for the ensuing year, viz:—Rev. Thomas Lee, D. D. President of Trinity College, Oxford, *Vice-Chancellor*;—Rev. Whittington Landon, D. D. Provost of Worcester College; Rev. John Cole, D. D. Rector of Exeter College; Rev. Frodsham Hodson, D. D. Principal of Brazen Nose College; and Rev. George William Hall, D. D. Master of Pembroke College, *Vice Chancellors*;—Rev. William Hassall, M. A. of Brazen Nose College, *Pro Proctor*;—Rev. Ashhurst Turner Gilbert, M. A. Fellow of Brazen Nose College; and Henry Cotton, M. A. Student of Christ Church, *Masters of the Schools*.

At Cambridge the University Officers for the year ensuing are: *Proctors*—The Rev. Joseph Shaw, M. A. Christ College; the Rev. Robert Jefferson,

M. A. Sidney College. *Taxors*—The Rev. Joseph Gibson Whaley, M. A. Peterhouse; the Rev. Thomas Jephson, M. A. St. John's College. *Moderators*—The Rev. Miles Bland, M. A. St. John's College; the Rev. W. French, M. A. Pembroke Hall. *Scrutators*—The Rev. Daniel Cresswell, M. A. Trinity College; the Rev. T. Dickes, M. A. Jesus College. *The Caput*—The Vice-Chancellor.—The Rev. Wm. Chafy, D. D. Sidney, *Divinity*.—The Rev. E. D. Clarke, LL. D. Jesus, *Law*.—Sir J. Pennington, M. D. F. R. S. St. John's, *Physic*.—The Rev. S. B. Vince, M. A. King's, *Sen. Non. Reg*.—The Rev. G. Haggitt, M. A. Christ, *Sen. Reg*.

The University of Cambridge has received from Government, during the last seven years, as a drawback for paper printed within it, the sum of 13,087l. 7s. 6d.; the University of Oxford, the sum of 18,658l. 2s. 6d. The number of Bibles printed at Cambridge, during the last seven years, was 392,000; of New Testaments, 423,000; of Prayer-books, 194,000. At Oxford, the number of Bibles printed, of all kinds, was 460,500; of Testaments, 386,000; of Common Prayer Books, 400,000; of Catechisms, Psalters, &c. 200,000.—What a satisfactory reply does this increased impression of Prayer-books furnish to the moanings of the enemies of the Bible Society!

The Regent's Canal, Mary-le-bone, proceeds rapidly. Workmen have been some time past employed in excavating a basin within a few yards of the Hampstead-road, around which warehouses are to be built, and facilities afforded for landing goods of all sorts. By this arrangement the expense of land carriage, which has hitherto been so great to the villages in that neighbourhood, will be much reduced. Another basin is to be excavated near Pancras, and at various other populous districts on the line of the cut to Limehouse. There are to be several collateral cuts from the main stream to more distant villages.

MENDICITY.

"The Minutes of the Evidence taken before a Committee of the House appointed in the last Session, to inquire into the state of Mendicity and Vagrancy in the Metropolis and its Neighbourhood" have been published, and are deserving of general attention. They establish beyond the possibility of doubt the impolicy, and we may add the inhumanity, of giving money to street-beggars, or to the class of mendicants, who apply by letter or petition, without a thorough investigation of each particular case. In the case of street-beggars, indeed, it may be assumed as an unquestionable fact, however wretched may be their external appearance, that they are impostors, who beg because they are idle and profligate; not because they are perishing from want, but that they may riot in excess and debauchery. This may be best exemplified by a few extracts from the evidence itself.

Joseph Butterworth, Esq.—"I have for several years past taken an active part on the Committee of the Strangers' Friend Society, which has led me to be acquainted with the general state of the poor throughout the metropolis. In the course of my observations I have noticed the condition of many beggars: their cases have been inquired into, and in the general way they have been found to be impostors; and I am persuaded they are the most profligate and idle description of character: I am convinced that very few, if any, honest, industrious, and sober people ever have recourse to begging. In the neighbourhood where I live there is a great resort for beggars: and I have made some inquiries into their condition. There are two public-houses in Church-lane, St. Giles's, whose chief support depends upon beggars; one called The Beggar's Opera, which is the Rose and Crown public-house, and the other the Robin Hood. The number that frequent those houses at various times, are computed to be from two to three hundred. I have been credibly informed, they are divided into companies; and each company is subdivided into what are called walks, and each company has its particular walk: if this walk be considered beneficial, the whole company take it by turns, each person keeping it from half an hour to three or four hours: their receipts at a moderate calculation cannot be less than from three to five shillings a day each person, frequently more. They cannot be supposed to spend less at night than half-a-crown, and they generally pay sixpence for their bed. They are to be found in those houses throughout the day, but in great numbers from eight to nine o'clock in the morning, and late in the evening. It is their custom to sally

out early in the morning; and those who have any money left of the preceding day's earnings, treat the rest with spirits before they begin the operations of the day. I have been informed, that they have a kind of committee to organize the walks to be frequented by each person, and they generally appropriate the best walks to the senior beggars, in rotation. There is an Irishman who pretends to be a sailor, and frequently cuts his legs to excite compassion: he begs shoes, and then sells them: he is a most audacious fellow, and has several times been imprisoned. Another man, half naked, and who generally appears in that condition, has, I am credibly informed, a considerable sum of money in the funds: he is a young man with a long beard, he frequently has flowers in his hand, and limps: he will not act with the gang, but preserves his own independence, and is one of the greatest boxers in St. Giles's. I understand, that after the business of the day is over, they frequent those houses, and partake of the best food they can obtain, and they spend their evenings in a very riotous manner: the food that is given them by benevolent persons they do not eat, but either throw it away or give it to the dogs. Women have been frequently known to assume an appearance of pregnancy, in order to obtain childbed-linen, which in many cases they have done eight or ten times over. I know a sober hackney-coachman, upon whose veracity I can depend, who has frequently conveyed beggars to their lodgings; and formerly, when he plied in St. Giles's, has been called to the houses I before mentioned, to take them from thence, being so intoxicated they could not walk home. A fact lately came under my own observation, of a person in Charles-street, Drury-lane, who, with his wife, obtained their living by begging: she lately lay-in: a benevolent neighbour perceiving that she had no bed or bedstead, furnished her with one of each; but he soon found that they were not used. The bedstead was cut up, and made into a rabbit-hatch; and the reason assigned by the beggar, was this, that benevolent persons would occasionally visit them, and finding they had neither bed nor bedstead, would be more disposed to give them money, and he wished to appear as mean as possible. The visitors of the Strangers' Friend Society, on the eastern part of the town, report, that they never knew any worthy characters found in the streets begging. I have known several instances of persons obtaining considerable sums, daily, by begging.—About two months ago some children, in Russell-square, attracted my attention: I inquired particularly into their history, and I found the mother supported by a daughter, a girl about twelve years of age, who also appeared very dirty and offensive: I desired the girl to bring her mother to my house, when I inquired more particularly into the case, and I found the child earned, upon an average, about eighteen pence a day. I inquired of the mother whether the child had any instruction; she said, she had not, and she gave as the reason, that she had no suitable clothes to go to school in: the mother was furnished with money to procure suitable clothing, and the child was sent to the Sunday School in Drury-lane, which she frequented two or three Sundays; but, like many other similar cases, she then absented herself. A boy, aged about fifteen years, was placed by his mother, by the wall near Whitechapel work-house. On application to his mother, entreating her to let him be taken into the work-house, she would not consent, unless they would allow her thirty-six or thirty-eight shillings a week, as she stated that, upon an average, was but a part of his gains. I conceive it in general to be a misapplication of charity, to give to street-beggars: that no plan of relieving the poor is so effectual as that of visiting them at their own habitations; and even then inquiry must be made of their neighbours to know their real characters; as persons in the habit of begging are adepts in the art of imposition. I would beg to state to the Committee, that from much observation I am satisfied that Sunday Schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday Schools for some years past, and I have particularly observed the children, who at first come to the schools dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and report of a great number of teachers, has rapidly improved: I allude to those schools where the

teachers are gratuitous, as I find that no persons who are paid do the work half so well as those who do it from motives of real benevolence. A large school which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of society. At this time there are no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order: I have the names of their masters. Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hinde-street, Mary-le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visitor for the day, a woman attended to return thanks for the education her daughter had received in Drury-lane School. I inquired whether her child had received any particular benefit by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, She should ever have reason to bless God that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public house; and she and her daughter were reduced to the most abject poverty, and almost starved: that one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for breakfast; and from that time he became a sober, industrious man. Some weeks afterwards she ventured to ask him the cause of the change of his character; his reply was, that the words of Mary made a strong impression upon his mind, and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established; he is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made particular inquiry of a great number of teachers who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday-school instruction has a great tendency to prevent mendicity in the lower classes of society. One fact I beg to mention, of Henry Haidy, who, when admitted a scholar at Drury-lane School, was a common street-beggar; he continued to attend very regularly for about eight years, during which time he discontinued his former degrading habits: on leaving the school, he was rewarded, according to the custom, with a Bible, and obtained a situation at a tobacconist's, to serve behind the counter. His brother was also a scholar; afterwards became a gratuitous teacher in the same school; obtained a situation; and, up to the period of his quitting London, bore an excellent character. The visitors of the Strangers' Friend Society well knew a negro beggar, who, about two years since, used to stand by Messrs. Elliott and Robinson's tea-warehouse, near Finsbury-square, who has retired to the West Indies, with a fortune, it was supposed, of about 1,500*l.* obtained by this mode of life."

"From much observation, I am convinced that begging has a direct tendency to degrade the mind, and that when poor people once find they can easily get money by begging, they very seldom afterwards have recourse to habits of industry; and I believe, from the great number of petitions which I have had occasion to examine, many persons are made beggars from the injudicious kindness of real benevolence: and I am also of opinion, the generality of petitions that are carried about are either impositions, or, although begun from motives of charity, they are frequently carried on for the purposes of idleness and profligacy. I conceive (and this observation is founded on long experience) the best method of affording relief in cases of real distress, is for benevolent persons to make private collections themselves, and to bestow the produce upon worthy objects, but not to give them petitions to carry about, as it only teaches them the art of begging, which they seldom forget when

once acquired; I have often had petitions of three and four years old, with real signatures, and those petitions three and four times over.—I would also add, that there are many persons who live by writing letters and petitions: a man in Rose-street, Long Acre, gets his living entirely by that employment; he is nevertheless so idle, that he frequently will not write letters when applied for, and the money brought to be paid to him at the time. There is also another person in the Broadway, Westminster, who gets his livelihood in the same manner.—I happened last night to see a girl in the street, of the name of Cafe, aged twelve, whose case I mentioned yesterday. She informed me she had been six years engaged in begging for her mother; that on some days she gets three and four shillings, and often gets, to use her own expression, a silver sixpence or a shilling, besides copper; that on Christmas-day last, she earned four shillings and sixpence; that she usually gets about eighteen-pence a day, the very common days a shilling; that all the money she earns is spent at night; and notwithstanding what was lately given to her mother, she has no clothes to attend the Sunday School. The mother pretends to make soldiers' clothes: I called upon the mother; she was so offensive from drinking spirits, I could scarcely stand near her."

(To be continued.)

RUSSIA.

Count Nicolas Romanzow, a public-spirited Russian nobleman, has at his own expense built and equipped a ship for a new voyage of discovery. This vessel sailed from Cronstadt on the 31st of July last, and has since touched at Plymouth on her way out. She is called the Rurik, carries the Russian military flag, and is commanded by Captain Kotzebué (son to the celebrated author of that name), a lieutenant in the Russian Navy, and who has already sailed round the world in the Nadeshda, Captain Krusenstern. Dr. Escliholz of the university of Dorpat; M. Chammisso, the naturalist from Berlin; the Danish naturalist, Wormskild; and the Russian painter, Choris, accompany the expedition. The expedition will visit in the South Seas those places which have not been as yet sufficiently examined; will coast along the inner shores of America to Behring's Straits, and return by the Straits of Torres, to the Cape of Good Hope.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon on the Peace; by James Rudge, M.A. F.R.S. dedicated, by permission, to the Earl of Liverpool, K.G. 1s. 6d.

Three Sermons on Important Subjects; by James Rudge, M.A. F.R.S. 1s. 6d. each.

Discourses on the Apocalpse; by the Rev. Andrew Fuller. 8vo. 10s. 6d.

MISCELLANEOUS.

A Treatise on the Nature, Economy, and Practical Management of Bees; by Robert Huish, Member of the Imperial Apiarian Society at Vienna, &c. &c. 12s.

The History and Illustration of Salisbury Cathedral, constituting a Portion of the Cathedral Antiquities of England; by John Britton, F.S.A. No. V. 12s.

General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order; by John Aikin, M.D. Vol. X. 1l. 11s. 6d.

A Biographical Memoir of the late Sir Peter Parker, Bart. 4to. 12s.

A Delineation of the Strata of England and Wales, with Part of Scotland; exhibiting the Collieries and Mines, the Marshes and Fen Lands originally overflowed by the sea, and the varieties of soil according to the variations in the sub-strata, illustrated by the most descriptive names of places and of local districts: shewing also the canals and rivers, sites of parks and principal seats of the nobility and gentry, the opposite coast of France, and the lines of strata neatly coloured; by Wm. Smith. 5l. 5s.

The Important Results of an elaborate Investigation into the Mysterious Case of Elizabeth Fenning, being a Detail of extraordinary Facts discovered since her Execution, including the Official Report of her singular Trial; by John Watkins, LL.D. 8vo. 6s. 6d.

Hints from a Mother to her Daughter; by Anna Williams. 12mo. 4s.

Friendly Labours; by — Peacock. 2 vols. 12mo. 9s.

The Paris Spectator, or l'Hermite de la Chaussée-d'Antin; containing Observations upon Parisian Manners and Customs at the commencement of the Nineteenth Century; translated from the French, by William Jerdan. 3 vols. 12mo. 18s.

The New Annual Register, or Gene-

ral Repository of History, Politics, and Literature, for the Year 1814. 1*l.*

A new and copious English and Gaelic Vocabulary, with the different Parts of Speech, in Alphabetical Order; by P. Macfarlane. 7s. 6d.

East-India Register for 1815. 7s. 6d.

A Catalogue of Books in various Languages and Classes of Literature; including *one thousand* Articles, *ancient, curious*, and *rare;* by James Rusher, Reading. 2s. 6d.

Boyce's Belgian Traveller. 18mo. 8s.

Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean: performed by Order of the Government of the United States in the Years 1804, 1805, and 1806; by Capts. Lewis and Clarke. 3 vols. 8vo. 2*l.* 2s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have never been insensible to the services of those distinguished individuals who have undertaken the public vindication of the British and Foreign Bible Society from the calumnies with which it has been assailed; neither have we been backward in expressing our gratitude. They have done much to frustrate the efforts of bigotry and prejudice, and to secure the free circulation of the Word of Life in this and every land. We have, nevertheless, always felt that the most powerful plea in favour of this Society, a plea which speaks directly and forcibly to the heart, and leaves far behind the slow and more laboured deductions of argumentation, is the simple tale of its beneficence: Thus and thus has the Society done. "One thing I know," may the weakest of its friends reply to the most subtle reasoning of its most powerful adversaries—"One thing I know, that it has done, and is doing incalculable good; and is a mighty instrument in the hand of the Almighty for spreading the knowledge of his will. I should not dare to oppose such a Society, being as sure as facts can make me that I should be opposing the work of God. Even in not supporting such a Society, shall I be entirely guiltless?" The assailants of the British and Foreign Bible Society, therefore, may be assured that, however goodly may be their array of abstract reasoning, and prospective apprehension, and solemn warning, and episcopal denunciation—however keen their satire, and however loud their anathemas—they will find all their opposing efforts vain, unless they can disprove the facts on which chiefly the Society founds its claims to the cordial support of every real friend of God and man; unless they can prove that it does not circulate to an extent unknown before the life-giving Gospel of Jesus Christ amongst all nations, and kindred, and people, and tongues; unless it can prove either that it has not disfributed upwards of fifteen hundred thousand copies of the Scriptures in little more than ten years, or that by this distribution it has done evil, and not good; unless, in short, it can prove that the light of Heaven is darkness. On this account, we hail with satisfaction every fresh record of the progress of this mighty institution, and eagerly embrace the opportunity of giving it publicity.—These observations suggested themselves to our minds as we perused a sheet of "Extracts from the Correspondence of the British and Foreign Bible Society since the publication of the Eleventh Report," which has recently reached us, and the substance of which we have much pleasure in laying before our readers.

1. The first article is a letter of thanks from the Sheriff of a district in Iceland (the North Pole itself is not safe from the penetrating influence of this Society), in the name of "the whole population of the district," for the Icelandic Scriptures sent there in the summer of 1814. The letter was officially communicated through the Bishop of the island.

2. A letter from the Rev. J. Paterson, dated St. Petersburgh, April 24, 1815, assures the Committee, that the 200*l.* allowed by them for distributing Swedish Bibles among the Swedish inhabitants of Finland, had produced the happiest effect in awakening a desire for the Scriptures, and that he hoped,

ere long, every Swedish family in Finland would be furnished with a Bible. The demand for the Finnish Testament he states to be so great in the government of St. Petersburg, that the whole edition was already nearly exhausted. "The inhabitants have been famishing for want of the word of life, and now they are almost insatiable." The emperor has given the Bible Society the privilege of sending all letters and packages by post free of expense, so that even Bibles may now be sent to the remotest parts of the empire with ease and without cost.—The most important part of Mr. Paterson's communication respects a Pastoral Letter addressed by the Roman Catholic Metropolitan, his eminence Stanislaus Sistrensevitch Bogush, Archbishop of Mogileff, to his flock, and which has been published in the gazette, recommending to them the reading of the Scriptures. His letter commences with an extract from the decrees of the Council of Trent, in which it is declared that the Gospel, as contained in the Bible, is the source of all saving truth and pure morality, and that those are cut off from the society of the church who do not receive as holy and canonical the books of the holy Scriptures of the Old and New Testament. In conformity with this decree, the Metropolitan states, that in the year 1778 the late Pope Pius VI. had prefaced an Italian version of the Bible with an introductory epistle, explaining the necessity of reading the holy Scriptures, which contains the following words:—

"At a time when a vast number of bad books are published, which most grossly attack the Christian religion, and which are circulated even among the unlearned, to the certain destruction of souls, you judged exceedingly well, beloved son in Christ, to translate the Bible into your native language, intelligible to the people. By the printing and publishing of it, Christians will be excited to read it: you have, therefore, opened the most abundant sources, out of which they can draw pure doctrine and morality, to cleanse them from error, which is so widely disseminated in this corrupt age," &c.

The Metropolitan then proceeds as follows:

"A Bible Society has been established in St. Petersburgh, under the presidency of his excellency Prince Alexander Galitzin, minister for foreign confessions. The Society prints the Bible in all the languages spoken in the Russian empire. At present, it is also engaged in printing an edition of the New Testament in the Polish tongue, according to the Vulgate version, under my superintendance, the press being corrected by the Jesuit fathers. After this edition is finished, the Old Testament will be printed also. The New Testament is likewise publishing in the Samogitian language, by the Bishop of Samogitia*. His imperial majesty has been pleased to grant encouragement to this vast undertaking. Liberal subscriptions are made for its support by the rich, and many thousand kopecks are laid together by the poor, and sent in to promote its grand object. For this money, Bibles and New Testaments are sent to different quarters, and sold at a low price, and given to the poor gratis. In different governments of the empire, Auxiliary Societies are forming by friends to this cause, of different confessions, for the purpose of collecting subscriptions, and transmitting them to the Society in St. Petersburg, in order to receive Bibles for sale and distribution. The progress of this general undertaking, by European Christians, may be seen in the public gazettes. But I, by this epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul: *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

"Given in St. Petersburg, December 14, 1814."

3. A letter from the Rev. R. Pinkerton, dated St. Petersburgh, June 5, 1815, contains a report of the establishment of an Auxiliary Bible Society in the sea-port town of Theodosia, in the Crimea. The following is an extract from this report:—

"It appears from the plan of the Russian Bible Society, that its primary object is to furnish the nations of the Russian empire with the Bible in their different languages, and in particular to afford our own Russian Bible to all at a low price, and to the poor without money. We are not from hence to conclude, however, that it is not per-

* The British and Foreign Bible Society has granted to the Russian Bible Society 250*l.* in aid of printing and circulating the Samogitian Scriptures.

mitted, or that it is inconsistent with the aim of the Bible Society, to bestow the gift of this *daily bread*, containing eternal life, on the nations beyond the borders of the empire. On the contrary, the Russian Bible Society, during the short period of its existence, has already shewn, in its intercourse with the British and Foreign Bible Society, as stated in its Report of 1813, the universality of its spirit of Christian love, and its desire to put the Word of God into the hands of those who are without the boundaries of the empire.

"As the town of Theodosia is inhabited chiefly by foreigners of different religious persuasions, it will be necessary to inform them, that the spirit and rules of the Russian Bible Society do not prevent it from sending the holy Scriptures to their friends beyond the borders of Russia. The Bible Society has limited the object of its undertaking to the distribution of the holy Scriptures in different languages, *without note or comment*. The object, in its simplicity, is exalted, and worthy of the spirit of the Gospel.

"The Theodosian Branch Bible Society will strive to distribute the Word of God among unbelievers, having before it a vast field,—first in the peninsula of the Crimea, and secondly in the neighbouring countries of Caucasus and Anatolia,—for making known the Gospel to all nations who still remain in Heathen or Mohammedan darkness. But without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend particularly the countries lying on the shores of the Black Sea. Abhazia, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city.

"It is well known, that in former times the Abhazi were enlightened by the faith of Christ, and belonged to the Greek communion, possessed their own bishops, and were reckoned to the *Eparché* of Alanie, the seat of which see was Theodosia, and afterwards Phanagoria. After the fall of the Greek empire, however, the nation of the Abhazi, like the Circassians, being deprived of preachers, and not possessing a written language, returned to their heathenish customs, and at length many of them embraced the Mohammedan religion. Surely, it is possible to enliven the remembrance of extinguished faith, by causing the rays of the Gospel light again to shine upon it.

"The inhabitants of Mingrellia have been more fortunate than their neighbours, the Abhazi. They have preserved the faith of their fathers in the midst of the heavy yoke of bondage which has lain upon their country for several centuries; and, notwithstanding the persecutions of cruel Mohammedans, they still continue to hold the Christian faith according to the Greek Confession, and perform their religious services in the Georgian language. If the poverty of the inhabitants, the ignorance of the clergy, and the strong hold of national customs, have hitherto prevented the better organization of the Mingrellian Church, which remains without pastors, and almost desolate; yet now, when this country is joined to the Russian empire, we may surely expect that some help will be given, particularly from the exertions of the Bible Society, provided it were only possible to find means for printing the holy Scriptures in the Georgian language, for distribution in Mingrellia, where church books are very scarce and very dear*. From what has been here stated, it is evident, that the spiritual wants of the inhabitants of Mingrellia are excessive, and demand immediate attention. It is also well known, that the same scarcity of the Scriptures exists in Imeretta, and even in Georgia itself."

"After Mingrellia, the next in order is Guria, or Gurial, a small state inhabited by Christians belonging to the Greek Church. They speak the same language as the Mingrellians, and their state is the very same, in regard to Christian organization; that is, they are denominated Christians, though almost strangers, not only to Christian civilization, but even to the external form of it.

"At length, the coast of Anatolia presents itself to view, extensive, and well peopled mostly by Greeks and Armenians, who compose the labouring, or what is there styled the *black*, part of the community. The lot of these Christians, yet our brethren, sunk in ignorance and poverty, under the iron rod of Turkish dominion, surely merits our

* "At the time when this idea came into the mind of the writer, his desire was already begun to be accomplished by the efforts of the Committee of the Russian Bible Society."

compassion. Poverty, produced by oppression, has deeply rooted ignorance among them, and this has at length begotten indifference to the knowledge of the Word of God. Those poor people are reduced so far, that they have forgotten their native tongues, and now pray to God in the Turkish language. There are still Greek and Armenian churches among them, in which divine service is performed; but this is done in a very unedifying way, which may easily be conceived, when it is known, that even the priests themselves have but a very small knowledge of letters. Certainly, God is not confined to magnificent temples, and a splendid ritual of worship, but accepts for a prayer every sigh which ascends from the bottom of the heart; yet such deformity in his service, humanly speaking, appears to be a dishonouring of his glory, and ought to touch the brotherly love of every Christian, and powerfully rouse compassion for the unfortunate lot of the Greek and Armenian inhabitants of Anatolia, who are deprived of every means of extricating themselves out of their present lamentable condition. To furnish them with the holy Scriptures in the Greek, Armenian, and Turkish languages, is the only aid which the Bible Society can afford them. Thereby you will pour into their sorrowful souls the sweet consolations of the Gospel, and strengthen their patience to bear up under the temporary evils of the present life, with the hope of blessedness in the world to come; for their only hope at present is in the Divine blessing, sent down upon suffering humanity, by means of Bible Societies.

"The Theodosian Branch Society will take upon itself the sacred obligations of promoting these views, having numerous facilities by the central commercial intercourse which the port of Theodosia has with Abhazia, Mingrellia, and Anatolia. From these short remarks, it is easy to observe, how important and extensive the field is, which presents itself to the zeal and activity of the Members of the Theodosian Auxiliary Bible Society. Success, and further extended views, depend upon God. He, by his omnipotent goodness, will direct all for the best, and will make even impossibilities possible to contrite spirits, that hunger after his righteousness.

"*Theodosia, April* 3, 1815."

Mr. Pinkerton adds:—"I rejoice to say, that our Committee have unanimously resolved to give every encouragement to promote the final establishment of the Theodosian Bible Society, and to relieve the spiritual necessities of the poor Abhazi, Mingrelians, and Anatolians, so affectingly described in the above statement; and also, without loss of time, to send off a quantity of Greek and Armenian New Testaments, so that no time be lost in transmitting the treasures of the Gospel with the first merchant vessels which leave the port of Theodosia for the shores of Mingrellia and Anatolia. I leave you, my dear friend, to make your own observations on this wonderful opening of Divine Providence, to rekindle the Christian flame among the churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross. For my part, I confess, that no communication, ever laid before the Committee of the Russian Bible Society, afforded me more pleasure, and, in my opinion, promised such fair opening to the Word of God into the Turkish empire, where so many hundred thousands of Christians alone are destitute of it. O that the Turkish Bible were ready for distribution! Pray use every means to carry it on in Berlin with speed. There is great encouragement at present to put the Word of God into the hands of Mohammedans. As a proof of their strong prejudice against Christianity having abated, I shall instance two pleasing incidents. The other day, I met with a Tartar prince, arrived a few days ago from the Crimea, who is a major-general in the Russian service, and is about to march for the frontiers at the head of four regiments of Tartar cossacks, belonging to that peninsula. I made inquiries of him respecting the character of the Mufti of the Crimea, who subscribes 50 rubles annually to the Bible Society, and is at the head of upwards of 10,000 Mohammedan priests. The General said, that the Mufti was an enlightened man; that he recommended to the priests to read the Tartar New Testament; that he had granted permission to himself, for he is still a Musulman, and the other Tartars under his command, to wear the crosses of distinction conferred by his imperial majesty for acts of valour; and lastly, that he teaches them, that religion does not consist in meat and drink.

"The second incident is also interest-

ing. I remarked to you, in my last, that the Bucharian Ambassador had, with his own hand, copied part of the manuscript of the Persian New Testament. I have since been informed, that this Ambassador, lately arrived from the city where poor Abdalla suffered martyrdom for his attachment to Christ and the New Testament, has already in his possession a Tartar New Testament, which he brought with him, and in which he is said frequently to read."

The Committee of the British and Foreign Bible Society have recently granted to the Russian Bible Society, for the Theodosian Auxiliary, 500*l.*

4. A second letter from Mr. Pinkerton, dated June 15th, transmits some extracts from the printed Report of the Moscow Bible Society, which he states to be "drawn up in a masterly style of language, and to be full of piety and zeal for the advancement of the good cause." Among other striking facts, it states the following:—

"According to the most authentic sources of information, it appears, that during 234 years, since Bibles were first printed in Russia, no more than *twenty-two* editions of the Slavonian Bible have appeared, consisting in all of but about *sixty thousand copies!*"

And this for all the succeeding generations, of a population consisting of so many millions of souls!

5. Communications from Mr. Paterson, dated at St. Petersburgh, Aug. 11th, and Sept. 2d, contain some interesting statements. The Archbishop of Georgia has informed the Committee, that some of the Mohammedan tribes in the Caucasus had requested persons to be sent to teach them to read, that they might be able to use Christian books. A prince of the Mongolian tribe, has earnestly requested to have the Scriptures sent to him and his people, in a language they can read and understand. The Committee have resolved to print 5000 copies of the Scriptures for the inhabitants of Moldavia and Wallachia (the ancient Macedonia), making their sixteenth language.

The British and Foreign Bible Society has granted to the Russian Bible Society 1000*l.* for its general purposes, and 300*l.* for the Moldavian Scriptures.

6. Mr. Morison sends from Canton in China, (Jan. 30, 1815,) a copy of a 12mo. edition of the Chinese New Testament. The cost will be half a dollar a copy. He has begun to print the Old Testament. The Society has granted 1000*l.* to extend the circulation of the Chinese Scriptures.

7. The Rev. Mr. Supper, secretary to the Java Bible Society, in a letter dated Batavia, Feb. 4, 1815, states that the Arabian merchants and scheiks read with eagerness the Bibles they receive of him; sitting in companies for whole nights for this purpose: the Chinese in this island also read eagerly the New Testaments distributed among them last year by Mr. Milne from Canton. "I sometimes," he says, "go round on purpose, and often find Chinese parents reading to their families, in the morning, out of the New Testament."

8. The Rev. T. Robertson, in a letter from Calcutta, March 27, 1815, observes, that by the efforts now using, "knowledge, the best of knowledge, will be increased." "Indeed," he adds, "there are manifest tokens of the fall of *idolatry* at least; and I observe, that all those who have learnt the English language, even imperfectly, have acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily, and a hope excited, that in a little time we may hear the whole building tumble to the ground. With the sacred Scriptures in our hands, we can have no doubt, as to the temple that will rise upon its ruins. We look up to your Society, as the great instrument, under God, for the raising of this house of the Lord, where the nations of Hindoostanee may flow together under the banners of Jesus Christ."

9. The Seventh Report of the Philadelphia Bible Society, states, that there are now "within our national limits, *seventy-six* societies, who have taken their respective shares of this great design. But lest it should be inferred, that there is the less need of the liberality of professing Christians in this city and its vicinity, the managers take occasion to make known, that their proceedings have continually tended to enlarge their views and opportunities of usefulness."

CHURCH MISSIONARY SOCIETY.

The Annual Report made to this Society on the 2d of May last, has been some time before the public, and we have regretted that it has not been in our power sooner to notice its contents,

It is preceded by a sermon preached on that day by the Rev. E. T. Vaughan, M. A., Vicar of St. Mary's and All Saints, in Leicester, from 1 John v. 11, 12. The general doctrine which the preacher endeavours to establish, is that "the reception of Christianity is essential to salvation." If then, the heathen "without Christ, having no hope, cannot be saved;" if there be none other name under heaven given amongst men which can avail to this end, "let us rejoice that there are so many different communities even in our own country pursuing separate and combined efforts in this great work. Let us give to each our right hand of fellowship, our good wishes, congratulations and prayers. Let us see whether we cannot make our own labours more abundant and more successful." Give your alms to-day, under the awakening conviction, "that thus only shall the heathen come to God! Look at the world—it is not only a world which lieth in wickedness, but a world in convulsions; a world groaning and travailing in pain together, till all the kingdoms of the earth become the kingdoms of the Lord and of his Christ. The decree, long since gone forth, seems now to be on the eve of its accomplishment! *Jerusalem shall be built: the foundations of the temple shall be laid.*

"Our favoured island and its dependencies have an exalted share in the vast enterprize. It is remarkable, that, whether a faithless and ambitious Conqueror, or the meek successor of St. Louis, fill the throne, Britain, it seems, is to be the model of the new frame of things: our polity is to be their polity, so far as a dissimilar national character and state of things can bear it. True religion, too, is on the increase here, and makes known her march by sounding her trumpet in many excellent institutions, by which her combined cause is to triumph. Her sons and her daughters die, and thus prove themselves to be no better than their fathers; but other sons and daughters rise up, and are *baptized for the dead.* We lose our Venn, to model; our Cecil, to paint; our Robinson, to enforce; our Buchanan, to explore; our Thornton—son worthy of thy father!—to counsel and support: but we have a veteran pioneer or two, still left to lead the way: we have still inventive genius to plan; we have still laborious industry to prosecute: we have nobles and senators to plead; we have citizens to enrich, and soldiers to pray for us. What are all these, but so many encouragements to go on with our work, *looking to ourselves that we lose not those things which we have wrought, but that we receive a full reward.*

"I beseech you, therefore, brethren, by the mercies and by the judgments of God; by dawning hopes and by revived terrors; by the ashes of your dead friends, and by the spirit of the dead which breathes in the living; by the groans of perishing heathens, and by the joys of heaven-born, laborious, consistent Christians; by the pains of hell, and by the glories of heaven; come, lengthen the cords, and strengthen the stakes of your tent—come, bring the gold, the silver, and the stones, which are to form the gates, the walls, and the battlements of the last city to be built—come, enlarge the commission of your angel, and bid him fly with his everlasting Gospel to every nation, and kindred, and tongue, and people—to preach unto all them that dwell on the earth, *from the river to the sea, and from the flood to the world's end.*"

The following is an abstract of the Report:—

The pecuniary resources of the Society have been greatly augmented. For twelve years its income was 2000*l.* The 13th year it was 8000*l.* The 14th year yielded 11,000*l.* Its amount during the past year has exceeded 16,000*l.* Considerably more than the half of this sum has arisen from the efforts of Auxiliary Associations. Since the last Report, many fresh Associations have been added to the former list; among the rest, an Hibernian Auxiliary Society, of which an account was given in our Number for April, with various associations dependant upon it, has been instituted. Extensive associations have also been formed for Hull and the East Riding of Yorkshire, for Plymouth, for Birmingham and its vicinity, for the town and county of Bedford, for Manchester and Salford, for the town and county of Derby, for York, Newcastle on Tyne, Lancaster, and other places. This enlargement of its funds, and increase of auxiliary institutions, we may justly regard as the indication of an enlightened conviction of the duty of all Christians to contribute their utmost to this work of mercy; the evidence of a growing sense of gratitude to Christ, and of compassion for the perishing souls of men.

The Committee advert with peculiar satisfaction to the share which is now borne, in works of Christian benevolence by the labouring classes and the young, and to the benign effect of this participation on their minds. From this source many thousand pounds have been added to the Society's fund during the past year; and it is obvious that the minute contributions of the great mass of the people will prove the most effectual and unfailing support of the efforts of charity. But they have to record, also, particular instances of extraordinary munificence. An anonymous lady has presented 800l. to the Society. A respectable but plain countryman, and his sister, lately paid to the secretary a benefaction of 300l.; and in reply to an expression of surprize, observed, "God, sir, has put it into our power, and he has also given us the will."

The exertions of the Society have kept pace with the increase of its resources.

In Western Africa and in New Zealand, they are attempting at once to civilize and to evangelize. "In the endeavour to evangelize a nation wholly or partially civilized, the expense is better known and more definite; and it is comparatively small. But, where the first rudiments of letters are to be made known; where the language of the natives is first to be fixed, and then taught to themselves; where the very children who receive Christian instruction, must be fed and clothed; where even the simple arts of life must be made known or improved; where the servant of God not only can derive little toward his own support from all around him, but must maintain the character of a liberal benefactor—it is obvious that the expense of such efforts must be large, fluctuating, and indefinite. But shall these forlorn heathen be, therefore, abandoned? Shall injured Africa plead in vain? Shall that noble race of half a million of men, who inhabit the New Zealand islands, be left to the wanton cruelty of men who disgrace the British name?"—One very important part of the Society's plans is the establishment of Christian Institutions, under the protection of British authority, in the most favourable stations for diffusing the light of truth among the heathen. In these institutions, it is proposed that provision shall be made for training up the native youth in the knowledge of agriculture and the simple arts, and for qualifying some of them to become teachers of their countrymen, and others, if it shall please God, preachers of the Gospel. These Institutions will serve as points of support to the exertions of the Society in their respective quarters: they may be rendered the asylums of its widows and orphans; and they will become, in various ways, a source of beneficent influence over the surrounding tribes. Such an institution is about to be established within the Colony of Sierra Leone. It is proposed to receive into this institution the multitudes of African children, who are liberated from smuggling slave vessels. A very laudable regard has been paid to education in the Colony, and exertions are now making in this respect; but the rapid accession to the number of these destitute children, by the liberation of them from slave smugglers, and the large increase which may yet be expected from the same source, demand more energetic and systematic efforts to rescue them from ignorance, and to train them up in the knowledge of Christianity, and of such occupations as may benefit themselves and their country. On whom does this office of Christian charity so naturally devolve, as on the Church Missionary Society?

A grant of land having been made to the Society by Government, the way is prepared for an establishment adapted to carry these plans into execution. There a school-house will be erected, for 1200 or 1500 children; with a church or chapel, and suitable accommodations for the children, for a master and mistress, and a missionary and his family; all in a plain and substantial style. The Society's printing press may also be there established, at which the Scriptures in the languages of Western Africa, with various elementary books, may be printed. This proposal has been laid before his Majesty's Ministers, who have very liberally promised to assist the design, and to place all the liberated children under the Society's care. The prayer also of a memorial to Government, on the erection of a church at Sierra Leone, and the augmentation of the Chaplain's salary, from the Committee, and from that zealous and unwearied friend of Africa, Governor Maxwell, has been readily granted

The Committee have great pleasure in stating the success of the plan pro-

posed in the last Report, of taking under the Society's protection such African children as might be named by persons in this country, willing to contribute five pounds per annum for the support of each child. The names of more than a hundred children have been received, and upwards of 500l. is annually paid to the Society for the benevolent purpose of their maintenance and education in Africa. Charitable persons, who feel for Africa, cannot apply to a nobler purpose an annual benefaction of five pounds, than in the support and Christian education of a little African pensioner, to be succeeded by another when the instruction of one may have been completed.

The West-African Mission has, however, to contend with peculiar difficulties. The habits and supposed interests of the native chiefs, lead them to suspicion and jealousy of the motives of the Society and its Missionaries; and these feelings have been cherished by men who live on the misery of Africa. The adherents of the slave trade have persisted in calumniating them as spies and informers; and the efforts of his Majesty's Government at Sierra Leone, for the eradication of this commerce, have been revenged on the Society's establishments. One of the houses in the Bashia settlement has been burnt; and the school-house in the Canoffee settlement burst into flames, in the dead of night, while the children were asleep; but they were alarmed in sufficient time to escape. In short, the Society's Missionaries on this coast are called to encounter difficulties from the climate, from the habits of the natives, and from the machinations of bad men, which seem unequalled in any other part of the great missionary field. One of the laymen and one of the females had died since the last Report, and the Missionaries generally had suffered much from illness. In dependence on Divine aid, the Committee, however, determined to continue, in the face of difficulties, its efforts for the good of Africa. Seven persons connected with the Society have lately been sent out to strengthen the Mission.

The attempts of the Society in Africa are unavoidably attended with a great expenditure. In the state of insecurity under which the settlements have hitherto laboured, little or nothing could be done by them toward their own support. When the total destruction of the slave trade shall give security to the plans of the Society, there is reason to hope, that, by the produce of the soil, its settlements may be brought, in a great measure at least, to support themselves.

Mr. Butscher has accepted the office of Chaplain to the Colony, by permission of the Committee, and will probably occupy that station until a suitable English Chaplain shall be found.

In India, the Society's labours appear to have been very eminently successful. In the former Numbers of our work, we have already alluded to the efforts of the Society, to extend the benefits of instruction among the native youth, on the plan suggested by the late Dr. John; and we have detailed largely the interesting and beneficial results of its mission at Agra. The unlooked-for success which has crowned the labours of the Society in this extensive field of service has opened new prospects and plans of usefulness. A proposal has been transmitted to the Corresponding Committee at Calcutta, for founding an extensive institution in the neighbourhood of that city, for the education of native youth; and in the mean time an annual sum of 1500l. has been placed at the disposal of that Committee. The mission at Agra commenced in March, 1813. Before the close of that year, 11 adults and 14 children had been baptized into the faith of Christ, all of whom continued to walk in the truth. But the effect of the Society's labours are of a still wider extent. A growing attention is excited on the part of resident Europeans to the wants of the natives. Schools are formed by individuals for the instruction of children. Copies of the Scriptures are circulated, which excite reflection and inquiry. Christian truth gradually diffuses itself; and the fabric of idolatry seems to totter more and more. Even the native poets begin to make the popular superstitions the subject of their satirical effusions.

Mr. Martyn's Hindoostanee New Testament in the Persian character has been completed, and is in extensive circulation.

The principal parts of the Liturgy have been translated, by Mr. Corrie, into Hindoostanee, and an edition printed for the use of the native congregations. The Liturgy is peculiarly adapted to the habits and state of feeling of many among the converts, and the Committee trust that they shall ere

long witness the wide diffusion of our apostolical formularies in the most popular languages of India. The Rev. Messrs. Schnarre and Rhenius have arrived at Madras. About 500 persons were on board their ship, and they had maintained Divine Service when circumstances admitted. They were received with Christian cordiality by the Rev. M. Thompson, chaplain of the Company. Here they were met by the afflicting intelligence of the death of Dr. John; and with the news, still more afflicting to them, of the decease of the Rev. Mr. Jacobi, with whom they were personally acquainted. Mr. Caemmerer, who has become, by the death of Dr. John, Senior of the Royal Danish Mission at Tranquebar, inviting them to proceed to Tranquebar, they left Madras on the 20th of July; Mr. Thompson having, with great kindness and care, provided for their convenience and comfort.

They reached this place on the 28th of July, and were very kindly received by Mr. Caemmerer and his coadjutor Mr. Schreivogel, and there, in the mean time, they are diligently employed in the acquisition of the Tamul language, for which Tranquebar affords the very best opportunities.

The school establishments of the late Dr. John were preserved from dissolution by the timely application of the Society's funds, and have been since supported and extended by an allowance of about 180*l.* per annum. The number of children in these establishments amounted, on the 1st of June, 1814, to 863.

The Society's missionaries are already rendering good service in the inspection of the English schools; and will extend their care to the Tamul establishments, as their knowledge of that tongue shall increase.

In the island of CEYLON, Government have pursued the wise and liberal policy of inviting and encouraging the efforts of Missionary Societies, to diffuse the light of Divine truth among the Mohammedan and Pagan inhabitants. Three of the Society's missionaries have proceeded to this island, with the view of fixing themselves there or on the adjoining continent, as may be deemed on their arrival to be most expedient.

The projected mission to NEW ZEALAND engages the unwearied attention of the Rev. Mr. Marsden, the principal chaplain of New South Wales; and the sum of 500*l.* per annum has been assigned by the Society for its promotion.

Mr. Marsden had purchased the brig Active, of 110 tons; and two of the society's missionaries, Mr. Kendall and Mr. Hall, visited New Zealand in her, and brought back some chiefs and others, who, after passing some time with Mr. Marsden, were to return, accompanied by him, to New Zealand.

On this subject Mr. Marsden thus writes:—

"Parramatta, Sept. 20, 1814.

"The chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

"The chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making, and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

"With respect to religion, I talk to them of the institution of the Sabbath-day by God himself; and they see it observed by us with particular attention. They see the prisoners mustered on Sunday mornings, their names called over, and then marched to church. They see the soldiers and officers marched to church likewise; and most of the people of the town of Parramatta.

"As I have many complaints to settle as a magistrate, they frequently attend; when I explain to them, afterward, the different crimes that each has committed, and what sentence is passed upon them—some men confined for one moon, and some for more, in prison, according to their crimes.

"With respect to agriculture, they visit different farms, observe the plough at work, some men with the hoe, some

threshing, &c. &c. They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers; 'We have heard enough,' they will say, 'of your incredible accounts, and we will hear no more: they cannot be true.'

"I am fully convinced that the chiefs, and particularly Duaterra, and Shunghee who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes.

"I think no society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the prince of darkness; and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the Heathen*, and will, I have no doubt, establish his throne there."

A Society has been established in New South Wales, for affording protection to the natives of the South Sea Islands against the oppressions of Europeans, and for the advancement of their civilization and their instruction in the principles of Christianity. This institution owes its existence to the deep interest which Mr. Marsden has long felt in the improvement and conversion of the islanders of the South Seas. The Governor is patron; the Lieutenant-governor, president: the Deputy Commissary-general is appointed treasurer; and Mr. Marsden, secretary. This philanthropic society cannot fail, by due exertions, to rescue the British name from the opprobrium to which it has been too often exposed in those seas, and to facilitate the efforts of Christian societies to diffuse the blessings of the Gospel throughout their shores.

The Committee have been desirous of contributing to the translation and circulation of the Scriptures in the languages of Africa and the East. The translation of the New Testament into two African languages, Susoo and Bullom, has been begun. The Committee are endeavouring also to add the Old Testament in Hindoostanee and Persian to the New Testament already translated into these languages by Mr. Martyn. A translation of the Scriptures into Arabic is also proceeding at Calcutta. The Liturgy, as has been already mentioned, has been translated into Hindoostanee, and the greater part of it into Persian. Tracts in several languages are also preparing, with a view to circulation in Africa, in India, and in the Levant.

Besides the missionaries already sent out, four German students are under a course of preparatory instruction, and no less than nine English students are preparing for holy orders, and three laymen with their wives to act as teachers of schools. The Committee, however, renew their call on the younger part of the English Clergy to consider the spiritual wants of the heathen world, and to rival the zeal of those holy men who have already devoted themselves to this blessed work. We desire cordially to second the call.

BAPTIST MISSION IN INDIA.

(Concluded from p. 704.)

V. The mission at SURAT is as yet in its infancy. The missionary C. C. Aratoon, is employed in translating the Scriptures into the Gujuratee language, and in conversing with the Mussulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, &c. who resort thither, and in distributing copies of the Scriptures among them.

VI. At *Columbo*, in the island of CEYLON, Mr. Chater is labouring to acquire the Cingalese and Portuguese languages, and in the mean time preaches in English to as many as choose to attend, and attends also to the instruction of youth.

VII. Two missionaries, Mr. F. Carey and Mr. Judson, are stationed at *Rangoon*, in BURMAH, and continue to receive the countenance and protection of his Burman majesty. The only thing which occurs in the account of this mission worthy of remark, is the extraordinary frequency of crime, and the still more extraordinary and revolting severity of the punishments inflicted for these crimes. Human ingenuity seems to be exhausted in contriving more exquisite modes of torture to punish criminals, and deter others from their practices; but the only effect of these tortures (the very mention of which is sufficient to harrow up the soul of the English reader) seems to be, to produce a savage ferocity of character, delighting in blood, and indifferent to life; and thus to multiply crimes rather than to diminish them. What a striking illustration do the facts here brought before us furnish of the justice of those principles on which Sir Samuel Romilly has

founded his benevolent efforts to abate the rigour of our own criminal code!

VIII. At JAVA Mr. Robinson is acquiring a knowledge of the Malay and Portuguese languages, with a view to preach the Gospel to the natives. He speaks very favourably both of the country and of its inhabitants. The former he represents as abounding in every comfort of life; the latter as a very superior race of men.

IX. Mr. J. Carey has recently been placed at AMBOYNA, and has obtained from the Government there the superintendence of all the Christian schools, 42 in number. He is studying the Malay language, and finds the Malay Christian school-masters well acquainted with the Scriptures. How greatly does this fact redound to the credit of the Dutch Government. The Christians, amounting to about 20,000, are, he says, the best of the people. The following extract from an account of this island, by a gentleman long resident there, will interest our readers:—

"The government of Amboyna comprises several islands, situated almost all within sight of each other, the inhabitants of which are partly Christians and partly Mahometans*, who live in distinct villages. These villages are governed by hereditary chiefs, as the inhabitants of Europe were, not many hundred years ago; that is, the people are fixed to the village in which they happen to be born, and the males are liable to be called to work for the sovereign, that is (at present) the Honourable Company. The Mahometans have the Koran and other religious books in manuscript in the Arabic character, and they make use of this character in all their transactions.

"The Christians have the Bible and other books printed in the Malay language with the Roman character, and they make use of this character only in all their transactions. Every Christian village has a church, in which the congregation, not only on Sundays but once or twice in the week, assemble. The Government maintains in every Christian village a school-master; this person was formerly appointed upon the recommendation of the clergy only, who were responsible for his conduct and qualifications, as he is not only charged with the education of the children, but has to perform all the duties of a minister to the church, except administering the sacrament and performing the ceremonies of marriage and baptism; for which purposes a regular clergyman would formerly make, from time to time, a tour to the different islands, and visit the churches on them."—There is, however, at present, we are sorry to say, no clergyman in the island. The Malay Scriptures are now printing at Serampore, for the use of the Christians of Amboyna.

X. To the account of these different stations are subjoined some general observations on the best means of conducting and multiplying schools. In addition to the Scriptures, and the more usual elementary books, the missionaries recommend "A simple and concise Introduction to Arithmetic;" "A concise System of Geography;" "A chronological Epitome of General History;" "A Selection of the best Ideas found among Native Writers relating to the Duties of Life;" and "Selections from the Sacred Oracles." This recommendation they support by very cogent reasons. They dwell strongly on the necessity of an active and gratuitous superintendence. If this could be obtained, the expense of each school of forty scholars would not exceed (including every charge) 120 rupees, or 15*l.* sterling per annum: 1500*l.* annually would, therefore, maintain a hundred village schools, containing 4000 children;—and they add, "Whoever considers that these 4000 youths will probably impart to others the knowledge they have received in history, geography, &c., to say nothing of the Gospel of Christ, must be convinced that such a sum could scarcely be expended in a more profitable manner."

We omit the account of the horrible immolation of four women in Bengal, which is given by the Missionaries, and close our extracts with their remarks on a swinging festival, which lately occurred.

"In May, 1813, this abominable festival was held, according to the annual custom, on the last day of the Hindoo year. There were fewer gibbet-posts erected at Serampore; but we hear that amongst the swingers was one female. A

* "The mountainous parts of some of the islands have become the retreat of the Aborigines, a savage people, whom the other inhabitants call 'Alfoores,' and of whose religion very little is known."

man fell from a stage thirty cubits high, and broke his back; and another fell from the swinging-post, but was not much hurt. Some days after the first swinging, certain natives revived the ceremonies: as Brother Ward was passing through Calcutta, at this last period, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. Several Hindoos employed in the printing-office applied this year to Brother Ward for protection, to escape being dragged into these pretendedly voluntary practices: this brought before us facts which we were not aware of. It seems that the landlords of the poor, and other men of property, insist upon certain of their tenants and dependants engaging in these practices; and that they, expect, and compel by actual force, multitudes, every year to join the companies of sunyasees in parading the streets, piercing their sides, tongues, &c. To avoid this compulsion, many poor young men leave their houses and hide themselves; but they are sure of being beaten if caught, or of having their huts pulled down. The influence and power of the rich have a great effect on the multitude in most of the idolatrous festivals: when the lands and riches of the country were in few hands, this influence carried all before it; but it is still very widely felt in compelling dependants to assist in public shows, and to contribute towards the expense of splendid ceremonies. Through Divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are raising the Hindoos from this state of abject dependence on their spiritual tyrants; and thus, providential events are operating with the Gospel to produce a happy change on the great mass of the population, especially in the more enlightened parts of Bengal."

VIEW OF PUBLIC AFFAIRS.

THE Treaty of Peace between the allied powers and France has been at length happily concluded. It was signed at Paris on the 20th instant, and arrived in London on the morning of the 23d. We reserve our observations upon it until its stipulations shall have been made public. At present they are only subjects of conjecture.

We are happy to observe that the French government has begun to act with a degree of firmness and vigour which affords the best security for the maintenance not only of its own internal tranquillity, but of what every considerate man must feel to be deeply involved in it, the general repose of Europe. The harmony which seems to subsist between the king's ministers, and the chambers, and the disposition shewn by both to omit no means which may be necessary to repress the turbulence of those revolutionary spirits, whose proper aliment is civil commotion and foreign rapine, tend to generate in the friends of order that confidence which is not only favourable but indispensably necessary to the stability of the Bourbon throne. The enemies of that throne will doubtless be indefatigable in their endeavours to effect its subversion. Every art of misrepresentation will be employed to render the possessors of it odious in the eyes of their own people, and of other nations. We know by experience how skilful in the use of this weapon is that jacobin party, still so numerous both in France and England: for so successfully has this country been assailed by their misrepresentations and calumnies, and so inefficacious have been our efforts to repel them, that the name of England is, even at this moment, most strangely associated, by the general population of France—we may even say, of the continent at large—with whatever is insincere and hypocritical in profession, and selfish and base in policy.

It was to have been expected that the partizans of jacobinism would leave no means untried to bring the Bourbon race into general discredit. They have accordingly laboured, and in this effort they have been but too successful, to connect the atrocities which have recently taken place in the South of France with the Bourbons, and to ascribe them to the persecuting spirit of the French government, as their origin. So effectually, indeed, have they suc-

ceeded in filling the public mind with the persuasion that these acts of violence and blood have emanated from the bigotry of the Bourbons, that it has become unsafe to question the truth of the position. We, however, shall not be deterred by any degree of popular clamour—even though that clamour should be heightened by the voices of many whom we love and venerate—from declaring, that, after having examined with impartiality much that has been said, and we believe all that has been published, on the subject, we remain of the opinion not only that there is no evidence to prove that the Bourbons have had the remotest share in exciting or encouraging the atrocities in question, but that even the evidence produced by their adversaries, as far as it has any weight at all, goes directly to their exculpation.

The work which appears to have made the strongest impression on the public, to the disadvantage of the French government, is one to which the name of the Rev. J. Cobbin is prefixed. But we must say, with all due deference to those whom that work may have influenced, that the effect produced on our minds by its perusal has been to remove every latent apprehension which lurked there of the participation of the Bourbons in the enormities which it describes. Had the case been as clear as that writer pretends it is, why should he have swelled his pamphlet with a history of all the persecutions which have ever taken place in France, in order that the accumulated odium of them might fall on the devoted head of Louis XVIII.? Is not this a striking exemplification of the usual artifices of the jacobin school—of those artifices by which they succeeded in persuading the French nation that Louis XVI., the mildest of monarchs, was a cruel and bloody tyrant, whose crimes the national justice required him to expiate on the scaffold?

We admit that great atrocities have been committed at Nismes; and we are disposed to believe that religious rancour has had a great share in instigating them. The Protestants, indeed, are anxious to prove that their sufferings have been in no degree connected with their political delinquencies. But by the very attempts they have made to account for it, their advocates have admitted the fact that they were generally favourable to the cause of the Usurper, and averse to the return of the Bourbons. Even Mr. Cobbin says, "The Protestants expected this persecution, and the restoration of the Bourbons was a matter of dread to them for some time before it occurred, as the Catholics had shewn such a disposition to persecute on their first return." But when, or where, had this disposition manifested itself? We call for evidence. Every part of France was traversed during the summer and autumn of 1814, by English travellers, many of them deeply interested in the religious state of France. As far as our information has gone, not one of them ever intimated that any such disposition had shewn itself. This charge was first heard of when it became necessary for certain persons to blacken the character of the reigning family in France, in order to extenuate their own disloyalty. But it is said the Protestants *expected* persecution, and the return of the Bourbons was therefore a matter of *dread* to them. This fact is important. We all know that Protestants, as well as Papists, are susceptible of unreasonable prejudices; and to what lengths of opposition such expectations and apprehensions as it is admitted the Protestants generally entertained, were likely to excite them, is sufficiently obvious.

The truth, in this instance, seems to be, that the animosities which were first excited by political events assumed, in their progress, a religious character; and that the bigotted Catholics of the South availed themselves of the favourable opportunity which the convulsed and agitated state of the country gave them, for gratifying their religious no less than their political hatred. But we might with as much fairness attribute the riots at Birmingham, in 1790, to George III. and Mr. Pitt, as the atrocities perpetrated at Nismes to Louis XVIII. and his ministers.

But we are asked, why did not the French government reply to certain memorialists and pamphleteers, who accused them of favouring persecution? They did what was much more becoming their dignity,—they sent a military force to restore quiet, and ordered their courts to bring to justice the actors in these tragedies. What can be

a more convincing proof of the earnest desire of the French government to vindicate the right of the Protestants to the fullest toleration, than that their own commander was shot by a miscreant while carrying into execution their orders to that effect?

It will be argued, however, that more prompt and summary measures should have been taken to protect the Protestants. It may be so: but the assertion remains to be proved. It would, perhaps, be even more just to attribute to our government a favourable leaning towards the London rioters of 1780, or the Nottinghamshire rioters of 1813, on account of the tardiness with which their progress was arrested, than to accuse Louis XVIII. of favouring the insurrections of Nismes, because, in the then distracted state of his country and of his councils, they were not instantly suppressed. Indeed, the same feebleness and languor were shewn in all the public measures of that period; and in this case the king's jacobin ministry might possibly not wish to deprive their adherents of a popular topic of declamation against the royalists.

But it is asserted, as a strong collateral proof of the alarming bigotry of the Bourbons, that they have shewn themselves adverse to the scheme of national education, which was commenced by the short-lived government of Bonaparte, and which is still proceeding in France under the superintendance of a Protestant clergyman.

If Roman Catholics had felt some dislike to a plan which confided the national education to a Protestant, it was no more than we had a right to expect. Should *we* like to see a Catholic clergyman at the head of the central school of our National School Society? We can remember the alarm (an alarm even now in active operation) which the idea even of Quaker superintendance diffused over the whole kingdom.—But is there any ground for the insinuation which has been so invidiously brought forward of hostility to this scheme of education on the part of the Bourbons? On the very forenoon of the day on which we write, it was announced in the Freemasons' Hall, by the Committee of the British and Foreign School Society, that the king himself, and the duke of Berry, had liberally contributed to the support and extension of the system, that it had been expressly sanctioned by the government, and was zealously promoted by the prefect of the Seine.

It is undoubtedly true that Bonaparte's government introduced the new plan of education; but they wished to make it subservient to their anti-christian views. The commissioners under whose direction it was placed, most peremptorily interdicted the use of the Scriptures, or even of any extracts from the Scriptures, in any of their schools. The Bible, they pronounced to be a mischievous book, fit only to make monks of the people.—Since the return of the Bourbons, however, a new commission has been appointed, who have not only entered with zeal into the scheme of extending the benefits of elementary education throughout France, but have restored the Bible to its just rank in the institution of youth. *The Bible is now read in all the schools.* Nay, the very same pious Protestant clergyman, M. Martin, who filled the situation of superintendant under Bonaparte's commissioners, retains that situation still, and daily receives from the royal commissioners the most unequivocal marks of their approbation and esteem.

Under these circumstances, we cannot but deeply regret the unjust clamour against the Bourbons, which has been excited in this country at the present moment,—a clamour tending to weaken the hands of the French government, to diminish the just influence to which the voice of the British public is entitled, and to serve the cause of jacobins and revolutionists. Let us at least not assume the Bourbons to be guilty of a profligate departure from every pledge they have given, until their guilt is proved. And certainly that proof ought to be very clear and unequivocal before we venture to interfere, by means of popular meetings, between a government situated as that of France now is and its subjects.

We were on the point of sending to the press what we have written above, when the newspapers of this morning (Nov. 27) brought us an ordinance of the king of France, dated the 21st inst. "An atrocious crime," says his majesty, "has stained our city of Nismes. In contempt of the constitutional charter, which acknowledges the Catholic religion for the religion of the state, but which guarantees protection and liberty to other forms of worship, seditious assemblages have dared to oppose

themselves to the opening of the Protestant church. Our military commander, in endeavouring to disperse them by persuasion, before he resorted to force, has been assassinated, and his assassin has sought an asylum against the pursuit of justice. If such an attempt should remain unpunished, there would no longer be public order nor government, and our ministers would be guilty of the non-execution of the laws." It then directs measures both civil and military to be taken against the disturbers of the public peace.

We need not point out how strongly this document corroborates all our previous reasonings on the subject.

Having thus fully expressed our opinion, as indeed it was our bounden duty as Christians Observers to do, we are anxious to deprecate its injurious application to those benevolent individuals who have seen it to be *their duty* to publish to the world a series of strong resolutions on this delicate subject. The only charge we feel in the slightest degree disposed to prefer against them, is that of precipitation. They have lent themselves, as we think, without due consideration, to the designs of those who have only factious and party purposes to serve, by implicating the French government in the guilt of persecution; and while we are persuaded they have been actuated by the purest motives and most upright intentions in the steps they have taken, we confess that we regard those steps as at least premature. Had they privately made their application to his majesty's ministers in the first instance, and ascertained from them the facts of the case; had they even urged them to exert their powerful influence with the court of France, to give full efficacy to the liberal principles of the constitutional charter, they would have had our best thanks.

The course they have pursued, (supposing the Bourbons to be entirely innocent of the weighty charge which those resolutions imply, and from our hearts we believe them to be so,) is certainly calculated to alienate their minds from their Protestant subjects, rather than to conciliate their favour towards them.

Let it be considered for one moment what would be the effect, on the government and population of this country, of a similar proceeding, on the part of foreign nations, with respect to our Roman Catholic fellow-subjects. *We* know, it is true, that these are not now the subjects of persecution, in any legitimate sense of that term. But this is by no means the prevailing sentiment on the continent. There is scarcely an individual in France who does not believe that the Roman Catholics, especially those of Ireland, are a persecuted people. Even so enlightened a man as the Abbé Gregoire, in a pamphlet lately reprinted in this country, stigmatizes our conduct towards the Irish Catholics, as finding its parallel only in the enormities of the African slave trade. If, acting on this impression, meetings should be called in France and Italy, in Spain, Portugal, and Austria, in order to urge their respective governments to remonstrate with England on her conduct; would the effect be salutary? Should we not be disposed to say, that the Irish Catholics had vilified their own government, and, insensible of the favours conferred on them, had, by their misrepresentations and unfounded clamours, excited the unwarranted interference of foreign nations? And should we be the more disposed on that account to shew them fresh favour?

But we have heard the case of the slave trade adduced as a precedent in point. But what was that case? Besides that the slave trade is properly an inter-national question, a subject belonging of right to the great community of nations, England had given back to France several valuable colonies in which she herself had abolished the slave trade, not only without stipulating for the continuance of that abolition, but with an express agreement that the slave trade should be permitted for five years. Here, it was our own conduct chiefly which was the subject of complaint.

The cases would have been parallel had England given its sanction by treaty to the oppression and persecution of the Protestants. But what is the fact? It is this, that the constitutional charter, promulged with the privity, and sanctioned by the express approbation, of all the allies, makes it, in the most explicit manner, a fundamental law of the state, that all Frenchmen, of whatever faith, should be equal in their civil rights; that perfect liberty of religious worship should be enjoyed by all denominations; and that not only the Catholic ministers, but the ministers of other churches, should receive salaries from the state. What more could be desired than this? And this is the law of France, solemnly insti-

tuted by the concurrent voice of the three estates of the realm, universally promulged and known as such, and even recognized as such in the new treaty. We should no more, therefore, charge the French government, without the clearest evidence, with being parties to the infraction of this law, which has taken place at Nismes, than we should charge our own government with being parties to the fraudful and nefarious practices of English slave traders on the coast of Guinea, and of their abettors in London or Liverpool, because, in defiance of the most solemn enactments, such practices were still continued.

After all, we cannot too highly honour that warm and generous ardour in the cause of the oppressed which has called forth the expression of feeling on which we have taken the liberty to comment.

The court-martial appointed to try Marshal Ney, has declared itself incompetent to the office assigned to it of trying a peer for the crime of treason. His trial has therefore been transferred to the house of peers, which is now sitting in judgment upon him. Lavalette, the director of the posts, who was so active a co-adjutor of Bonaparte, has been found guilty a[illegible] condemned to death.

A descent made [illegible] companied by a small b[illegible] on the Neapolitan ter[illegible] to the recovery of th[illegible] which he had been driv[illegible] his capture and exec[illegible] shot by the sentence o[illegible] court.

We are happy [illegible] the Napaul campaign, [illegible] of some brilliant success[illegible] General Ochterlony, has [illegible] cession to the British [illegible] a considerable province.

The whole of the island of Ceylon is now subjected to the direct and immediate government of Great Britain. The native dynasty is wholly excluded, and the authority of the king established in its room. The native provincial governors are to exercise their accustomed authority under the controul of the governor of the island. On one part of the arrangements, that which stipulates for the maintenance of the temples and priests of Budhoo, we shall take a future opportunity of making some observations.

ANSWERS TO CORRESPONDENTS.

B. S. has been misinformed respecting the subject of inquiry proposed by his Friend. His observations, therefore, are out of place.

Mr. Holmes requests us to state, that *his* work is *not* an attempt to explain *unfulfilled* prophecy, but an explanation of *fulfilled* prophecy, from A. D. 96, to the overthrow of the French Empire under Napoleon Bonaparte, and only professes to give hints on futurity.

We do not consider the discussion respecting "*the probability of the renewal and perpetuation of particular friendships in a future state,*" of sufficient practical importance to occupy the space it would require.

C. C.; C. O. G.; S. L.; Ουδεις; A constant Reader and Friend; Clericus Damnoniensis; A Lay Member of the Church of Scotland; J. B. L.; Clericus; and Christiana, have been received.

J. A.'s second letter has not produced any more conviction than his first. And as for the pamphlet he recommends, we have read it with care, and each succeeding page only served to increase our doubts, both of the grand fact which it attempts to establish, and of the motives which have influenced that attempt.

The subject proposed by Observator Observantissimus, involves in effect the essence of the Calvinistic controversy. We are not anxious, therefore, to bring it forward.

Angelo; K. K.; An old Friend and Correspondent, whose further communications we shall welcome, and W. will appear.

We wait the continuation of P. A.'s favours.

We shall be glad, *if possible*, to attend to the wishes of Laicus.

We are much obliged to Mr. Prust for his communication.

THE

CHRISTIAN OBSERVER.

No. 168.] DECEMBER, 1815. [No. 12. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 715.)

M. PASCAL'S conceptions of purity of mind and modesty of discourse were of a much higher order than those which prevail in circles where no palpable violation of decorum would be tolerated. To habitual circumspection he added a scrupulous delicacy, by which his most familiar and unrestrained conferences were preserved untainted with any expression or allusion that could offend the most virtuous ear. His sister confesses that she stood in perpetual awe of him; for he would often point out deviations from propriety, in conversations which she had previously conceived to be perfectly chaste and innocent. He was remarkably vigilant of himself and others, lest any word should escape that might make an improper impression on those who heard it. If, upon any occasion, Madame Perier praised the person of a fine woman, he would reprove her, saying, that "such observations, in the presence of young people especially, answered no good end, and they might excite imaginations which it were more desirable to repress." He was even of opinion, that mothers were not judicious in freely receiving the caresses of their children; such familiarities were productive of no real advantage, and habits might be formed which would eventually prove prejudicial. "There are a thousand other ways," said he, "in which we may bestow tokens of tenderness and affection." His dislike of the terms *I* and *me*, in conversation or writing, may, perhaps, appear like a studied singularity. He was always very delicate in speaking of himself, and carefully abstained from the use of appropriating expressions. "Christian piety," said he, "annihilates the human *me*, and human civility conceals and suppresses it. Those authors who, in speaking of their own works, say, *my book*, *my history*, *my commentary*, &c. are like a citizen who calls the house he inhabits *my house*: it would be more correct to adopt a less exclusive language, for there is commonly more of another's property in the books than of our own." He would sometimes dilate this idea, in the following manner:—"Pure selfishness is a hateful disposition; and those who attempt rather to conceal, than to eradicate it, are odious characters. This assertion may be controverted, by urging, that a selfish man, who conducts himself in a polite and obliging manner, is by no means a proper object of contempt. Such an objection would be valid, if selfishness, considered in itself, as a disposition of the mind, were not a proper object of abhorrence, but our displeasure were directed against the inconveniences to which it exposed us: but if we detest self-love, because it is unjust in its own nature, as making itself the centre of all things around it, and being to itself instead of the whole universe, our hatred of it must be perpetual. Self-love may be regarded under two points of view, either as essentially unjust, by considering itself as having a right to be the centre and ultimate end of all its designs and actions; or as it is

inconvenient to others, from the exercise of a tyrannical spirit, which demands no less than an absolute subservience of all to its interests and pleasures. If the inconvenience arising from such a disposition be obviated by an exterior decency of deportment, the vice of selfishness will still remain: nor can you ever render it amiable in the eyes of those whose hearts abhor all iniquity. When its disagreeable effects are lessened or concealed, and it no longer appears in the character of an enemy, worldly men will no longer consider it as meriting disapprobation. But so base and unjust a temper can only be regarded without horror by those who are slaves of the same cupidity.

M. Pascal was most sincerely attached to his sisters; but his regard for them was exhibited in a manly tenderness, and by substantial kindness, and never by the effusions of a blind and partial affection: he loved them, but it was with a well-regulated and subordinate love, which was more concerned for their real welfare, and highest interests, than for the mere pleasing of them by flattering attentions to every inconsiderate wish, and a ready indulgence of their fancy or humour on every frivolous occasion. When information of the death of Jacqueline, his younger sister, was conveyed to him, he only said, "May God give us grace to die as well!" The reflections he made afterwards chiefly referred to the goodness of God to her, during her life, and some pleasing circumstances which occurred upon her death-bed; always concluding with this text of Scripture, "Blessed are the dead that die in the Lord." Madame Perier did not bear the loss of her sister with the same calmness and equanimity; the overflowings of her sorrow sometimes verged toward an undue excess; and he would then gently reprove her, by urging that floods of tears and gloomy reflections are not becoming in those who contemplate the death of the just. "Let us," said he, "join in praising the goodness of our heavenly Father, who hath so soon, and so abundantly recompensed the poor unprofitable services of our departed sister."

The nearest relatives of M. Pascal were sometimes pained and disconcerted by a seeming apathy and absence of affectionate regard, which they were ready to impute to a natural or acquired insensibility: but his apparent coldness and indifference were the result of certain principles by which he regulated himself in his intercourse with his friends, and were by no means the indications of an unkind or unfeeling heart. The maxims adopted by this extraordinary man were, certainly, not of a complexion to gain a ready access to soft and effeminate minds, or to conciliate the approbation of those romantic spirits, who consider the fervent ebullitions of an impetuous passion as an indication of superior worth and excellence, and an essential ingredient in the happiness of human life. M. Pascal not only disclaimed all subjection to that so-much-admired delirium of reason which perverts sound wisdom into childish folly, and transports sober discretion into preposterous extravagance; but he disallowed in himself all peculiar attachment to any person, and earnestly entreated his nearest relatives, that they would not make him the object of their love. All his friendships were contracted and cherished in subordination to this maxim, "that no created thing ought to constitute our happiness, or be essential to it;" and he always rebuked his sister for every undue expression of regard for him which she at any time manifested. Madame Perier, being unacquainted with his motives for a conduct so contrary to the common usages of mankind, was frequently much distressed to see her most kind and affectionate

attentions received with a cold complacency. But an opportunity presented itself, in which she became thoroughly convinced that her brother was not wanting in kind and fraternal feelings towards her; for being in need of his assistance, he embraced the occasion of serving her with such ardour and assiduity, that all her apprehensions were dissipated, and she attributed the seeming languor of his affection to the influence of his complaints. Still, however, there remained something enigmatical in his behaviour, and she never obtained a full solution of the mystery till the day before he died. She happened to be present in his chamber at a conversation which he held with a young gentleman of eminent piety; where, among other edifying lessons of Christianity, he delivered the following admonition: "Never permit any of your fellow-creatures to form an inordinate attachment to you. Few people consider this as a fault, because few seriously reflect on the real nature and dangerous consequences of such a misplaced affection. By cherishing the love of the creature in the soul, we defraud God of the heart, which is his property alone; we devote ourselves to the service of an idol, and seek for happiness in the enjoyment of created things." A few days after his death, a slip of paper was found in his closet, upon which this sentiment was pursued to a greater extent:—"To encourage any of my fellow-creatures to form an attachment to me, would be an act of the greatest injustice; and although the exercise of such an affection might give them pleasure, this would not lessen my criminality. I must deceive those in whom I should be the occasion of exciting a fond regard; for not being the ultimate end of any of my fellow-creatures, I possess nothing wherewithal to satisfy the demands of a supreme affection. Am I not upon the verge of the grave? The object of whom they are enamoured will then shortly be no more. Now as I should be highly culpable in attempting to impose a falsehood upon any one, although my persuasions were tempered with the most refined gentleness, and my representations were productive of the highest delight; so should I be equally base and criminal, in studiously endeavouring to engage the affectionate attachment of any one. It is my duty to warn those who are disposed to assent to such a falsehood, that it is unworthy their belief; that no credit is due to such an illusion, nor ought they to become the willing captives of error, from the prospect of any pleasure they may obtain, or any advantage that may accrue to me. It is my duty to admonish them, that instead of permitting me to occupy their hearts, God alone is the proper object and termination of their affections, and the performance of his will the most suitable employment of their lives."

From a superficial view of the preceding sentiments, one might be induced to conclude that M. Pascal emulated a measure of sanctity, and detachment from his fellow-creatures, unknown to the Scriptures and inconsistent with the comforts of social intercourse; but on a nearer inspection, they may perhaps appear not very remote from the views of every true Christian. To refuse a surrender of the heart to any creature, is only to conform to the first commandment of the moral law, "Thou shalt have none other gods but me;" and his unwillingness to become the object of attachment, is an acknowledgment that the tribute of the human heart is due to God alone. A love of complacency is not necessarily conjoined with a love of benevolence; emotions of the purest kindness may be cherished in a heart where a wise restraint is imposed upon the indulgence of strong personal attachments; and the lively exercise of all those charities which

bless and gladden the social and domestic circle, is not inconsistent with principles which teach us that rest and happiness are the productions of a higher region, and that the uncontroverted dominion of the most amiable human passions may disturb and impair that divine love which brings down heaven to earth, and unites earth to heaven. There is no true substantial blessedness but in "walking with God;" in union and communion with him; in having God "sensible to the heart." The perfection of these graces is indeed reserved for those who dwell in his presence and behold his glory; but if our treasure be now in heaven, our hearts will be there also, and inferior consolations will be less esteemed and desired, as we advance in the divine life and acquire more of the spirit and temper of heaven*. These maxims of M. Pascal were not singularly rigid, originating from a stern philosophic bias, or indicating a monkish hardness and insensibility of heart; since we find the same sentiments breathed from the tender, amiable, and refined spirit of the pious and affectionate Fenelon. "Jesus Christ hath declared, without any restriction, Whosoever doth not renounce all that he hath cannot be my disciple. (Luke xiv. 33.) It is, then, the duty of a Christian to renounce all that he possesses, even those things which are most innocent in themselves, since they would cease to be innocent if they could not be relinquished. Although it may be our duty to preserve with care the blessings which God hath bestowed upon us, yet the heart must not cleave to these things. We may make a sober and moderate use of them, but we must be willing and ready to resign them whenever they are withdrawn, by the dispensations of a wise providence. We are bound to a renunciation even of the persons to whom we are the most tenderly attached, those whom it is our duty more particularly to love: and observe in what this dereliction consists; we must love our friends only with reference to God, and in subordination to him: we must use these benefits soberly, and only as we find a need of them; receiving consolation from their friendship, yet never seeking repose and full satisfaction of heart in them, but being always prepared to relinquish and yield them up, whenever it shall be the will of God. In this consists the unpolluted chastity of Christian friendship, when the holy bridegroom of the soul is desired and sought in an earthly and mortal friend.

"Under this state of mind we use the creature and the world, in the language of St. Paul, 'as not abusing them;' we do not enjoy, but merely employ, what God has bestowed on us, and love it because he wills that we should; always making use of what we possess with a discreet caution, according to

* "They that have more transporting apprehensions of the love of God, should take heed of despising those who have them not in just the same kind, or do not express them in the same seraphic strains. They that have them not, should take heed of censuring those that with humble modesty, upon just occasion, discover and own what they do experience in this kind; much less should conclude, that because they find them not, there is therefore no such to be found; which cynical humour is too habitual to such tempers. If they do fancy such to be weaker sort of persons, they may be sincere for all that. And it ought to be considered of whom it is said, 'that he would not quench the smoaking flax.' The grace and spirit of Christ ought to be reverenced in the various appearances thereof: 'Whether we be sober, or beside ourselves, the love of Christ constraineth us.' So diversely may the apprehensions of that love work in the same person, much more in diverse. Christians should be shy of making themselves standards to one another; which they that do, discover more pride and self-conceit than acquaintance with God, and more admiration of themselves, than of his love."—Howe's Works, p. 353.

the measure of our exigencies, reserving the heart for a more elevated and worthy object. It is in this sense that Jesus Christ requires us to abandon father and mother, brethren, sisters, and friends, since he came to carry a sword into the very midst of our families*."

Whatever reception these notions may find, it is sufficient for the present purpose to have shewn that M. Pascal's sentiments on these subjects were not the offspring of a cold, stoical, and contracted temper, since they are cherished and avowed by a prelate whose heart was susceptible of every warm and tender impression, who was animated by every kind and generous feeling that can dignify our nature and endear man to man.

The religion of Jesus Christ may not improperly be compared to a circle of graces; where all the different and seemingly opposite virtues meet in one common centre; where the various and complicated springs of human thought and action are subjugated to one principle, are governed by one law; and wherein excellencies the most remote and dissimilar concur to form and exhibit an uniform, consistent, and lovely character, bearing in all its aspects the features of a refined and elevated humanity.

Whenever unassisted reason has presented us with a pattern of excellence, it has generally been composed of virtues of one order. We have been shewn a magnanimity without meekness, friendship without promiscuous benevolence, and wisdom without simplicity: nor does the mere natural mind conceive, that extremes may meet and coalesce in the same individual, without producing confusion or deformity. The sincere and faithful disciple of Jesus Christ must therefore necessarily appear before the world as an inconsistent or paradoxical character: for, as in the perfect life of our Lord and Saviour, we see majesty and meekness, glory and contempt, exaltation and shame, all-sufficiency and the deepest poverty, strangely blended together; hence he who most closely and successfully traces the footsteps of his Divine Master, will, like Moses of old, reflect some scattered beams of the unequalled purity and brightness of his character.

The religion of Jesus is a religion of love: it cannot therefore countenance the extinction of those kindly feelings which are the cement of human society, the spring and source of our most unalloyed comforts, and altogether suited to the present condition, as well as congenial to the original constitution, of man. But the beauty and glory of our first nature is sullied and darkened by moral depravity; our best affections are captivated by phantoms and shadows; error and falsehood seduce the understanding; and the heart is perverted by aversion and disloyalty towards its Creator and Lord. To rectify this disordered condition of the soul, to raise it from its state of ruin, to separate the unhallowed ties by which it adheres to the creature, and to teach it to seek an all-sufficiency of rest, and peace, and delight in God, comprehend the whole purport and design of Pascal and Fenelon; a design noble in its conception, in full harmony with the oracles of Divine Truth, calculated to inspire us with every benevolent affection, and prompting us to abound in works of loving-kindness and mercy. A servant of God must often be contented to appear, before the superficial observation of a mere worldly man, as a paradoxical character, exhibiting inconsistencies which he is unable to reconcile. The contrasts which meet and coalesce in the mind of a sincere Christian, have been thus beautifully displayed by the illustrious Verulam: "He bears a lofty spirit

* Œuvres Spirituelles.

in a mean condition; he is rich in the midst of poverty, and poor in the midst of great riches; though tossed and shaken, he is as mount Zion, that cannot be moved: he is a lion, and a lamb; a serpent, and a dove; a reed, and a cedar; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things."

While M. Pascal was thus concerned that his whole life should be consecrated to the glory of God, he was likewise remarkable for a steady unvarying spirit of loyalty to his king, and always manifested a determined disapprobation of those, who, by revolting against lawful authority, dishonour the Divine government, and violate the express precepts of the Gospel. During the commotions which occurred in Paris about this period, he was a zealous loyalist, opposing the enemies of the king with vigour and firmness, and treating all the reasons that were adduced by the opposite party to justify their conduct, as mere pretences to excuse rebellion. "It is our duty," said he, "to pay obedience to that form of government under which we live. If we were the subjects of a republic like Venice, it would be criminal for an individual to attempt to introduce a monarchy; but where the regal power is already established, it is a species of sacrilege to violate the reverence that is due to it. The king ought to be regarded as the vicegerent of the Most High; as possessing an authority which is delegated to him by the King of kings; so that rising up against the sovereign is resisting the ordinance of God. Rebellion," continued he, "is not only sinful in itself, but dreadful in its effects, by involving a kingdom in all the inconveniences that can result from disorder, and in all the horrid consequences of a civil war." He often said, "that he abhorred this crime as much as he did that of assassination, and felt no more temptation to it than to go out as a robber upon the highway."

Nothing, certainly, is more opposite to the genius of Christianity, than a discontented, turbulent, and factious spirit: its foundation is laid in pride and selfishness, and by infusing distrust, exciting discord, and fostering insubordination, it leads to a contempt and dissolution of all lawful authority, and may be justly charged with all the horrors and miseries consequent on a state of tumultuous anarchy. That lofty unbending spirit of proud independency, which disdained the government of Heaven, and expelled the rebel angels from their mansions of bliss into the shades of darkness and misery, when transferred to earth, like a pestilential vapour, blights the whole harvest of human hope and comfort, and, carrying the principle of destruction into every source of prosperity and enjoyment, reduces society to the condition of a tree withered to the root.

The seeds of opposition to all lawful authority are sown early in the human heart; the principle of rebellion is indeed connatural, and strengthens with our growth: hence the mind requires no preparation to listen with avidity to censures on our governors, and declamations against our laws. "He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers. And because such as openly reprove supposed disorders of state, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this plausible colour, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it*."

Men of lively imagination, ver-

* Hooker's Eccles. Pol. Book I.

satile genius, and unsubdued passions, are in great danger of mistaking an impatience of lawful restraint, or the love of consequence, for zeal in the cause of civil liberty, and a disinterested concern for the welfare of the people. Hence they may be betrayed by a fondness for novelties, a restless avidity of change, an eager passion for innovation, into proposals and measures which, had they the sagacity to foresee the issues of things in their causes, would startle and appal the most intrepid champion of revolutions, who had not divested himself of all fear of God and charity towards his fellow-citizens. Amendment and reform are good things, both in the body natural and body politic; but a man ought to be pretty certain, that in attempting to prune exuberances, and rectify disorders, he shall not assassinate where he proposes to heal.

But while the zeal of M. Pascal induced him to be firm in his opposition against those who were hostile to the king, he exercised an admirable mildness towards all who injured or affronted himself. He was not only free from all resentment, but endeavoured to *forget* every injury he received, and was never observed to withhold his kindness, nor restrain his civilities, but maintained a great equality of behaviour towards every one. About this period he is supposed to have written the following picture of the state of his mind, upon a loose piece of paper found after his death:—"I love poverty, because Jesus Christ loved it. If I have any esteem for money, it is only because it enables me to relieve the distressed. I return no evil to those that injure me, but rather wish their condition to be like mine; a situation in which they would receive little good and little harm from the greatest part of mankind. It is my constant aim to be undisguised, sincere, and faithful towards all men. I consider myself at all times as in the immediate presence of that God, who will one day judge my actions, and to whom I have consecrated all my powers. I bless my Redeemer every day of my life for giving me such gracious affections. By nature I am a man full of pride and concupiscence, perfectly helpless, and wholly miserable; but by the power of his grace he has procured me deliverance from every evil, and to that grace be all the praise."

(To be concluded in the Appendix.)

To the Editor of the Christian Observer.

HAVING obtained, through a friend, a French New Testament, printed in Paris, A. D. 1731, with the royal approbation and licence, chiefly for the purpose of gratuitous distribution, I send you a translation of the greatest part of its valuable preface and advertisement, which, I hope, will obtain a place in your useful publication. This edition is published in a small volume, and contains, besides the New Testament, a preface, an advertisement respecting the numerous marginal references which accompany the text, a list of the chief duties recommended in the New Testament to the different ranks and conditions of Christians, and a table of the Epistles and Gospels annually read in the Gallican Church during mass. The royal licence is dated 5th July, 1726, and is granted to Gabriel-François Quillau Fils, Imprimeur-Libraire juré de l'Université de Paris. By him it was transferred, on the 4th February, 1727, to Monsieur de Barneville. The printer of the edition before me, which appears to be the fourth, is Joseph Bullot, Rue de la Parcheminerie, pres S. Severin a S. Joseph.

On many accounts this preface and advertisement are well deserving of an attentive perusal. We learn from them, that an attempt has been made more than

eighty years ago, a time when zeal for the propagation of Christianity was far less active than at present, by some French Catholics, "personnes de piete, et zelées pour le salut des ames," to distribute the New Testament *in the vulgar tongue*, to their benighted countrymen; and that in a short time, that is to say in less than five years, they had the satisfaction of distributing three of the largest editions that had hitherto been printed.

Your readers will observe with pleasure the weighty arguments which pious Catholics have adduced for the free distribution of the word of God, and the powerful authorities of antiquity by which these arguments are enforced; and they will thus be enabled to prove to Catholics of the present day, by a reference to those Councils and those Fathers they profess to venerate, that it is the paramount duty of Catholics as well as Protestants to give the Bible to their brethren.

They will rejoice, that in a church, which is unhappily defaced by so many errors, such exalted notions should have been entertained of the supreme authority of the holy Scriptures. What true Christian can read without emotion the energetic exhortations of the Catholic Editors to the perusal and study of these Divine Writings, "far surpassing all that all the saints have taught, which constitute the essential and indispensable rule of life for all Christians, and the law by which they will be judged at the last."

They will compare the spirit of faith and love, which actuated these zealous Catholics, with the infidelity and indifference which now unhappily prevail in France; and they will supplicate the Throne of Grace, that the same spirit which animated their labours may revive in their descendants of the present day, and issue in the same blessed diffusion of the light of Heaven to many who now sit in darkness.

These pious Catholic Editors, though dead, yet speak to us no less than to their own countrymen. It seems as if I now heard a voice from their honoured tomb, exhorting us to promote the distribution of the Bible "to every kindred, and tongue, and people, and language," and to recommend it daily as the rule of our own examples. It seems as if I heard them calling upon us in a particular manner to attend to the help of their wretched country, and as if it is in fidelity and love to it. It seems as if the voice of the poor of man were sounding in our ears, and presents to each of us from heaven, while he points to the skies, the love, "Go, and do thou likewise."

I am, &c.

Holwell, Sherborne. J. N.

Extracts from the Preface.

"The Son of God, having descended upon the earth to save men, to shew to them the way to heaven, and to give them the means of ascending thither, hath left to the human race three benefits, infinitely precious, and such as the world could never receive but from God. He hath left us his body in the Eucharist, his priesthood in the Church, and his doctrine in the Gospel*."

"But if Jesus Christ employed only a short period in giving to the faithful two of those three benefits, he employed the entire period of his public ministry, as Messiah, in preaching his word and in publishing his Gospel. In a word, he ceased not, until his death, to teach the Apostles and the people who followed him, instructing them, sometimes in public but more frequently in private, either in the cities or the fields, where he rendered subservient to their instruction whatever was passing before him or naturally presented itself. Even upon his cross he instructs them. He continues so to do even after his resurrection. Lastly, after

* I omit as unnecessary what is said on the two first particulars.

having in his own person promulgated his word, and caused that word during his mortal life to be promulgated in Judea by his Apostles and Disciples, he quits not the earth, nor ascends into heaven, until he has commanded his Apostles to go through all the world to preach the Gospel to men; or, according to the striking expression of one of the Evangelists, to preach the Gospel '*to every creature.*'

"Thus we may affirm, that if our Lord ceased not, during the whole period of his public ministry, to promulgate his word, his disciples are under a strict obligation after his example assiduously to promulgate it; nor are the faithful less bound to instruct themselves therein, and to meditate upon it day and night. We are not always in a state to receive his body, which he hath left to us for our spiritual nutriment; nor do we want every moment the functions of the priesthood, which he hath left to us in the different ministrations of his church; but we ought unceasingly to profit by his word, and to purify ourselves by those instructions to which he referred when he said to his Apostles: 'Now ye are clean through the word which I have spoken unto you.'

"With this view, some persons, eminent for piety, and zealous for the salvation of souls, have undertaken to make the New Testament more common, and to use their endeavours that the poor should be furnished with it more especially in the country, where they are neither so conveniently nor so frequently instructed as in cities.

"For this purpose, they some years ago procured a new version of this Divine Book, which has been printed with the approbation and privilege of the king. And we are bound to bear this testimony to the zeal of some individuals of a very moderate fortune, that they contributed most willingly according to their power, yea, and beyond their power, to this method of spreading the Gospel. There were also rich and charitable persons who took a share in this work. These were not content merely to provide this work for themselves and their families, but they voluntarily incurred the expense of purchasing a large number of copies, which they gratuitously distributed to the poor in Paris and in the provinces. No pains were spared to reduce its price as low as possible; and we have had the consolation of witnessing, that, in a very short space of time, three of the largest editions hitherto struck off have been distributed.

"The blessing, which God hath vouchsafed to this work, has bound those who undertook it to collate it anew with all the versions of this Divine Book in our language, made not only in France, but in the other countries of Europe, where the French appears to have become an universal language, or at least a language which is spoken in their different courts and understood by the most considerable of their citizens."

"It is hoped, that Providence will bless this as he has done the preceding editions; and those who give it to the public will do all in their power, that the poor may be furnished with it as well as the rich. They exhort them all not only to read, but still more to meditate continually upon, the Divine doctrine which it contains, and which doubtless infinitely excels the doctrine of all the saints. It is the essential, the peculiar, and indispensable rule of conduct to every Christian. It is by this law that they shall be judged at the last day.

"St. Paul conceived in the third heaven those magnificent ideas which he conveys to us when he calls the Gospel the power of God, or the powerful instrument which He employs for the salvation of every one who believes. He calls it, moreover, the Gospel of grace, of peace, and of glory. It is on ac-

count of these titles that the Councils have pronounced the words of the Gospel to be holy and adorable. In truth, the law of our Saviour, which only contains eternal truths, is worthy of every kind of respect, and constitutes the most solid object of the love and enjoyment of Christians. This is the sentiment, which the faithful of every age have entertained, as may be seen by ecclesiastical history and the lives of the saints. It will suffice to produce here some edifying examples to this effect. The first is taken from the Acts of the Martyrs of Scillita, A. D. 200, records most certain and original, which, Cardinal Baronius protests, were more precious to him than the greatest treasures of the world *.

"Saint Speratus and his companions, who were taken during the persecution, and three holy women were brought before Saturninus, proconsul of Africa, who demanded of them what books they read and venerated. This holy martyr replied in behalf of all the others, that the four Gospels of Jesus Christ, the Epistles of Saint Paul, and all the Holy Scriptures inspired by God, were the books they read and venerated.

"It appears, also, by St. Paulinus, that in his time they preserved the book of the Gospel in the church with the same care and respect as they kept the body of our Lord. This ancient practice might easily be imitated by keeping this holy book in the most honourable and most appropriate part of the house.

"The holy fathers afford us proofs of the love which Christians entertained for the Gospel, when they point out to us the care which the faithful always took to carry it about them, to commit to memory its text, and to communicate it to others.

"We learn from Saint Chrysostom, that many Christians of his age carried the Gospel near their heart, and ordered it to be placed upon their breasts in their tombs. During the persecution by Diocletian, holy women, who were afterwards honoured with martyrdom for the sake of the Gospel, replied to the judge, that they would choose rather to be burnt alive than to deliver up to him their sacred books.

"St. Jerome, whom the Church regards as one of the greatest fathers, more especially on account of his knowledge of the sacred Scriptures, charged those who were intrusted with the education of youth, to make them learn by heart, from the age of seven years, the Psalter, the Book of Solomon, the Gospels, the Writings of the Apostles, the Prophets, &c. He advised women also as well as men to commit to memory every day a certain number of verses of the holy books. He informs us, that this was the custom in the monastery of Bethlehem, and that there was no one in that holy edifice who was exempted from this exercise.

"The Council of Aix-la-Chapelle, held A. D. 816, under the Emperor Louis le Debonnaire, which assembled in his palace, ought to be regarded as the key, the epitome, and the treasure of ecclesiastical and monastic discipline; because it comprehends in two books, which deserve to be read in their original, whatever is most beautiful, most energetic, and most excellent in the writings of the Fathers on the subject. This Council, in the second book, recommends nothing so much to monastic females, as the committing to memory the sacred Scriptures; and for this purpose it employs the very words, the advice, and the rules, which Saint Jerome had prescribed to persons of their sex.

"In truth, nothing is more proper to produce, to preserve, and to augment the warmth of Christian piety. This is a sure and easy method to consecrate and sanctify the memory, to furnish perpetually to the mind the means of meditat-

* See Milner's Church Hist. vol. i. p. 329.

ing on the truths of religion, and to the heart the means of being nourished with divine food. It was to recommend this practice that Saint Jerome pronounced with great judgment this oracle, upon which the Church has founded a rule of her canon law, that "*not to know the Scriptures is not to know Jesus Christ.*"— It is now necessary to prove by some examples of primitive Christians, that zeal in diffusing the Gospel and placing it in the hands and the houses of the faithful is one of the most solid acts of piety that can be performed, and one of the greatest spiritual benefits that can be conferred on mankind.

"We read in Eusebius, that the illustrious martyrs Saint Quadratus and his companions, whom the Church commemorates on the 26th day of May, and who, though only laymen, were yet termed Evangelists, went into different countries to perform the office of Evangelists, to publish Jesus Christ to those who had not before heard of him, and to place in their hands the sacred book of the Gospel. The same author adds, that the priest Pamphilus, who was honoured with the crown of martyrdom, purchased a large number of copies of the sacred Scriptures, which he distributed with joy both to men and women, and which he exhorted them to read. The Royal Prophet informs us, that the law of the Lord is the delight of the just man, and the subject of his meditation day and night. Saint Augustin, the most sublime of the doctors of the Church, calls the sacred Scriptures his ravishing and chaste delights. This was also the sentiment of our king Saint Louis, and of Robert, one of the most pious and most learned of his predecessors, who hesitated not to affirm, in common conversation, that he would rather be deprived of his crown, than of the privilege of reading the sacred Scriptures.

"This is that pure and undefiled law which converteth souls, and gives knowledge to the simple. This, says St. Cyprian, is the foundation of our confidence, the nourishment of our hearts, the light which illuminates us, the power which sustains us, and the remedy which heals the maladies of our soul.

"Let us then always have in our hands this Divine Word, and let us imitate the holy Virgin, who preserved, reflected upon, and digested in her heart, the truths, the mysteries, the virtues, and every circumstance of the life of Jesus Christ.

"Lastly, whenever we are about to read, or to meditate thereupon, let us ask of God, through the infinite merits of his Son our Saviour, to put us in a fit state to understand, to love, and to practise whatever we read or meditate upon in this Divine Book."

"Prayer proper to be used before we read the holy Scriptures.

"Come, Holy Spirit, prepare my mind to receive thy Divine Word with perfect docility, and profound humility: purify my heart by the feelings of a sincere repentance, and of a lively faith, working by love; and grant, that being filled with a saving knowledge of thy truth and will, I may exert all the faculties of my soul to reduce them to practice, through Jesus Christ our Lord. Amen.

"Whilst we read, we should elevate our souls to God; and we may turn into prayer both what we read, and what we hear read to us. For example; Lord, give me the understanding to comprehend, the memory to retain, and the will to love and to practise the wonders of thy law.

"Prayer proper to be used after we have read the holy Scriptures.

"I give thee thanks, O my God, for that thou hast condescended to speak to me, and to instruct me in

thy eternal truths. Engrave them, Lord, upon my heart, and inspire me with thy holy love, that I may bring forth all the fruits of good works, through Jesus Christ our Lord. Amen."

An advertisement is subjoined, for the purpose of explaining the use of the marginal references which accompany the text. The following are extracts from it:—

"The Epistles of the Apostles serve as a commentary to the Gospel. The Gospel is the foundation of all the Divine truths, and of all the holy rules, which the Apostles place before the faithful in their Epistles. The Old Testament comprehends the New Testament, as it were, in embryo; and prefigures its mysteries. The New Testament explains the old, and enables us to gather its fruit. All the several parts of the sacred Scriptures have been dictated by the same Spirit, which is the Spirit of God; and they all tend to the same end. Thus it is easy to comprehend the connection which the several parts bear to each other, and how they reciprocally elucidate and establish one another.

"At the same time, it is easy to comprehend how a comparison of the different passages of Scripture, which relate to the same subject, can throw light upon particular texts, and enable us to understand them; as what is announced more obscurely in some places is generally explained more clearly in others. We may even affirm, that no commentary upon the sacred Scriptures is more useful, more agreeable, and more consolatory, than that which is obtained by a comparison of their different passages. In other commentaries, the servants of God explain the word of God: in a comparison of passages, the Spirit of God explains his own meaning.

"This is one of the principal rules, which Saint Augustin gives for the right understanding of Scripture—not that this rule is sufficient of itself, but because it frequently suffices and frequently facilitates the use of all the other rules. This is the method to which all good commentators have had recourse. Nothing gives greater weight to their reflections for the explication of different passages, than to see them supported by parallel places of the holy Scriptures. Nothing can be more consoling to those who read and meditate on the Scriptures, than to find those places which may appear to them obscure, explained by other passages the sense of which is clear and indubitable. By this comparison of different books, and different passages of the holy Scriptures, we behold with sensible pleasure both the types, and their fulfilment;—prophecies are elucidated by the narrations of Scripture, which mark their accomplishment; and the event is substantiated by the prophecy. This comparison of different passages furnishes, moreover, an inexhaustible fund of reflections which conduce to self-instruction and edification, and which are necessary more especially to those who are intrusted with the instruction of others. Hence originated the idea of giving numerous marginal references.

"It is true, that this method of studying the holy Scriptures, and particularly the New Testament, requires a mind, both attentive and patient of labour. They, who fear the labour, and who content themselves with a superficial perusal, will not easily resolve to examine all the references which we have noted to one single verse. But ought they to estimate their labour as any thing, when it is undertaken to procure a blessing so great and so useful as the right understanding of the Testament of Jesus Christ, which contains the title of our inheritance? Men fear no labour, when they are employing themselves in digging and exploring a precious mine, that they may obtain treasures from it. But what

mine is more rich, what treasure is more precious, than the word of Jesus Christ himself? We may rest assured, that they who regard it as their duty to fathom its depths shall find all their efforts to that end abundantly rewarded."

* * We have been much interested by the preceding communication; and we hope that some of those benevolent individuals who have exerted themselves to promote the circulation of the Scriptures in France, will be induced to republish the original preface at Paris, in the form of a tract. It may serve, both to announce the stereotype edition of Le Maistre de Sacy's version of the New Testament, which is now printing in that city, for the use of the Catholics of France; and to procure for it a more welcome reception among that body.—Our readers may not, in general, be aware, that about two years ago, by the exertions of an individual, Mr. Frederick Leo, a stereotype edition of the New Testament, of Ostervald's version, was published at Paris, for the use of the *Protestants* of France. The whole expense of the plates, and of the first impression, was defrayed by means of charitable contributions, which the zeal of Mr. Leo had procured. The plates are now deposited in the hands of a commission formed from the members of the Protestant Consistories at Paris, who have undertaken to furnish successive impressions as they are called for.—As soon as this important work was completed, Mr. Leo announced his intention of publishing, in like manner, a stereotype edition of the New Testament, for the use of the *Catholics* of France. The version he has selected is that of Le Maistre de Sacy, which we have no hesitation in saying, though a Catholic version, is a very unexceptionable one. He has already procured a considerable part of the funds required for carrying his plan into execution, and the plates are now preparing by M. Firmin Didot of Paris. His object in this, as in the former instance, is to defray, by means of charitable contributions, the expense of the plates, and of an impression of one or two thousand copies, so as to reduce the cost of all the future impressions of the work to the poor, or to those who may wish to distribute them gratuitously, to the mere expense of paper, press-work, and binding. This is surely an object which merits the countenance of Christians generally; and they may confidently rely on the due application of any sum which they may devote to it.—Subscriptions will be received for M. Leo's stereotype edition of Le Maistre de Sacy's version of the New Testament, by the Publisher of this work, No. 199, Piccadilly; by M. F. A. De la Croix, No. 13, Rue du Mail, Paris, the Treasurer of the fund, or by Messrs. Treuttel and Wutz, No. 17. Rue de Bourbon, Paris.

Although the following discourse cannot with strict propriety be denominated "a Family Sermon," yet the subject of it is so deeply interesting to every individual in the kingdom, that no apology seems to us to be necessary for admitting it into our series of Family Sermons. It was preached with signal effect on behalf of the wounded at Waterloo, and of the widows and orphans of the slain, on the Sunday after the news of the splendid victory achieved there reached this country.

FAMILY SERMONS. No. LXXXIV.

1 Cor. xiii. 3.—*Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

It would be difficult to point out, even in the writings of St. Paul, a more noble delineation of any Christian grace than that which is given us, in this chapter, of charity. The Corinthians, it appears, were

anxious to possess those miraculous gifts which were imparted in the first ages of the church, for the propagation of the Gospel: but the Apostle seems to fear on their behalf, that their views were not duly regulated, and that they had not perfectly imbibed the spirit of the Gospel, as to perceive the peculiar excellence of charity. To this subject, therefore, he calls their particular attention, and proves, by a series of striking illustrations, that it is of the very essence of religion, and that he who is destitute of charity, however splendid his other attainments, has made no real progress in the things of God.

The subject, therefore, is one of the highest importance: and it is my intention to examine it, by considering,

I. The nature of charity.

II. Its peculiar excellence.

III. Its source.

I. We are to consider the *nature* of charity.

And here I would observe, that it does not consist in that undistinguishing liberality of sentiment which frequently assumes the name. It is undoubtedly consistent with the most determined condemnation of bad principles and bad conduct. If we turn to the example of Christ and his Apostles, of men who were under its especial influence, and of one in whom it shone in its brightest lustre, where shall we find more awful reprobation of evil, and more determined zeal against vice and irreligion? Was it want of charity, which dictated our Lord's indignant rebukes of pharisaical hypocrisy, or St. Paul's reproof of those who for sinister motives impeded his progress? Was it a spirit of intolerance, which denounced the just judgments of God upon the enemies of Christ, and disclaimed all connection with the workers of iniquity? It is plain, that however indignant we may be to the frailties and errors of men, there is no rule of charity which requires us to compromise our principles, or to concede to any man's prejudice the high and paramount claims of religion, and holiness, and truth: it is not *charity*, but a *want of good principle and good sense*, which levels the barriers between Christ and Belial, which lowers the standard of the Christian faith, or vainly hopes to reconcile piety and impiety, the worship of God and the worship of the devil, will be equally acceptable with the Most High, and lead to the same reward. The charity of the Gospel is perfectly consistent with an unabating regard to the *doctrines* and *precepts* of the Gospel; and at the same time that it enjoins us to act with long-suffering and gentleness, still requires us to reprove, rebuke, and exhort.

Neither, in the second place, does charity consist in *alms-giving*. It not unfrequently happens, that persons, who form their creed from detached passages of Scripture, persuade themselves that, however careless and even ungodly have been their lives, a few acts of beneficence will compensate for the whole, and plead for them effectually before the tribunal of their Judge. Now it is certain, that this notion implies a most remarkable degree of ignorance, with respect to the entire purport of the Word of God. It is impossible that it should be maintained by any person, who is acquainted with the first and simplest principles of revelation. It is directly at variance with all the knowledge which we possess of the *Supreme Being*, and with every description that is given of ourselves. It derogates from the justice of the Most High, and from the glory of man's redemption; and reduces the life of faith and the power of religion to an empty name. The opinion is also directly opposed to the express declarations of Scripture. From them, it appears, that the principle of charity is perfectly distinct in *its nature* from deeds of beneficence, however it may be connected with them as *results*; and that the world might admire, as a perfect model of charity, the man who is a total stran-

ger to its power. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The errors, which have prevailed on this subject, are partly to be attributed to the use of the word Charity,—a word which in common life we restrict to acts of mercy: and it has frequently been lamented by wise and good men, that this term should be continued in our translation of the New Testament, where the sense in which it was formerly understood is nearly obsolete. The original word properly means Christian *love*, and it has relation both to God and man: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and thy neighbour as thyself."

In this chapter, as in other parts of the New Testament, it seems particularly to denote the love which we ought to entertain for our fellow-creatures. This disposition is not in its *nature* distinct from the love of God: it is rather to be considered as the *same* principle applied in another direction. He that loveth God, will love his brother also: the disposition which leads him to admire the several attributes of the Almighty, and to glorify him with all the faculties of the mind, will overflow likewise to them that reflect the image of their Maker. If the love of God be shed abroad in the heart, it will consume the sordid passions of our nature; it will enlarge and purify our affections. It is to be considered as a bond of union; as uniting the children of God to himself, and to each other. It was this principle by which the Psalmist was influenced, when he declared that his delight was in the Divine commandments. It was this which filled the heart of Peter, when he exclaimed, "Lord, thou knowest all things, thou knowest that I love thee." And such also was the animating motive of St. Paul, when, constrained by the love of Christ, he sacrificed every object of worldly interest, and was prepared to give up life itself, that he might extend the knowledge of God, and promote the salvation of mankind.

II. We perceive something, then, of the *nature* of charity. Let us, in the second place, consider its peculiar *excellence*.

1. And here let us attend first to the statement of St. Paul. "Charity suffereth long, and is kind: charity envieth not: charity vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." It would ask a long discourse to afford any adequate illustration of these distinguishing properties of Christian love. It is of a mild, patient, and humble character: adorned by a gentleness of carriage which no opposition can destroy, and ever ready to put the most favourable construction upon the sentiments and conduct of others. The principle of self-love is associated with pride, and a supreme regard to our own interest or enjoyments: but love seeketh not its own, and is not puffed up: it is clothed with humility, and is glad to perform the meanest offices of benevolence, where consolation is to be afforded or affliction to be soothed. There is in some minds a strange tendency to distrust and suspicion: they never hear even of a good work, especially if carried on upon a large scale, but they discover symptoms and possibilities of evil: instead of looking at the good to accrue from it, they attempt to penetrate the secret purpose, and dwell with much self-commendation upon the sinister design. But Charity thinketh no evil: it rather takes pleasure in looking at the excellence of the plan, and lends itself with ready zeal to every project, the tendency of which is to

diffuse happiness and to promote the glory of God. And when an offence is actually committed, Charity beareth all things. The original word is remarkable, and strictly means concealeth all things; that is, instead of delighting to exaggerate what is wrong, Christian love will rather throw it into the shade. To this effect we read, in another place, that "charity shall cover the multitude of sins;" that is, it will not look upon the failings or sins of others with a severe or rigid eye, but will be anxious to conceal them, to hide them from the view, and on no account to expose them to others. This is the precise meaning of the passage just cited from St. Peter. It is not an act of Christian Charity to throw a veil over our own offences, but over the offences of others; to apologize for them where apology can be made; and rather to adopt an unsatisfactory excuse than to be harsh in condemnation. For Charity believeth all things, hopeth all things, endureth all things. It is not meant that Christian love believes what is evidently false, or hopes for that which is impossible: but where the evil is uncertain, it will place it in the most favourable light; and where no excuse can be found, and it is scarcely permitted either to believe or to hope, Charity will at least be moved to compassion: where it cannot approve, it will weep; and where another spirit would condemn, the spirit of love will be content to pray.

2. We perceive, then, that this principle of charity is excellent in itself on account of its distinguishing properties: but I observe, secondly, That it is excellent in relation to other Christian gifts and graces. Such is the argument of St. Paul in this chapter: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." We are not to imagine that these extraordinary gifts of the Holy Spirit could exist where the principle of Divine love was unknown; but the Apostle magnifies the excellence of love by stating an imaginary case. If it were possible that he could unite in his own person every gift and endowment which can belong to men or angels, yet would they be utterly without value if destitute of Christian love. It is this which gives to other graces their full effect. It is by love that faith worketh, and by love also that hope is perfected. It sheds a lustre peculiarly its own over the whole character of the Christian. It is by the spirit of love that we seem to partake more especially of the Divine nature, and to be transformed into the image of God. "God is love, and he that dwelleth in love dwelleth in God and God in him." Whatever be our resemblance to the Deity, we derive it not from *faith*; for how can faith be ascribed to the Most High? nor from *hope*, for what to Jehovah can be the object of hope? Faith and hope are necessary for him who in this state of probation is marching to immortality; but love is the bond of perfectness, the very nature and image of God. We mean not to assert that this sacred principle can be substituted for other principles; for the Apostle tells us, that "now abideth faith, hope, charity, these three:" each has its own province, and each its peculiar excellence. By faith we are brought to the Lord Jesus Christ, and receive pardon of our sins and reconciliation with God: by hope we are taught to surmount the difficulties of our Christian course, and to pursue our war with courage and perseverance; but both are to be considered as

means, by which we are led to love God and our brother: and in this spirit of love they have their end and completion.

For there is yet a *third* point, in which charity is distinguished from all other graces, and that is in its *duration*. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part: but when that which is perfect is come, then that which is in part shall be done away."—The comparison is made with the other gifts and graces which adorned the first days of the Church of Christ. We behold the wonderful effusion of the prophetic spirit, and are struck with admiration at the scene: but let a few ages pass away, and this miraculous influence shall be withdrawn. Many are now able to speak, in the language of strangers, the wonderful works of God; but the diffusion of the Gospel must soon be accomplished by ordinary means: all that we now value and admire will disappear, and our highest attainments in knowledge will vanish away. But charity never faileth: when faith is converted into sight, and hope is lost in fruition, then it is that love will appear in all its unutterable brightness. If we ask, what principle is that, which forms the joy and the glory of heaven? It is love: it beams from the Eternal Throne: it walks forth in all its beauty among the armies of the blessed: it fills every heart: it animates every countenance. The image of the Creator is reflected by all who adore him, and that image is love. Charity *never* faileth: it dwelt in the Eternal Mind when the morning stars sang together, and all the sons of God shouted for joy; and it will for ever inspire the company of heaven, and breathe in their eternal harmony.

III. Let us now proceed, in the third place, to consider the *source* of this charity. We hear much of the generosities of our nature, and are told to follow the impulse of our feelings; as if some transient, and defective, and feverish impression could be substituted for that great and purifying principle which is to assimilate us to the Lord Almighty and to burn with imperishable lustre, when heaven and earth shall have passed away. We cannot but recognize its high descent from its glorious qualities. It is derived from the Deity: it is implanted in the heart by the power of the Holy Ghost; and it can be obtained from him alone who is the Giver of every good and perfect gift. Hence we are taught to pray, in the language of our Church, that being filled with the Holy Ghost we may learn to love and bless our persecutors: and again still more according to the tenor of the text, "O Lord, who hast taught us, that all our doings without charity are nothing worth; send thy Holy Ghost and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee." We acknowledge in these prayers, that the charity of the Gospel—*that* Christian love which seems to comprise within itself every excellence, and is inseparably connected with peace and joy in believing—has no natural dwelling-place in the human heart: and that till it is imparted from above, we are not only incapable of abounding in the fruits of righteousness, but are even accounted as dead while we live. If we have not charity then, according to the declaration of St. Paul, we are nothing.

Should it be thought that by this plain statement of scriptural doctrine I seem to check the active spirit of benevolence, I would reply, that the feeling of benevolence is never so ardent and overpowering, as when it proceeds from the genuine operation of Christian

love. You have heard the description of its effects as given by St. Paul: and wherever it exists, it will be known by its fruits. "If a man see his brother have need, and shut up his bowels of compassion from him, how dwelleth the love of God in him?" If compassion be wanting, the principle of charity is wanting: if there be no evidence of love in the conduct, there is no influence of love on the heart. It is because I intend to appeal to your charitable *dispositions* that I have endeavoured to illustrate the *doctrine* of charity, under the full conviction that you will thus be induced to give most heartily and most liberally to those destitute and afflicted persons for whom I this day venture to solicit your aid.

My plea is for the families of the brave men who have recently fallen in your service, and for the benefit of the wounded sufferers in the British army.

Seldom indeed has it happened, that so loud a call has been made upon the gratitude and liberality of the nation: seldom has it happened that such momentous issues seemed to hang upon the fate of one battle, or that victory was obtained by so dear a sacrifice. Not many days have elapsed, since the stoutest heart in this country looked with awe and apprehension upon the approaching conflict: and the most sanguine among us hardly ventured to anticipate a favourable result till the arrival of those numerous forces that were hastening to the field. How wonderfully have the clouds disappeared! That mighty storm which threatened the desolation of Europe has been dissipated in a day. The armies of Britain were placed in the post of honour and of danger, and it must be confessed that they have well maintained it: they felt that the honour of their country was committed to them, and assembled Europe has borne them witness that it has been nobly preserved.

In mentioning the *honour* of the country, I speak not of the mere glory of victories and triumphs: I consider it here as only another word for national safety. It is by deeds like these that the national character is upheld; and very intimately associated with national character is national security. The history of that eventful day will never be forgotten; and its effects will be felt throughout the world.

I will not violate the sanctity of this place by introducing topics which are foreign to the subject of Christian Charity. My concern is not with the march of a victorious army: I would rather lead you to sympathise with those whom that day of triumph has overwhelmed with suffering and sorrow. You cannot indeed restore the dead to life; but you may do much to comfort the *living*. The wounded soldier and the widow and the orphan are in a condition to profit by your benevolence; and they have a claim upon your charity which it is impossible for a Christian to resist.

Let it then be seen on this occasion that your Christian love is an operative principle. Let no man suggest to himself, as an excuse for an uncharitable disposition, that we have recently been contributing to other objects of distress: Charity seeketh not her own: she rejoiceth to do good to all men. Let it not be argued that another victory may require another contribution; or that the triumphs already obtained may be followed by a reverse. We know the uncertainty of human things, and are assured that the battle is the Lord's. But will any change of circumstances alter the nature of the present claim? Will some new victory or unexpected reverse raise the thousands that have fallen? Will it call back the life's blood to the heart, and restore the husband to the widow or the parent to his child? Had our brave defenders listened to selfish suggestions, very different at this hour might have been the situation of Europe. *They* might have reflected, and with good

reason, upon the misery which would be entailed by *their* loss upon the objects of their affections: they might have asked, What will become of those that are dear to us? Who will provide for our families, if we are removed? But whatever were their feelings, their determination we know—"This is the post of duty, and we will not desert it." Their courage failed not; let not your *charity* fail. Let it be seen that you have hearts to feel your obligation, and that, under the influence of Christian love, you will not be slow to discharge it.—Now to God, &c.

To the Editor of the Christian Observer.

I HAVE lately perused some of the publications edited by the Society for promoting Christian Knowledge. Among others, two tracts compiled by a clerical member of the Establishment, and purporting to convey the sentiments of this Society regarding Regeneration and Conversion, were lately put into my hands. The view there taken of the subject appears to me to be altogether at variance with the doctrines of the Reformation, and certainly with those of our old and most distinguished divines, whose clear opinion seems to have been, that *spiritual* regeneration is not inseparably connected with the rite of baptism. In proof of this, I beg to refer to the writings of Archbishop Sharp and Dr. Hammond.

It is Archbishop Sharp's opinion, that regeneration "holds only as to those persons among us that have always lived virtuously and innocently, and have never fully departed from their baptismal vow. As for those that, either through the occasion of a bad education or by the abusing a good one, have engaged themselves in vicious courses, and accordingly, from the time they came to years of discretion, have lived in a state of sin and ungodliness; these persons are not yet in the regenerate state (if we speak as to the inward spiritual part of it), and must, if ever they mean to be saved, some time or other, undergo a real change and transformation, both in their principles and their course of living." Vol. III. 13th sermon, p. 294. Again—"If a man, to his baptism and his *faith* in Christ, join a serious conformity to the laws of Christ—a sincere endeavour to please God, and to save his soul—and strives against open, known, and wilful sins, and still rather grows better than worse; more inclined to good, and more averse to evil: this is the best mark in the world; nay, I will say it is the only mark whereby one can discern that he is in a regenerate condition—in a state of God's favour." Ibid, pp. 300, 301. The same prelate afterwards adds (p. 305), "The truest mark (of regeneration) is that of our Saviour: *The tree is known by its fruits.* If a man be baptized, and, heartily believing the Christian religion, doth sincerely endeavour to live up to it; if his faith in Jesus Christ be so strong that by virtue thereof he overcomes the world, and the evil customs thereof, such a man, however he came into this state, and with whatever infirmities it may be attended (of which infirmities yet he is deeply sensible, and fails not both to pray and strive against them), yet he is a good man, and gives a true evidence of his regeneration."—See also the same sermon, p. 297.

Dr. Hammond asserts (15th sermon, pp. 238—244), "That nothing is efficaciously available to salvation but a regenerate heart." He then proceeds to shew that God's supernatural agency sometimes interposes in the mother's *womb*; sometimes at baptism, when the Spirit, accompanying the outward sign, infuses itself into the heart; sometimes on *occasional emergencies*, the sense of God's *judgments*, reflection on his *mercies*, the reading good *books*;

but *most eminently* at and with the preaching of the word. Thereby, he observes, "are we *ordinarily* to expect this guest, if we have not yet found him."

In the same sermon, p. 238, he goes still further, and asserts, "that they who have long lived in an erroneous anti-Christian course, *do* many times find themselves struck on a *sudden*, and *are able* to state their regeneration." And in the conclusion he prays, "O holy Lord, *do thou awaken us out* of the darkness of death, and *plant a new seed* of holy light and life in us: *infuse* into our heathen hearts a Christian habit of sanctity, that we may perform all spiritual duties of holiness, that we may glorify thee here by thy Spirit, and be glorified with thee hereafter.—Amen."

W.

MISCELLANEOUS.

To the Editor of the Christian Observer.

If you should be of opinion that the following account of a Sunday spent at Geneva, extracted from the journal of a late tour upon the continent, in a series of letters to a friend, would prove at all interesting to your readers, you will perhaps allow it a place in the miscellaneous department of your valuable work.

Secheron, near Geneva,
Sunday, August 27th, 1815.

I rose this morning at an early hour: the day was not quite so brilliant as the two last, and Montblanc was enveloped in misty obscurity. I thought but little, however, of the scenery before me, but was rather anxious, after a deprivation of more than six weeks of any opportunity of Protestant worship, to begin a Sabbath, which I hoped would indeed prove a day of spiritual rest and refreshment, in a devotional manner. The peculiar subjects of the day chiefly occupied my mind; and though from the accounts I had received from various quarters, I rather feared that I should hear more of politics, philosophy, or mere sentimental morality, than of religion, from the Genevan preachers, I earnestly prayed that the Divine blessing might attend their ministrations. At eight o'clock we breakfasted, and soon afterwards proceeded in our char à bane into the city. The service was to begin at nine o'clock, and the congregations were said to be very large. We found from a friend that the clergyman whom he wished us to hear was not to preach at the cathedral, but at the Temple Neuf. Thither we accordingly went. The church is not quite so large as that of C———; but it was so crowded, that it was with difficulty we procured three places near the door. A young man was in the pulpit when we entered, who soon afterwards rose and read the Ten Commandments. He then left the pulpit, and the preacher ascended it. He began with a short prayer, which consisted chiefly of the confession of sin, supplication for pardon, and for suitable dispositions, and the Divine blessing during the services of the day. He closed with the Lord's Prayer. I was at so great a distance, that I could not hear every sentence distinctly; but the prayer appeared to be very scriptural, and the manner of delivering it touching and devotional. The minister next gave out two verses of the xliid Psalm, from the version used in the French Reformed Churches, which was chiefly made by Beza and Marot, at the request of Calvin, who also procured

two of his friends to set the Psalms to music. The tunes we heard here and at Schaffhausen are some of them ancient melodies; and they are remarkably simple and devotional. The words of the first Psalm, which were particularly appropriate to my own circumstances and feelings, are as follows:

Comme un cerf altéré brâme
Après le courant des eaux
Ainsi soupire mon ame, Seigneur,
Après tes ruisseaux:
Elle a soif du Dieu vivant;
Et s'écrie en le suivant,
Mon Dieu, mon Dieu, quand sera-ce,
Que mes yeux verront ta face?

Pour pain je n'ai que mes larmes
Et nuit et jour en tout lieu,
Lorsqu'en mes dures alarmes,
On me dit que fait ton Dieu?
Je regrette la saisson,
Que j'allois en ta maison,
Chantant avec les fidéles,
Tes louanges immortelles.

The whole congregation joined in singing these beautiful verses, and the effect was very solemn and delightful. After the Psalm followed another prayer, chiefly consisting of thanksgiving for mercies temporal and spiritual. This was of the minister's own composition; the first, and a third, with which the service concluded, he read from a book, but in such a manner as to have the air of being extemporaneous. After this second prayer, followed the sermon. The clergyman requested the attention of his audience to those Divine words of our Lord, Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He began by some observations on the time and occasion upon which his text was originally spoken; and having connected it with ourselves, he distributed his discourse into two parts, comprehending the invitation of our Lord, and the blessing consequent upon its acceptance. After which, pausing, the congregation took the opportunity of adjusting themselves in various ways. This was twice afterwards repeated. The preacher then proceeded. He said, that his subject might be applied to every kind of distress; but that he should confine himself to the case of the sinner. He defined his meaning of the term—not merely the more open transgressor, but the irreligious though correct moralist, and the man of the world. He described with much strength and liveliness of colouring, the course pursued by each of these characters, and the misery to which, sooner or later, it leads. What were they to do, when convinced of guilt and danger? To whom could they go? To what refuge could they fly? "Come unto me," says the Saviour of sinners; though you have wandered far from God and from happiness, yet come unto me, and I will receive you, and in no wise cast you out. But in what manner must they come? He replied excellently, With deep humility and sorrow for sin; with faith in the Divine mercy; with entire resignation; and with humble and steadfast purposes of obedience to Christ, as their Lord and Master. Then the rest and peace which would follow such an application to the Saviour were beautifully represented—a happiness which they had never experienced from the pleasures of sin and of the world; a peace which passeth all understanding. The sermon was concluded with a lively and affectionate application to the conscience and the heart; in which he spoke strongly and feelingly of the grace and compassion of Christ; and with an earnest prayer that it might be blessed to some who were present. Reference was also made to the Lord's Supper, which was to be celebrated that day in another place. After the sermon, which lasted forty minutes, followed an intercessory prayer for all conditions of men, by no means equal to our Liturgy, but compre-

hensive and devout. Then the Lord's Prayer a second time; and after that the Apostle's Creed, but without any response or accompaniment on the part of the people. At the close of the Creed the following verse of the ciiid Psalm was sung:

A qui le craint, à qui pleure sa faute,
Cette bonté se fait voir, aussi haute
Que sur la terre il éleva les cieux;
Et comme est loin le couchant de l'aurose,
Ce Dieu clement, quand sa grace on implore,
Met loin de nous nos péchés odieux.

The assembly was then dismissed with the Mosaic blessing,—"The Lord bless thee, and keep thee," &c. &c., with the following addition, "Go in peace, and the God of peace be with you."

You will perceive that the reformed service somewhat resembles that of our Dissenters, or more nearly that of the Church of Scotland, except as to the reading of some of the prayers. And you will observe, too, that, as in some of those assemblies, the grand defect was the omission of any reading of the Scriptures, the recital of the Commandments alone excepted. In most other respects, I confess I was much pleased with the whole service. I was offended at the sight of some men in their *hats* (during the sermon only, I think), and surprised that neither on entering nor leaving the place of worship did any one pause to beg the blessing of God upon the service. Every person put something, on going out, into a box for the poor, as the custom also is in Scotland. As it was only eleven o'clock when the service was concluded, I returned to Secheron.

I remained reading and writing till a quarter past one, when I again walked into Geneva, though it was now very hot, the mist having entirely disappeared, and the scenery around us having resumed all its brilliant magnificence. There was no service to-day at the cathedral; but I found an audience assembling in a small church opposite to it, and immediately joined it. The course of the service was the same as in the morning, except that the extemporaneous prayer before the sermon, which was very pious and animated, was longer; and that the confession and intercession were different, being, I presume, the form appointed for the evening worship. The preacher in the morning was a man of sixty; this in the afternoon appeared younger than myself. His congregation was also very large. He preached from Hebrews ii. 3. "How shall we escape, if we neglect so great salvation?" I was again gratified by a very able, eloquent, and affecting discourse. He began by a short contrast between the two dispensations of the Law and the Gospel, pursuing the general argument of the Apostle in this Epistle. He then described the nature and greatness of the Christian salvation. It was great as to its Divine Author, its mysterious, important doctrines, and its heavenly promises. What was it to *neglect* this salvation? Not merely to apostatize, or to disgrace our profession by open vices; but to act inconsistently with that profession—to believe, or profess to believe as Christians, and to live like heathens—to be careless, worldly, vain, lovers of pleasure more than lovers of God. Much and excellently did he say upon these points. How could such escape? The Gospel had its judgments as well as its mercies, its terrors as well as its promises.—But this was St. Paul—What did *Jesus Christ* say? (mark how human nature is the same at Geneva as in England.) He replied admirably, by quoting some of the awful denunciations of the Saviour himself, against careless and impenitent sinners. *How* could the negligent escape? Would they plead their honesty, their harmlessness, their charity, their professions? Could they escape the vigilance or the power of their Judge? Could

they endure his frown, or conciliate his mercy? Every thing of this kind was equally vain: there was but one way of escape, and of safety. It was, to be really Christians—it was to repent, believe, and obey the Gospel. He concluded with some persuasive arguments, with a particular allusion to the previous celebration of the sacrament in that church; with expressing what he trusted were the desires, and the resolutions of many of his auditors, if they had followed him in the train of his exhortations; and with an earnest prayer that the Almighty would vouchsafe his effectual blessing.—I was much delighted with this sermon: though more laboured and eloquent than that in the morning, it seemed equally sincere, and certainly upon my own mind was equally impressive. In both cases, there was monotony of tone in the delivery; but this was compensated by great propriety and force of action. The morning preacher is indulged, I understand, from his age, with reading his sermon; but it was not perceptible.

In the afternoon, the discourse was pronounced entirely without notes, and I presume, from its uncommon correctness, memoriter. In each case, the preacher, after having read his text from a Bible, shut the book, and laid it aside on the edge of the pulpit. There sat a clerk in the desk below, who, however, took no other part in the service than in singing, which he did standing: while the rest of the congregation to my great annoyance sat, like our Dissenters. I must not forget to add, that the doctrine of both preachers was far from being strictly or formally Calvinistic; though Calvin was, and is, nominally, the oracle of Geneva. It nearly resembled that of the Christian Observer, and would have ranked with what is usually termed evangelical religion in England. The clergy, I understand, receive only about 60*l.* per annum;—but they are generally possessed of some private fortune, and may be theological, though not philosophical, professors in the academy, and engage, as in England, in private tuition. The singing was not so good this afternoon as in the morning; but the words of the last hymn, evidently referring to those who had previously partaken of the Lord's Supper, struck me as peculiarly beautiful.

Heureux celui qui t'est toujours fidéle,
Seigneur Jesus, et qui, brûlant de zéle,
Te suit partout, t'embrassant par la foi;
A qui peut on, Seigneur, aller qu' à toi?

Tu nous promets une vie eternelle,
Tu nous promets une gloire immortelle:
Toi seul nous peux faire entrer dans les cieux
C'est vers toi seul que nous tournons les yeux.

Such were the religious services in which I was engaged this day at Geneva; and judging from their effect upon myself, I cannot but hope that they must prove beneficial to those for whom they were more immediately designed. The general appearance of the city was certainly more decorous and grave than we had hitherto observed upon the continent:—most of the shops were shut, and the congregations were as large, I understand, at the other churches, as at those which I attended;—yet I am sorry to say, that the close of the Sabbath, even at Geneva, but little corresponds with the seriousness of the public worship. Evening parties are universal, in which the elderly inhabitants do not scruple to play at cards, and the young people are permitted to dance. I took the liberty of expostulating with a respectable man upon this glaring inconsistency. He defended it upon the plea of the necessity of relaxing the gravity of Sunday employments, lest the younger part of the community should be disgusted, and resort to less innocent amusements than were thus allowed them. I trust that the progress of religious truth in the renovated Republic, more particularly through the influence of the Bible Society, esta-

blished last year at Geneva, may tend to correct this evil, and to produce a sounder mode of thinking upon the important subject of the Sabbath.

Having mentioned the name of Calvin with reference to the standard of religious doctrine in Geneva, it may not be amiss to add, how much its citizens are indebted to that celebrated man, not only as a Reformer, but as a Legislator. During nearly three centuries, the code of laws which he framed preserved Geneva in a state of greater freedom from suits and processes, than was exhibited in any other city in Europe. The Council is now labouring to restore some of its provisions; but the intervention of the French dominion has rendered it in a great measure impracticable. What is called the College, deserves in this view as well as others to be mentioned. This is a school, divided into various classes, and containing many hundred boys, which is free to the children of all the natives, and, I believe, to all the inhabitants of Geneva—where they are taught gratuitously, not only reading, writing, and arithmetic, but the classics and the sciences, and from whence they may proceed to attend the equally gratuitous lectures of the professors in the academy or university. Both these noble institutions, the General Hospital, which I visited and which is admirably conducted, together with much of the general system of the Republic, political as well as ecclesiastical, owe their origin and foundation to Calvin. Whatever may be thought of his political opinions, the preceding facts, which I received from two gentlemen of great intelligence and respectability in Geneva, may serve to prove, that he was at least by his own example a strenuous supporter of good works.

I must only add, that Geneva is by no means a dissipated or immoral place. The higher ranks appear to have been much improved by the calamitous lessons of the last twenty years. The middle classes are in general moral. The lower orders are the worst, having been much corrupted by the late intercourse with the French.

I shall be happy, Mr. Editor, if the preceding extract from the journal alluded to, should afford either information or pleasure to any of your readers. The correctness of the statements rests upon the veracity of

AN OLD SUBSCRIBER AND CORRESPONDENT.

Nov. 1815.

To the Editor of the Christian Observer.

In virtue of your character, you must observe with great pleasure the variety of charities in this country. The subject is indeed common-place and threadbare. Every single calamity that can affect the human frame or circumstances has somewhere a society fighting against it. Charity has become fashionable, and benevolent associations quite the rage. In this we must all rejoice, the poor relieved sufferers not excepted. Our age and nation gain honour by such a general conspiration of philanthropy.

"Now mark a spot" upon this beautiful tissued web of benevolence. Some mixture indeed of worse motives must be expected, and cannot be helped. One man will give from ostentation; another from custom; a third from shame; a fourth from imitativeness; and I wish a fifth may not give out of pure rivalry, and relieve the poor to plague the rich. All this is very bad; but the directors and promoters of charitable institutions cannot provide against it. They are forwarding a good work, and cannot answer for the motives of us who subscribe. Their concern is with our money, not our motives; and, so long as the former is good, they have no great right to be prying into the latter.

Perhaps also (for I am willing to

concede as much as possible), these gentlemen have a right to enlist on their side some feelings in human nature, which, whatever they are, are not precisely the *benevolent* feelings. There is in mankind an *excitability*, which may, on occasion, be turned to a very good account. Large, crowded rooms—animated speeches—long lists of splendid patrons, blazoned on wire-wove paper—any appeal to curiosity, or the love of novelty, are found at times to produce a wonderful *epanchement* of the heart and the purse. In this way, many most unpromising subjects are *tricked* into works of charity before they are aware. I do not pretend to say that every kind and degree of this ingenious policy is blameable. Though, after all, it looks a little like fighting Mammon with his own weapons.

But surely, there are limits to these expedients for making people virtuous in spite of their worse judgment. If we deliberately draw money from men by acting on their pride, ostentation, or any other bad feeling, we are on very tender ground. Are we not, in fact, doing evil that good may come? There may be very illegitimate ways of promoting a very useful work. What is to be very charitably employed may be very uncharitably acquired.—I will give a familiar illustration. Ride to any inn in England, and place your horse in a stall adjoining to that in which a pair of jaded post-horses are sociably keeping a strict fast together; and what is the consequence? The moment you are out of view, the driver of the aforesaid abstemious Rosinantes will dexterously purloin the contents of your horse's manger, for the benefit of his own famishing stud. I doubt whether there are ten postillions in England, who can resist this temptation when it occurs. Here is an act of charity undoubtedly; and performed very privately too; and yet, if the poor animal who has been robbed for the supply of his neighbours were allowed a protest on the occasion, he might very plausibly complain of the hardship he had sustained. Pope commends a person for *doing good by stealth*; but this is to do good by downright stealing.

I have strong suspicions that a laudable anxiety to promote the interests of particular charities, sometimes leads the friends of such charities to questionable modes of gaining subscription and support. Rather, perhaps, it makes them to carry lawful modes of so doing to an extreme. Nothing can be more lawful than what we hear, or hear of, perpetually, *charity-sermons by occasional preachers*. I say, this appears to me lawful; and it is surely very often expedient. It is lawful that the clergy should assist each other in the discharge of their sacred duties; and it is useful. It promotes mutual kindness; it relieves what is frequently a laborious office; it affords them opportunities of hearing each other. Sometimes also (I reluctantly add) it is a great relief to the congregation. And, if we are to have an occasional preacher, nothing seems more natural than that he should discourse on an occasional subject. Often, indeed, the minister selected has some such close connection with the charity to be recommended as makes him a peculiarly fit spokesman on the occasion.

Yet this principle may be pushed too far. It *is* pushed too far, when it grows up into a regular system of excitement. Hand-bills (I had almost said, *play*-bills,) are scattered far and near, to announce the intended performance;—interest is excited by the name of a popular preacher; curiosity is excited by a new face, a new voice, a new style and manner; the collections at the door are swelled in the vestry by the contributions of the managers themselves;—in short, the whole scene is got up for *effect*. In the mean time, it is probable

that the unfortunate preacher has reluctantly left his own pulpit, in obedience to solicitations which it seemed ungracious to resist. Certainly it is not easy to act in such cases. But he could not bring his flock with him. Therefore they remain behind, to be fed by some casual stranger, or not fed at all. For my own part, I seldom witness a country-preacher exhibiting on such occasions in a London pulpit, but I am ready to say "in spite of scorn," "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?" And I am afraid the question would not always be met by so good an answer as it once received.

This, however, is not the subject on which I particularly meant to address you at present. I wish rather to direct your attention to what I shall take the liberty of calling *charity-feasts*. You well know, sir, that charity-feasts were usual among the primitive Christians. But the modern sort are quite on an improved plan, suitable to the taste and genius of these polished un-primitive times. They are anniversary subscription-feasts, celebrated in honour of some charitable institution, and followed (*at a convenient interval after dinner*) by a *collection*. Nothing was ever better contrived. Persons of high distinction are invited to attend, and of course cannot refuse. And there are sumptuous dishes, and choice wines, and emblematic devices, many and rare. And there are singers, and drummers, and bassoon-players, and clarionet-players, and cymbal-players, and I wish there may not be a bag-piper. And there are speeches, and shouts, and cheers. And there are toasts, and bumpers, and sentiments, and three-times-three, and three-times-nine, till the more part of the company know not which is which, or what is the product of either. Amidst all this flow of soul, the charity is applauded, and the benefactors are applauded, and the visitors are applauded. So the *plate*, which is handed about, proves perfectly irresistible: and the wealth of the party, fused (as it were) by the genial warmth of conviviality, pours forth in delighted streams.

The plan is surely most ingenious; and you will perceive in it, sir, one advantage which extends far beyond the fleeting occasion of the particular banquet: I mean, that it creates in the minds of the more *tasteful* persons who attend, associations of the most pleasing kind in favour of charity. I have been told that a method of breaking in a war-charger to the sound of fire-arms, is by letting off a pistol in the stable whenever he has his feed of corn. The generous animal at length listens to the report of a gun with the same feelings with which his warlike rider hears the fifer play "the Roast Beef of Old England." In like manner, the partakers of a charity-feast learn to associate (and, to the luxurious, it is no necessary association) the ideas of *feeding the hungry* and *a good dinner*. In their minds, philanthropy and festivity, tears and turtle, always go together. A collection invariably reminds them of a collation, and the London Dispensary of the London Tavern. How potent such associations would be with some people, I need not say.

And yet certain precise persons might contend that all this is a strange way of exciting benevolence. They might argue that this excitation of feeling by feasting, this promotion of good works by good cheer, is not exactly the clearest mode of compassing a pure end; and that we had better be content to see the ardour of charity a little less vivid, than mix it with unhallowed fire. I am not so cynical or so preposterous, as to exclude *feeling* from offices of philanthropy. Principle is to be the guide, the tutor, the regulator; but feeling has been graciously infused into our bosoms, as the ever prompt and tender agent. I only ask that

this feeling shall be that which is inspired by nature, not by "wine and wassel;" that it shall be warmth of heart, not heat of head.

Besides, is it no objection to this system, that the greater part of what is given on the occasion (taking the dinner and the collection together) supports any thing but the charity from which the meeting derives its name? It is a new way of feeding the poor, to begin by feeding the rich. An anniversary-dinner, unaccompanied by a collection, is, I think, unobjectionable. At least, it may easily be so. The dinner is reasonable, and the *after-dinner* rational. There is no inducement, — none, that is, arising from the occasion, — for making it otherwise. But, where the feast is to be the means and the collection the end,—where charity is to be stimulated by eating and drinking,—we are almost sure to run into expense and luxury; and, too probably, there will be excess.

"O, but luxury (it is said) is an admirable thing for the community. Consumption promotes production, and production supports producers. Artisans, and players, and singers, and men-cooks, are thus kept constantly employed." I will not enter into that question; but this much I may venture to say, that there will be quite luxuries enough in the world, without setting our charities to cater for them. If it is really the nature of private vices to produce public benefits, then they may safely be left to pursue their vocation alone: and pray let them not be troubled by the officious assistance of the virtues.

But, sir, I have not yet let you into the whole mystery of this policy. A very clever and original part of it is the election of *stewards* to preside at this same charity-dinner; in other words, to pay its extra expenses; and, as you may not happen to have seen a specimen of this kind of election, I will present you with an outline of it.

Be it known, then, that the Governors or Directors of the Institution concerned (whatever that be) assemble together to choose the aforesaid stewards. Probably the names are recommended to them by a committee of their own body, who have previously sat on the affair. The candidates are often (I believe, usually,) selected *unasked*, from among the persons of any wealth, family, or consideration, who can in the remotest way be brought to bear on the objects of the institution. The poll begins—the voters are unanimous—and the candidate comes in, without any previous canvass, and by universal consent,—but alas, (as will afterwards appear,) *not free of expense.*

The Secretary then writes, in the name of the Governors, to the happy man; informing him, that the Governors of the Institution of the A. B. Infirmary have, by an unanimous vote, appointed him one of the Stewards of their next anniversary dinner; beseeching him to accept of this tribute of respect to his known benevolence and many nameless virtues; subjoining a brilliant catalogue of Most Nobles, Right Honourables, and Senators, who are to be his brother-stewards; entreating him to meet these brother-stewards at a previous dinner of arrangement; and inclosing a given number of guinea-tickets (say *ten*) for the anniversary dinner, to be used by himself or friends.

The feelings of a young carp taken in a net are pastime compared to those of the steward-elect when he receives the intimation of this splendid misfortune. For a while he casts about to find some way of escape. — Shall he decline point-blank? That would be disgraceful.—Shall he commit the Secretary's letter to the flames, and pretend never to have received it? That would be too bad, and might be suspected. — Shall he plead an engagement in the country? Though true, it might be thought a fetch. Alas, there is nothing for it but to submit with a good grace.

So down he plants himself at his desk; and, grumbling forth a fervent wish that all the Governors, Directors, and leading members (Secretary included) of the A. B. Infirmary were consigned to one of their own wards, pens some such effusion of gratitude as the following.

"Sir,

"I have had the honour of receiving your letter, informing me that the Governors of the Institution of the A. B. Infirmary, have been pleased to elect me one of the stewards for their next anniversary dinner. To have been chosen to an office of such proud distinction, by gentlemen so eminently celebrated for benevolence, and that without the most distant suggestion or solicitation on my part, is an honour with which I confess myself extremely elated, and which I find it impossible to decline. I beg to add, that the institution is one in which I have ever felt a warm though hitherto an unsuspected interest, and to which I have frequently meant to contribute my mite; but some accidental circumstance has always prevented me, till now reminded of it in this very flattering and extraordinary manner. I request you will give my warmest thanks to the Governors, for the honour they have so freely conferred on me, and accept the same yourself, for the agreeable and obliging terms in which this most unexpected communication was made.

"I have the honour to be,
&c. &c.

"P. S. I intend to retain all the ten tickets. Will you confer on me the favour of putting down my name on your list of subscribers for 50 guineas, which I find is the qualification of a governor for life?"

Pray, Mr. Observer, mark the postscript. And thus is this poor gentleman, who never harmed any one in his life, taken in by the free (the *very free*) election of the aforesaid worthy persons. The [illegible] have given him may, perhaps, be called caricature; but does it less shew the real nature of the transaction? I am no apologist for *white lies*. I had rather have the commodity of untruth *plain* than *painted*, if I must have it at all. Our Steward's grateful letter is one which persons of strict principle, or (as the advertisements on your blue cover say) persons whose sentiments are congenial with those of the Christian Observer, would certainly not have written under the same circumstances. But the dilemma, be it observed, arises out of this system of charity-feasts.

However, I proceed. And, first of all, comes that rehearsal or preliminary of misery—the dinner of the stewards; where all these unfortunate gentlemen meet together, and dine like men who are to sup with their fathers. Here is fixed what is pleasantly termed the *order* of the day for the grand anniversary. And a much more important order, that of the grand *dinner*, is here moved, and seconded, and agreed upon. And the brethren in arms become a little acquainted: and they break up—to meet at Philippi.

But, as for the fate of our hero at the grand anniversary, it beggars description! Oh the choaking heat, and smoaking tureens, and dinning clatter! Oh the jamming of chairs, and jostling of plates, and "over head the dismal hiss" of delicacies in full conveyance to the upper regions of the table! Oh the rapidly moving waiters that will wait for nothing, and the gorgeous liveries that stand blazing like bonfires behind the chairs of the great! And oh the roaring of Rule Britannia, and that Britons never will be Slaves! to say nothing again of three times three, which seems as long as thirty times thirty. And oh, above all, the misery of *making the agreeable* during this scene, perched by a white rod of office which he would

willingly convert into a rod of offence. For you know, sir, what invariably happens on such occasions. The posts of the stewards are fixed beforehand (whether by lot or rank, I know not), and our hero is sure, by some accident or other, to have the noisiest neighbourhood, the stupidest neighbour, the most popular dish, the worst waiter, the craziest chair, and the whitest and most conspicuous wand in the whole room. And, when the health of the stewards is drank, he is sure to have the returning of thanks in the name of the rest; which he does with his head aching, and likely to ache for a fortnight. Well, indeed, may they be thanked for *drinking* his health, as this is the only good office they do for it.

And now, having made his speech, or at least something that will pass for one with those who have nearly lost their own,—and the mighty chairman having retired, and the company thinning fast,—the much-enduring man ventures at last to desert his white wand, and effects a silent retreat, heartily hoping that his next public dinner may be with the Deaf and Dumb Asylum. But think not the eventful tragedy ends here. There are deficiencies to be made up; and the stewards have to pay ten, twenty, or, perhaps, fifty pounds each. He found himself unable to dispose of more than two or three of his ten tickets, and must take the rest on himself. Here, therefore, are in all near twenty, thirty, or sixty pounds more to be disbursed; and he has the comfort of knowing that his dear delight, the A. B. Infirmary, will profit just as much by the disbursement as the College of Sciences at Pekin.

Moralists, sir, desire the rich to consider themselves as *stewards* for the poor. But as to this *literal* fulfilment of the injunction, I hope there is no immorality in protesting against it. Seriously speaking, I do not say that the species of charity-feasts I have described are in such a sense wrong as to make the acceptance of a steward's place at one of them, still less the mere act of attendance, an unlawful act. On the whole, I think they are not. But I feel persuaded that they are not things to be encouraged. Indeed, I have observed with great pleasure, that the directors of some charitable institutions have the manliness, in announcing their anniversary dinner, to declare that *there is to be no collection afterwards.* I trust this example will be followed; and in the humble hope that even these hints from an obscure individual may aid in producing the desired effect, I make bold to give them the chance of that recommendation which cannot fail to be afforded by an insertion in the pages of the Christian Observer.

K. K.

REVIEW OF NEW PUBLICATIONS.

The Restoration of Israel. By R. Joseph Crool, Teacher of the Hebrew Language in the University of Cambridge, &c. And *An Answer*, by Thomas Scott, Rector of Aston Sandford, Bucks. London: Seeley. 1814. pp. viii. 104, and 340.

This most important statement of the whole question between Jews and Christians, has every claim to our consideration. We rejoice in bringing any work before our readers, bearing the venerable name of Thomas Scott; a name deservedly dear to all true lovers of the sacred Scriptures, and of the vital and invaluable truths which they contain; a name associated with a long series of the soundest, most beneficial, and

most disinterested labours in the exposition of those truths; and belonging to one who has now reached the close of a long and useful life, with no other earthly meed, but the humble consciousness of having faithfully served the best of masters, and merited well of a church whose doctrines and discipline he has constantly upheld with scarcely a taste of her emoluments. Such a name we are happy to bring forward in connection with a controversy, doubtless one of the most important which has engaged the Christian world: and should it prove the *cycnea vox*, the dying note, of this truly great man, which we trust it may not, we shall say much for this publication if we pronounce it worthy to be so; and state it to be inferior neither in matter nor temper to any of the truly Christian productions of his powerful mind, the report of which has already given lustre to our humble pages.

The controversy between Jews and Christians is one of great and, we believe, growing importance. Every year that carries us forward in the present interesting and critical period of religious history, seems to bring us nearer to some great and yet unknown event. The calculations of prophecy *seem* to lead us, almost with one voice, to instant and trembling expectation. The state of the world as to religion seems loudly to proclaim, "It is time for thee, Lord, to work;" and some mighty change can scarcely fail of being at hand, when with an exception, perhaps, only favourable to this land, "the Son of man," were he to "come," would not "find faith on the earth." Any great religious change at such a crisis, produced by the miraculous agency of Divine Power, we seem warranted by the Divine Record in expecting to be brought about through the instrumentality of the Jewish Nation. The fulness of the Gentiles, understanding by that expression, the general promulgation of the Gospel through the world, we have reason to suppose, will be contemporaneous with the recal of the Jews. And if the period for either may seem to be approaching, how interesting to watch the slightest movement, though but of human agency, towards that desired consummation! how appropriate to count the steps it may be advancing! Of the advances which have been made as well as on the present state of the controversy, as connected with these prospects, we think no inquiring Christian would desire to be wholly uninformed. The review of the work which gives its title to this article will afford us the opportunity of putting our readers in possession of the substance and marrow of the whole question, as it now stands.

The leading points between us and our elder brethren in the family of God, have been of late brought to an important issue by the London Society for promoting Christianity amongst the Jews. The present is one of the publications which has issued from their active, and, we may add, learned press. With a judgment honourable to themselves, and peculiarly befitting the enlightened age in which we live, they have undertaken to meet the Hebrew on his own ground, with the weapons of open, fair, and legitimate argument; and, in some instances, in his own language. The many creditable tracts which have issued from time to time under their patronage, shew the range of learning and sound reasoning which they have laid under contribution for their invaluable purpose. And to all the rest they have added that which alone might well have engaged the attention of a society even larger than their own, and which Providence, in the prodigality of his means, might well have raised such an establishment for the single purpose of effecting;—they have undertaken a fresh translation of the New Testa-

ment into the Hebrew language. Upon the merits of this performance, as far as it has gone, it is not within our present view, if it were within our ability, to pronounce. The enterprize is at once bold and judicious. The conduct of it hitherto has been able, laborious, and persevering; and the first scholars have warranted the goodness and faithfulness of its execution. May the success be answerable to the well-directed zeal which gave birth to the undertaking, and to the fervent prayers which will doubtless accompany its progress and completion!

Of the general and current operations of this Society, brief notices have occurred from time to time in our former volumes, and particularly in the early Numbers of the present. Our readers may excuse some short detention from the immediate subject of our article, when it is to claim, on our parts, some share, though small, in the formation of this Society; and to felicitate them and ourselves upon the gradual prospect opening before us, of increased usefulness in the successive changes which it has experienced. Its first motions may, indeed, be traced to the London Missionary Society: to whom, as it should seem, Protestants are indebted for the first regular plan to match the zeal of Papists in attempting the conversion of the Jewish Nation. It was soon, however, found to be an attempt beyond the reach of a society formed for other purposes: and partly, we flatter ourselves, through some suggestions to the public communicated through the medium of our work, a distinct Society was set on foot, with this particular object in view. This Society was composed of various classes of Christians. Under its auspices a chapel was opened, at which Mr. Frey, the converted Jew, officiated: to this was added, a school for Jewish Children, and a manufacture for the employment of adults. In the mean time, lectures were given at stated times by members of the Establishment, who volunteered their services in this labour of love; till at length it was thought advisable to build an Episcopal Chapel, to which a regular clergyman should be appointed by the Society. Separate subscriptions were accordingly entered into for this new undertaking: but in its further prosecution, certain unforeseen difficulties arose, which have served to introduce a new order of things into the Society, and we sincerely hope, under Providence, to give it a fuller consistency, and an efficiency unknown before.

It has been an omen of no unfavourable import in the past conduct of this Society, that although it was composed of different denominations of Christians, there was still maintained an absolute unity of design, a cordial agreement in the great leading principles of their undertaking, and a total absence of all jealousy as to the comparative success of Churchmen and Dissenters. Nevertheless, it certainly appeared, on mature deliberation, that although the utmost liberality and the purest catholic spirit should continue to pervade the different members of the Society, some positive inconveniences were likely to arise from the very diffusion and success of its valuable operations, so long as a real and unavoidable diversity of opinion should prevail amongst its directors on those secondary points which unhappily divide the Christian world. The apprehension and anticipation of these inconveniences were found materially to obstruct the further advances which the Society was otherwise likely to make, as well as to retard the supplies necessary for the fulfilment of its standing engagements. Under these circumstances, its different members gave the last and most effectual proof of the liberal spirit and excellent temper by which they were actuated, in agreeing to surrender up the entire ma-

nagement of its internal concerns, and the whole disposal of its funds into some specific hands which might at once give it the most extended efficiency, and secure the largest portion of uniformity in its proceedings. Our readers would naturally anticipate such hands to be, even in the judgment of Dissenters themselves, those of the church members of the Society. And, accordingly, our dissenting brethren (we speak it with the highest sentiments of respect and admiration for the disinterested motives which guided their conduct on this occasion) with one consent agreed to place the Society in the hands of churchmen; and this resolution was adopted with no invidious feelings on either side, nor any intention on the part of the Dissenters to withdraw their subscriptions. The active direction of the concerns of the Society have therefore from May last been substantially consigned to the exclusive care of the Established Church.

This important change in the constitution of the Society was announced to the public in the following Resolution, agreed to, amongst others, at a special general meeting holden for that purpose, Feb. 28, 1815:—

"Resolved,—That the following Rules be added to the present Rules and Regulations of the London Society.

"1. That the children under the charge of the Society shall be instructed in the principles, and according to the formularies, of the United Church of England and Ireland.

"2. That public worship, in the future operations of this Society, shall be conducted in strict conformity to the Liturgy and formularies of the Church of England as by law established.

"3. That if at any time a Jew, professing faith in Christ, and seeking for the patronage of this Society, should entertain conscientious scruples in respect of conformity to the rites of the Church of England, he shall not thereby be deprived of, or precluded from, temporal aid from this Society, if he shall in other respects be considered a fit and proper object of the patronage of this Society." (Seventh Report, p. 51.)

The passing of this Resolution, and the circumstances attending it, which will be found detailed in the place referred to, fully warrant us in agreeing with a preceding sentence in the Report, "Perhaps the history of the Christian Church presents few examples of a point of so much difficulty and delicacy having been decided with such an happy union of those sentiments which most highly adorn the Christian character."

In taking our leave of this circumstance, we may, perhaps, be allowed to state the impression which it has made upon our mind, and the results which we are led to anticipate from it.

1. We hope not to be deemed enthusiastic in considering it as some indication of the Divine favour towards this undertaking, that such a spirit of cordiality and Christian feeling has been manifested by its several members in such difficult circumstances.

2. We feel a confidence in the continuance of that same spirit of moderation and unity in the future conduct of this Society, which was on this occasion displayed. Its new constitution has obviated what might have been hereafter a source of painful embarrassment and disquietude; and no opportunity seems now to be left for feelings of rivalry or partiality among its directors.

3. The uniformity of creed and religious worship, which has been obtained, appear to us to be essential to a society receiving young converts into its communion. Without this, their first step into the Christian temple, must be, so to speak, through the porta of controversy; and they would have to

decide what even to advanced Christians would be a question of appalling magnitude, namely, what is the best and purest Christian communion, before they had well settled themselves in the primary principles of their new faith.

4. The credit of the Society in the eyes of those whose attention it is most desirous to attract, cannot fail of being materially enhanced by a settled uniformity and consistency in all its proceedings. The objections of the enemies of our faith are never so plausible as when urged against the divisions of Christians amongst themselves. The union of all denominations in one great object of this nature might go some way to obviate those objections. But the Jew will surely have still less to object, when he sees a spirit of humility and concession added to that of harmony and charity; and when he sees every party interest cheerfully surrendered by the various denominations of Dissenters, as secondary to the one great object which all, in common with the Established Church, have it at heart to promote.

5. Nor is it to be forgotten, that if attention to the Society is gained by these means from those for whose benefit it is formed, no less may the patronage necessary to its maintenance be expected to increase from those quarters where experience tells us that our most abundant supplies must always be expected to arise. We trust that the highest dignitaries in our Church may not now consider it as stooping from their dignity to patronize a society conducted exclusively by churchmen: and that an undertaking which has employed the highest ranks, the greatest talents, and most powerful pens, both in the Catholic and Protestant Churches, will not be suffered to dwindle, now that it is reduced from speculation to practice, for want of support from the successors of those to whom the Society is indebted for its best intellectual resources.

Having paid our tribute of respect to the principles which have led to the present constitution of the London Society for the conversion of the Jews, we proceed to give some account of a work for which we are indebted to it under its former regime. The ground-work of the book is a reply of Rabbi Crool, teacher of the Hebrew language in Cambridge, to a supposed challenge thrown out in one of the early publications of the Society, inviting any sincere inquirer after truth to private conference, and a candid discussion of whatever difficulties might present themselves respecting the Jewish question. In consequence of this call, the learned Rabbi wrote a paper for his own satisfaction, "without any design of publishing it," which he afterwards put into the hands of the Committee in the shape of a book, with a real challenge, and also a declaration, that if the Committee are able to solve his difficulties, "it may be good for both parties." This, however, is accompanied with no obscure inuendo, "that those things which he has advanced in this book, it is impossible for the Committee to answer." It was not to be supposed that such a defiance to the Christian host would long remain unaccepted. And accordingly, on a request from the Society made to Mr. Scott, our veteran champion undertook a rejoinder: and, amply furnished with every requisite both of head and heart, presented to the world, in the course of last year, what must ever remain, so long as the controversy itself shall last, a witness to the Jewish Nation of the weakness of their cause, and at least the strength of their prejudice.

The publication consists of a tract of Rabbi Crool, entitled, "The Restoration of Israel," followed by a long series of notes by Mr. Scott, embracing every point *seria-*

tim, as it arose in the Rabbi's production. Some doubt seems to have existed in Mr. Scott's mind, whether he should give the publication of his opponent by itself entire to the public. We applaud the fairness which led to an affirmative decision of the question. Yet Mr. Scott doubtless remembers the contrary decision of Bishop Kidder, in his most able and learned work on the Messiah, against the same nation. Having drawn up in a connected form the substance of the Jew's objections for his first chapter, "on second thoughts," he observes, "and the advice of friends, I divided them, and so ordered them, that the objections and answers might lie together. It was thought that some might read the objections and never look at the answer," &c. Pref. to Part 2. Dem. of Messiah. Perhaps indeed a material difference may be observed here by the intelligent reader between the probable effect of objections drawn up in all, and more than all, their native force, by the candid and masterly hand of Bishop Kidder, and of those brought forward in the quaint and puerile style of Rabbi Crool.

A more questionable choice made by Mr. Scott respects the method and division, or rather the want of method and division discernible in his Answer. We must own, much as we feel the advantage of answering a man step by step from his own words, on the score of obviating the danger either of overlooking or mistaking any of his arguments, we still feel some countervailing disadvantage from the uninviting structure of such a work, and the consequent diminution to be apprehended in the number of readers. It always seems to us to form rather the materials for a work, than the work itself; to be the first concoction rather than the mature digestion of the subject. The mind thirsts for arrangement; and almost faints for want of a resting place to its labours. On the other hand, it may be said in favour of this mode of proceeding, that it redeems a part of the writer's time from what can never in itself be a desirable employment, controversy; and affords the means of perhaps a closer investigation of the subject to one really desirous of taking pains in the search after truth.

We should be sorry however to have overstated the want of method in Mr. Scott's Answer, and can assure our readers that they will find the work sufficiently lively, compact, and brief, not to weary the most oscitant lover of controversial truth. His opponent, indeed, *with the help of capital letters, and with somewhat of a* terse and sententious style, maintains the appearance, but without the reality, of a clearer and more perspicuous method. In *fact*, he is infinitely desultory and excursive: and what with his disorderly reasonings, "vain repetitions," not unfrequent self-contradictions, and misplaced insertions, as well as crude *assertions*, strongly reminds us of an Homeric line once applied with great effect to a certain modern divine,

Πολλα δ' ακοντα, κατακτα, παρσπα δ', ὀυχμια τ' ὀλθον.

As a specimen of his heads, we will carry our readers through some of the first leading ones:—"Messiah." "He is to be only a man." "He must have both father and mother." "A Saviour." "The Son of Man." "Forgiveness of Sin." "When is the Messiah to come?" "The New World." "The Messiah is not yet come." "Proof from the Gospel, that Christ was not the Messiah." "The Messiah is not yet come." "Messiah to come twice?" "No Messiah for the Gentiles." "Christ

was not the Messiah." "God knows the future." "Daniel." "The Gentile's question." "Jew's answer." "The Messiah's kingdom is not spiritual, but absolutely earthly." "Proof of this from the Gospel." "The law of an ambassador." "Conclusion of Christ's embassy." "The Messiah was to be a conqueror." pp. 1—46.

After this follows a long and incoherent series of remarks and assertions, chiefly from rabbinical traditions, upon the history of the world from the creation to the final restoration of all things by the Messiah, to which he gives the very incongruous title of an Abridgement of the Law and the Prophets. The arrangement and assortment of materials in this latter, which is the larger half of the work, is such indeed as to defy all means of conveyance to the reader's mind: and strange and heterogeneous as the *matter* seems to us to be, we can scarcely help becoming once more classical to assure the public that *materiem superabat opus*. We shall lay before our readers a few detached specimens from this singular production.

In treating of the creation of man, R. Crool gives us the following dissertation on prophetic letters and numbers.

"His name was called Adam: in the original this name consists only of three letters, viz. ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes Adam, the letter D, is David, the M is the Messiah.

"In the year of the creation, 2854, David was born; and so long as it is from Adam to David, even so long, or near it, will be the time of the coming of the Messiah; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand; for if we add 2854, then the coming of the Messiah will be in the year of the creation 5708. This present year we count 5571, and here we find that there are yet 137 years to the time of his coming; but we know that this time will be shortened; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5690 all things in this world will be settled.

"Thus far goes our observation on this grand point, that Adam was in the beginning, and David in the middle, and the Messiah near the end.

"Further it ought to be observed, that it cannot be said to shorten the beginning, neither can the centre be shortened, but the end of any thing may be shortened.

"We also know that Christ was born 910 years after David. This short number will not balance the length of 6000 years. Here we shall draw a line of 6000 cubits; a——d——m. From the letter A to the letter D is the half or the middle, and from D to M must be the same distance. A and D cannot be shortened, but the M, as it is the end, may be shortened; but if we consider the coming of Christ, the letter M will be a long way from the end, and here again, we will bring the length of this word a——d——m, thus far can only be brought the distance between David and Christ, and 910 years are no more that a third part of 2854; and if we only consider well, it must be an equal distance in these three letters ADM: as to the rest I leave it to you to finish." Crool, pp. 47, 48.

If the author addresses here some of our modern prophets, doubtless they will take the hint.

He seems, in common with all the Rabbinists, to have a great regard for the number seven, and its multiples. The following is introduced with *Take notice of what follows.*

"It is already mentioned, that the proper Messiah will come in due time; and that there were to be in this world only seventy nations. These seventy nations were formed at the building of the Tower of Babylon. *At that time Abraham was forty-eight years old. From that time until the Lord made a covenant with Abraham, were twenty-two years; thus was Abraham seventy years old.* Here Abraham represents the seventy of his family that afterwards went down into Egypt. And the Lord said unto Moses,

Gather unto me seventy men of the elders of Israel, Numb. xi. 16. This number remained in Israel until the second temple was destroyed. These seventy were the first Sanhedrin, and Moses the Lord over them, the same as the Sanhedrin above; the seventy angels that stand in the presence of the Lord are called the heavenly Sanhedrin.

"At that time when the sons of Adam had one language only, they began to be rebellious. The Lord said to his Sanhedrin, Let us go down, and there confound their language; the seventy families shall be divided by lot: and thus every angel became a guardian angel to that family, which was afterwards a nation. Abraham fell to the lot of God, as it is written, For the Lord's portion is his people; Jacob is the lot of his inheritance." Crool, pp. 64, 65.

The dignified Answer of Mr. Scott, to this marvellous transposition of Abraham's history is in few words:—

"Moses expressly records, that 'Abram was seventy and five years old when he departed out of Haran.' Some time occurred after this, before God entered into a covenant with him; and he was 'ninety-nine years of age,' when circumcision, the outward seal of the covenant, was instituted. These scriptural dates are quite sufficient to sweep away the cobweb of the seventy nations, seventy years, seventy descendants, seventy angels, &c. It is wonderful that a Jew, writing on such an argument, and building so very much on these numbers, should not have previously examined the dates of his Hebrew Bible!" Answer, p. 208.

R. Crool, it is very evident, attaches himself to the sect of the Cabbalists, "making void," in its largest sense, "the commandment of God by their traditions." Indeed, our learned Rabbi shews himself much of an adept in this sort of invention himself. His very reasonings take that turn, and seem to exhibit certain prominent marks of traditionary records; such records as in future ages, perhaps, might take their stand among not the least respectable of the mysteries of the Cabbala. Thus in comparing the religion of Mahomet with that of Jesus, and both with the Mosaic—

"Christ thought to build for himself a castle in this world; but he could find a piece of ground: what did he then? he observed the castle of Moses extending on every side: he thought to himself: Although there is no room for me, yet will I build a castle that shall rise up on the top of Moses' castle, and there in one corner he erected one for himself. Afterwards Mohamed passed by, and observing one castle built upon the top of the other, began to think and said, I observe the other castles are full, and there is no room for me, and here I also will build my castle: he was as good as his word, and built himself a castle at the other corner. Each of them dwelt in his own castle: good fortune attended them, both of them prospered: yet still, day and night, both of them were afraid, and their whole lives were spent in fear: nothing thought, that if Moses should once come to visit his castle, he would be surprised to find two castles built on the top of his, and in a great rage he would command one of his tempests, saying, *Go ye, and pluck them both off, and carry them away, and let me see no more of them.* This will be the end of both castles; but the castle of Moses will stand for ever." Crool, pp. 17, 18.

Mr. Scott's pithy answer here again is admirable.

"Are the *tempests* then at the command of Moses? Are they *his tempests*? Surely this language is as contrary to the Old Testament as to the New. Let us at least, in pleading our several causes, not forget, that 'the Lord reigneth.'" Answer, p. 92.

How different the language of prophecy! Ezek. xiii. 10—16.

Again, in reasoning against the explanation given by St. Paul, to the Galatians, of "the curse of the law," in order to shew a pretended absurdity in affixing a curse on every transgression, whether voluntary, or involuntary, the Rabbi observes—

"Moses says, If thou hast a son he must be circumcised. One of the Jews cried out, Lord Moses, I never can observe this command. Moses said to him, Why? He said, Because I never had a son. Another Jew came to Moses, crying, and said, Lord Moses, I and my family are undone for ever. Moses said, Why so? He said, I wish to go into the

tabernacle, and if I go there, thou wilt order to kill me, because it is written, The stranger that goeth into the tabernacle shall be put to death. Numbers iii. 10. Now if I do not perform this command, I remain under the curse, because this is one of the commandments of the law." Crool, p. 73.

Much of this unseemly and puerile levity occurs, for which no excuse can be offered, but that it is the ordinary style of rabbinical learning. And if to desecrate the most solemn of subjects by such profane babbling, is indeed deemed by R. Crool, a legitimate mode of controversy, then, and only then, shall we desire to rank among "those ignorant Christians, who, as soon as a Jew advances any thing in his own behalf, will immediately say, He blasphemes." p. 4. Indeed, the numerous instances of irreverence and trifling, where the utmost gravity is due, even from an enemy, and of which we might multiply examples from every part of R. Crool's work, can lead but to one conclusion that those who can thus write disregard their own principles as much as they do ours. "It becomes those who are wise," says their historian, "to continue steadfast in their own laws which concern religion, but not to revile the laws of others."* It seems to fix on them a charge of insincerity, in upholding a cause which they dare not leave to its own merits; and are conscious they cannot consistently maintain. Can we attribute to any thing but some such defect an assertion in p. 26, not indeed original in R. Crool's pages, "That miracles are a poor and miserable defence, in behalf of the coming of the Messiah;" when the next page contains a boast of the Mosaic miracles, and a reproach against Jesus for not complying with the demand of the Pharisees for a sign. "If Jesus was the true Messiah, it was his duty to have complied with all their requests; for, if not, why should they believe him?" p. 27. Again, in p. 6. "Jesus himself never thought of such a thing," [as calling himself God,] "therefore he called himself the Son of Man," &c. But in p. 25, we read, "On this account he could not prosper; because he wished to set up for himself, and to be equal with God, &c." Other equally affecting instances might be adduced: but we need not add any individual and minor counts to the indictment, which embraces the sweeping charge, common more or less to all opponents of the truth, of bringing forward old objections which have been answered again and again, without the most distant allusion to those answers, and with scarcely a novelty either in manner or in matter, except what may happen to contradict prior champions of the same cause. There seems to us to be scarcely a sentiment uttered by R. Crool, which had not, centuries before, been broached by all Jewish writers, downward from Trypho the Jew, to Maimonides, Abrabenel, Orobio, Manasseh ben Israel, the learned Jacob Aben Amram, whose manuscript Bishop Kidder has so elaborately discussed, &c. &c. and which has not found its full and complete refutation in the pages of the ancient Fathers, and of Limborch, Basnage, Cudworth, Kidder, Allix, Leslie, &c. &c. among the moderns.

The controversy between Jews and Christians may indeed be said to embrace the whole subject-matter, the *jugulum causæ*, of our common Christianity. Bishop Kidder has justly remarked, that the Jews are our most formidable adversaries; and that infidels themselves would have been comparatively innocuous, but for the arrows furnished to them out of the Hebrew quiver. Hence we readily acquit R. Joseph Crool of blame for any want of originality in his present essay, when his predecessors had fully exhausted the subject, and left him nothing to do, but either to use their arguments, or, which he frequently does,

* Josephus, contra Ap. l. 2.

contradict them. We only blame him for not having made the slightest mention of their labours; for using, as unanswerable, positions which have been replied to again and again, and which, if not confuted, yet were narrowed almost to single points, comprizing all that is really disputable in the present state of this controversy. We need not examine whence this unfairness of proceeding is derived, or what purposes it is too generally used to serve.

But it is time to make a few distinct, but short, allusions to the valuable Answer of Mr. Scott. As the essay contains no reference to former works or former men, so Mr. Scott properly enough in his "Answer," declines any such mention: and since the Hebrew Teacher seems willing to rest the whole weight of the argument on his own name, his opponent comes forth also single handed, to meet his antagonist face to face.

In the various conflicts with Jews, in former times, one line of argument seems generally to have been pursued—that of the historical evidence for the Messiah's coming, with only occasional notices of detached parts of the Christian system, as they happened to be attacked, particularly the Trinity, and strong appeals, as by Leslie particularly, to the moral guilt of those who withstand these arguments. Something yet remained to be done in the way of a more full and explicit avowal and use of the Christian system, as a whole, in the controversy with them: and we strongly approve of the following statement of Mr. Scott, and the plan which he has founded upon it.

"It has been the opinion of several learned men, that nothing should be brought forward, in this controversy, except the insulated question, Whether Jesus be, or be not, the promised Messiah; and that the peculiar doctrines of Christianity should be kept out of sight. I own, I once was favourable to this idea, but it is manifest from Mr. C.'s work, that these peculiar doctrines, or at least those [illegible] Christianity which are maintained in the Creeds and Articles of our Church, form so prominent a part of the objections to the New Testament; that they are nearly inaccessible to all other arguments, and must remain so, as far as I can perceive, till it is clearly shewn that these doctrines are contained in the Old Testament; or, are not at all inconsistent with its leading principles. This, therefore, I have attempted, with what success others must decide." Answer, Prof. Sp. vi. vii.

It is evident [illegible] the Jew has long reaped his full harvest, yet that for his benefit, a wide field is still open to the cultivation of the Christian Teacher; and we are happy to observe, that much of the attention of the Society, in its several lesser publications, has been paid to the department of New Testament doctrines. On this plan much new and interesting matter might be expected to arise in Mr. Scott's disquisitions, and we are not disappointed in that expectation. We shall give a few specimens.

R. Crool had averred, and, as far as we have seen, he deserves the credit of *originality* in this suggestion, that

"A Saviour is not the name of the Messiah, but the name of God; for the Messiah himself shall look up to God to be saved. He is just and shall be saved, Zech. ix. 9. Observe the word is ונושע venousha; the proper sense of the word is, And he shall be saved, but not 'to save himself.' And again, For I am the Lord, thy God, thy Saviour, Isaiah xliii. 3. I, even I, am the Lord; and beside me there is no Saviour; ver. 11. And all flesh shall know, that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob, Isaiah xlix. 26. Happy art thou, O Israel; a people saved by the Lord, (Deut. xxxiii. 29.)—*but not by the Messiah.*" Crool, p. 6.

Mr. Scott in reply, though justly observing that authority is not wanting for the active sense of the word in dispute, which we owe after all to the Septuagint transla-

tion by Jews themselves, yet argues on R. Crool's own ground: and after comparing the prophecy of Zechariah with its fulfilment, particularly by our Lord's entrance into Jerusalem, proceeds:—

"Let the reader determine whether it be at all probable, that such a Messiah as the Jews expect, will enter Jerusalem in this lowly manner, when saved and made triumphant over all his opponents. The Scripture, however, cannot be broken: and if Jesus be not the Messiah, the Messiah, when he comes, will literally, in the literal sense, thus enter Jerusalem, as Zion's King.

"I shall not enlarge on the other clauses of the prophecy. In whatever way we interpret the prediction, 'I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off;' it cannot accord with victories obtained by the Jews in sanguinary contests, and with the slaughter of numerous enemies, in the usual way of war and triumph: for the establishment of Messiah's kingdom, at his coming, (and not 'the restoration of Israel,') is predicted, when by his Apostles, 'the weapons of whose warfare were not carnal, but mighty through God,' 'He spake peace to the heathen,' and formed a most extensive kingdom over willing subjects in the gentile world. 'The blood of thy covenant,' should also be noted: but I forbear to enlarge, as the prophecy must be considered in another connection.

"Many other Scriptures which Christians adduce, concerning the Messiah as a Saviour, being warranted in so doing by the inspired writers of the New Testament, must not be used in this argument with Jews; especially as, most of them at present, I suppose, consider him as a mere 'man, like other men.' It is not, however, correct, that because God is a Saviour; nay, because he says, 'Besides me there is no Saviour;' to conclude that none else can in any sense be called a Saviour. A Saviour is a *Deliverer*, from evil, temporal or eternal; from enemies, worldly or spiritual; from dangers of whatever kind. יְשׁוּעָה the participle, Hiphel of יָשַׁע is often used in this sense, and it signifies, *one causing salvation*. It is used of JEHOVAH, in the texts referred to below*, and of men in many other places†. Not only the great Agent is a Saviour, but his instruments also have the same title.

"The prophet introduces, in a most sublime manner, One who says, 'I that speak in righteousness, mighty to save.' 'Mine own arm brought salvation unto me.' If this be a prophecy of the Messiah, he speaks as a Saviour, and as saving by his own power: if it be not, who, or what, is predicted?

"The language of the Lord by Hosea is also remarkable. 'I will have mercy on the house of Judah, and will save them by the LORD their God; and I will not save them by the sword,' &c.

"The Messiah is, beyond dispute, called 'a Redeemer;' an appellation, at least equally appropriate to JEHOVAH. This Mr. C. confesses, and in a manner which in fact concedes the point in contest. 'This is my covenant.' What is that covenant? To send them a Deliverer; for what? 'To take away their sins.' (p. 11.)—Now a Deliverer, to take away 'their sins,' is One who 'shall save *his* people from their sins.' The Messiah is also, in several places predicted, as 'the Salvation of God.' And no doubt Simeon gave the true meaning of these prophecies, when he said, 'Mine eyes have seen thy Salvation; a Light to lighten the Gentiles, and to be the Glory of thy people Israel.'

"But it is needless to insist further on this. If the Messiah was not predicted as a Saviour, or Deliverer, in one sense or another, what was to be the object of his coming?—It is manifest, that the Jews expect a Deliverer from temporal evils, and worldly enemies: Christians rejoice in a Saviour from sin and Satan, from wrath and hell, 'salvation with eternal glory.' They look to Immanuel, as 'become the Author of eternal salvation to all who obey him.'—In this view of the subject, they are so familiar with the term Saviour, as used of the *Messiah*, and so in the habit of using the language of the Old Testament, in expressing their thoughts and feelings

---

* Is. xliii. 11. xlv. 15, 21. lxiii. 8. Hos. xiii. 4. Zech. viii. 7. *Heb.*

† Deut. xxii. 27. xxviii. 29. Judg. iii. 9, 15. 1 Sam. xi. 3. 2 Kings xiii. 5. Neh. ix. 27. Is. xix. 20. *Heb.*

respecting Him: that they cannot but be surprised to hear it so much as questioned, Whether the Messiah should be a Saviour or not." Answer, pp. 13—15.

The observant reader will not fail to remark the caution with which Mr. Scott argues with the Jew, only on his own ground.

The latter clause reminds us of another statement of R. Crool, which seems also somewhat original, so far as the nature of the proof, at least, is concerned. "Proof from the Gospel that the kingdom of the Messiah was not to be spiritual, but a kingdom of this world."

The *argument* is as follows:—

"When the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel, Matt. xix. 28. Luke xxii. 30. Must not every body acknowledge that the kingdom of the Messiah is not spiritual, because here is to be set up a throne for the Messiah, and then twelve more for the twelve Apostles? This must be in this world, for we know that in heaven there is only one throne. Thus saith the Lord, The heaven is my throne, and the earth is my footstool, Isaiah lxvi. 1. Secondly; here is mentioned eating and drinking: this must be in this world. Thirdly; in heaven not only Israel is judged but all mankind: but here it is meant, that the Messiah will be King over Israel only." Crool, p. 38.

The same position had been argued from the Old Testament: and we are glad to see a Jew attempt to prove *any thing* from the New.—In fact, the enemies of the Gospel always use and admit its truth, as far as serves their turn; and though they aim at discovering inconsistencies and errors, yet it is carefully to be noted by all controversialists, that in writing even against Jews, its authority may always safely be appealed to, as a *genuine historical document*.

The position here laid down by R. Crool is indeed the last we should have expected to be drawn from the New Testament, and happens to be contradictory to the oldest and best views of the Jews themselves: "Philo, and the Jews before him," says Leslie, "did largely insist on the mystical, which they made the principal end and intendment of the Law.... But now they will have no type in the Law, but the office of the Messiah to extend beyond temporal conquests." Mr. Scott, in answer, properly adduces their own Scriptures, as proving that the throne of the Messiah will be for ever and ever. Psalm lxxii. though he has no objection to the views of some who hold a personal millennial reign of Christ. But his answer, more at length to the general position of the Jews being an earthly kingdom, is very admirable, and scarcely to be done justice to by a short extract. It contains, he says, "the outline of his views, after the constant study of the Scriptures, day by day, during thirty-eight years at least."

We cannot refrain from giving his enumeration of spiritual blessings, in opposition to the temporalities of Jewish expectation, that are predicted from the Messiah's advent.

"We exclude," says he, "from the catalogue of these blessings, whatever tends to gratify, and give energy to, man's corrupt passions; such as rapacity for wealth, ambition of pre-eminence, lust of dominion, thirst after revenge, desire of the pleasures, pomp, and pride of life; and indeed the craving after any animal indulgence, beyond the rule of duty, expediency, and love to all men. —And we give an immense pre-eminence to those blessings, which will be enjoyed *for ever*, above the most rational and legitimate comforts of this present state. —To be made partakers of heavenly wisdom and knowledge; to have 'the heart circumcised,' by the regeneration of the Holy Spirit; to be pardoned, and justified by faith, with believing Abraham; to be renewed unto holiness; to have God for our Father, Friend, and Portion; our 'Guide unto death, and,' at that crisis, 'to receive us to glory;' to walk with him, in assured faith and hope; to worship him in 'the Spirit of adoption;' to enjoy the earnests and foretastes of eternal happiness; to be delivered from the fear of death, and at

length from death itself, when 'mortality shall be swallowed up in life.' These are some of the spiritual blessings of our Messiah's kingdom." Answer, pp. 162, 163.

After which he further proceeds, in p. 166:—

"In fact, I should feel an increasing disregard to the result of the controversy, if I could doubt that the blessings of Messiah's kingdom were *spiritual* and *eternal*."

"And here, I cannot but lament that Mr. C., throughout his book, does not appear to be possessed with any deeply realizing and influencing views of an eternal world of happiness or misery. It is not easy to discover, with exactness, what his sentiments are on these topicks. There are indeed, occasionally, some intimations, on this immensely momentous subject; yet in general he writes, very much as if this world were our all. Probably, he has the same sentiments of the superior advantages of Jews above Gentiles, as to eternal salvation, which his ancestors had in the days of Christ: but they are not prominently stated, or particularly insisted on, as the *grand concern*; and not at all, in any connection with the coming and kingdom of the Messiah. If I understand him, salvation is to be to the Jews by the law of Moses; and in no respect by the Messiah."

Of course, we pass over all the ground which appears to us to have been beaten by other controversialists on both sides: though we cannot help paying Mr. Scott the tribute of our thanks, for the clear, concise, and scriptural manner in which he has illustrated the several points of the immaculate conception of Jesus, as foretold by Isaiah; his pre-existent state; the calculations of times from the several prophecies of Jacob, Daniel, Haggai, &c.; the genealogy of Christ, with certain inconsistencies in the Evangelists, most of which, we believe, have been noticed before, though put in a new and rather quaint light by R. Crool; the use of miracles as proof of the Messiahship of Christ, &c. &c. We consider it as an epitome of all that is valuable as scriptural argument, on the several points at issue: and with much original reasoning, we sometimes think we discern the masterly hand, or, at least, the precise mode of argumentation of Bishop Kidder, in his immortal work on the Messiah; a work which, indeed, we are forward earnestly to recommend to all students in the present controversy,

Nocturnâ versare manu, versare diurnâ.

We had noted for extracts the excellent answer given by Mr. Scott, (Ans. pp. 65, 66), to the question, What have been the effects of Christ's coming on the state of the world, Jew or Gentile? Also his reply to the appalling position of the Rabbi, "Whosoever shall be the Messiah, he will be no friend to the Gentiles," p. 88; or in other words, (p. 21), no Messiah for the Gentiles! On the latter, Mr. Scott remarks, (Ans. p. 254), "The reader must observe, that Mr. Crool wavers on this subject, and sometimes seems to speak of the Gentiles as brought to worship God by the Jews; and sometimes as wholly neglecting the instructions given them." We cannot help, however, giving the truly Christian remark that follows, on the alleged "boasting" of the Gentiles over the Jews. After referring to St. Paul's solemn warning to Gentile nations, Rom. ii. Mr. Scott remarks:

"But, in the course of my reading, I have met with very little *boasting of the Gentiles over Israel*; not so much in the whole, as there is *boasting of the Jews*, in this one small tract. The truth is this; the Gentiles, including the bulk of *nominal* Christians, think very little about such matters: and whatever else they boast of and glory in, it never comes in their way to boast or glory over the Jews, about the dominion under the reign of Messiah. And *true* Christians, by the same train of serious reflection, in which the comparative situations of the Jews and Gentiles are brought to their thoughts, learn humility, gratitude, and compassion. They consider all 'boasting' over others as extremely *wicked*; and, in proportion as they regard themselves favoured above others, they acknowledge their own unworthi-

ness, give the whole glory to God, who alone hath made the difference, and pray for those, whom they look on as less favoured. And not only so; but they do what they can to impart their peculiar advantages to them also." Answer, p. 254.

Indeed, were we disposed to amuse ourselves with the boasts of our complaining Rabbi, with respect to his country, it would answer our purpose to recal such positions, scattered up and down through the essay, as the following: "The title of Israel: for their sake heaven and earth, sun and moon, and stars were created; and if there is *no Israel, no world*." Again; "the world compared to a ship without a rudder—but when Israel was formed," &c. Again; "Israel elected before the creation of this world, to be the lord and king over it," p. 58; and in perfect agreement with such lordship, our author finally pronounces, that "the coming of the Messiah and the restoration of Israel is all the same: both mean one thing, for the Messiah is Israel, and Israel is the Messiah!" Surely such a distinction of personal identity is worthy the highest flights related by Swift, of the Lord Peter, in his Tale of a Tub.

We should willingly descend with Mr. Scott again, to the plain of serious and solid reasoning, where the race must finally be run, and the prize obtained; — but time presses, and we can only note two or three passages in which we could have wished Mr. Scott to have been a little more explicit; and which we mention rather to justify our own impartiality, than as serious flaws in the work before us.

His answer to the Rabbi's objection, from the words of Christ in the Gospel, "I am not sent but to the lost sheep of the house of Israel," should, we think, have been more definite and decisive, (Ans. pp. 110—112), by shewing the difference, if any, between the ministry of Christ, and thatof his Apostles, &c. Also, in p. 154. Ans. the reply to R. Crool's expression of "one good family," "a right to the oracles of God," "an act of justice," as applied to God's dealings with Abraham, is not quite clear to our minds, &c. Though Deut. ix. 4—7. shews the unworthiness of the Israelites to inherit Abraham's blessings, yet they do not absolutely prove the unworthiness of the patriarch himself, in consideration of whose faith they seem to have been inherited. In p. 114. Ans. Mr. Scott seems to impute a meaning to R. C. contrary to what he intended. The essay had said, "Why did the Israelites not receive the Messiah, if sent to them? Accordingly as the word of man prevailed against the word of God: God said, Israel *said no*," which is plainly an objection made by the writer himself; not as Mr. Scott regards, that "Israel's word is *according to Mr. C.* to prevail against the word of God."—In p. 49, Mr. Scott is at a loss to find out the son of Agrippa II. called Monves, and, indeed, much of the history of the father, whom R. Crool would hint at being Prince Messiah! In Basnage, we find a son imputed by the Jews to this Agrippa, by name *Monebat*; but it is declared to be an entire mistake, as Agrippa never had a son. This Monebat we take to be the same with R. Crool's Monves: and seeing the whole account has been long since treated by Basnage as fabulous, it would have been well for our Rabbi to have produced some counter-authority. But appeals to authority, and to the labours of former days, he knows would soon put an end to the whole controversy.—We observe Mr. Scott occasionally quotes the Hebrew with points, occasionally without. Perhaps uniformity on this head might be desirable, and the Jew might be pleased with recognizing, in every case, these singular monuments of his ancient Masoretic labours.

On the whole, in the Answer of

Mr. Scott, we are met by a few inaccuracies, which might induce both alterations and additions, in the event of a new edition of so important and standard a work; a work so likely to render the greatest service to the cause, that we should be glad to see it the depository, and complete epitome, as it were, of every material argument in this controversy. On the other hand, we must in fairness acknowledge, that some traces of ability, or at least of ingenuity and subtlety, are discernible in the essay of R. Crool, giving a plausibility to some of his statements, entitling him even to higher credit in a few others, and making the whole a fit object of attention to the Christian world, both for the matter which it contains, the time in which it appears, and the motives which have led to its publication.

Mr. Scott has properly concluded his work with an allusion to R. Crool's *omissions:* and after charging the Jews with a prohibition from their Rabbies to read the fifty-third chapter of Isaiah, he adduces, in a compendious manner, the substance of the prophecies of the Old Testament, on the following points:—

"1. Concerning the reception, with which the Messiah would meet from the nation of Israel.

"2. Concerning his violent death, and that kind of death by which he would be cut off, with the special end and design of his crucifixion. And,

"3. Concerning his resurrection, and subsequent glory; and the kingdom, which he as risen and ascended would establish, preserve, and extend, through the whole earth; to endure till the end of the world." Answer, p. 282.

In these valuable arguments we lament, that neither time nor room will allow us to follow the learned and pious writer.

But in closing our observations on this important work, the mind naturally reverts to the interesting cause which it is intended to serve. And should a few humble suggestions on the great question of the conversion of the Jews be deemed a fit conclusion to this now lengthened article, we willingly offer them at the shrine of the Society which has charged itself with that momentous undertaking, and of the public at large.

That the conversion of the Jews is within the range, both of possibility and of actual prophecy, no reasonable Christian has been yet found to deny. The natural hardness of the human heart would make such a change entirely hopeless, in any man, without the direct and powerful agency of the Divine Spirit; and who would despair of the same power, which now "works effectually towards the Gentiles," being, at some happier moment, "mighty also for them of the circumcision?" It is probable, that at that crisis so earnestly desired, and not till then, will the fulness of Gospel blessings, according to sacred prediction, be poured out even on the Gentile world.

That such a conversion is also to be effected through the intervention of *secondary causes*, is an opinion equally founded in reason and Scripture. "How shall they hear without a preacher?" was a question asked even when miracles were in use for the conversion of the world: and the greatest writers have justly supposed that miracles, wrought for the first support and *justification* of a preached Gospel, have now finished their proper end, and are no longer to be expected in aid of the work of conversion. Be this as it may, the history of the world affords scarcely an instance of conversions effected, even in miraculous times, without the co-operation of human exertion, accompanied often with the most painful sufferings and largest sacrifices, voluntarily endured on the part of the appointed agents. And if the supernatural call of Abraham or Paul may be deemed an exception, yet let it be remembered that these solitary individuals were *called*, not so much on their own

account, as that each might become in his turn secondary instruments for conferring blessings on others, and either naturally or spiritually be "the fathers of many nations." Should we be deemed enthusiastic if we were to suggest that, perhaps, in the present movements of the Christian world, may be discerned something analogous to each of the Divine interferences just alluded to, in order to the production of similar events? At least, it is charitable to hope, that the motives which have influenced the institution of a society for the conversion of the Jews are such as might have proceeded from the fountain of Eternal Love, and would not have disgraced the bosom of an Apostle.

That the success of such an undertaking cannot as yet be anticipated, we readily admit. No attempts have hitherto been made on any efficacious plan by the Church of Christ (surely an affecting consideration!) for the recal of the ancient people of God to their ancient and indisputable rights. The attempt made by the Papists to this end;—such as a house founded by Paul the Fourth, in the seventeenth century, into which the converted Jews should be received and rewarded with meat and clothing*; an ignorant Dominican appointed to preach to them; the suppression of the names of Jesus and Mary lest they should scare them; their forced attendance; and the stationing of a man with a long pole to strike the fingers of those who should talk or laugh;—though symptomatic of some zeal, were means but little calculated to justify or redeem the conduct of the Christian Church towards this interesting though benighted race. And the several learned and recondite addresses made to them in ancient times, or of late years through the medium of the press, are to be looked upon rather as affording materials for future labourers, than as having made an advance in the work itself. The experiment may yet be regarded as virtually unmade: and it certainly is a striking circumstance, that after the lapse of nearly eighteen centuries, the attention of the great mass of the religious public, both Jewish and Christian, seems now for the first time called to the consideration of a question which, in its ultimate results, involves the happiness of the whole world.

With respect to the plan or mode of carrying the Society's benevolent design into effect, it is sufficiently open to every considerate and experienced Christian, of whatever rank or station or acquirements, to throw in his mite of admonition or advice for the general good. In the constitution of the Society, we see the foundation laid for every rational exertion that can be made in behalf of this good cause, and, with the blessing of God, for a strong hope of final success. The number of Jews who appear, according to all fair means of human judgment, to have been added to the ranks of the Christian Church by means of the past benevolent exertions of this Society, though small, is yet such as affords no mean pledge of its future progress.

The basis of all effectual attempts for the conversion of the Jews, should doubtless be to place the subject of Christianity before them, in a full, calm, rational, and unbiassed light. In the offers held out to them by Christians, the middle point between temptation on the one side and discouragement on the other, is that at which we should aim; neither holding out bribes to allure their worldly propensities, nor suffering, if possible, the threats of their brethren to operate on their worldly apprehensions. Much may be expected from the truly charitable measure adopted by the Society, of educating and protecting their desolate children; and the employment hereafter of

* Basnage.

converted Jews, regularly trained up for the Christian ministry, in the work of instructing their own nation, seems to be most judiciously in the view of the directors. The translation of the New Testament has been already mentioned, as amongst the foremost in these labours of charity; and if it be executed according to the true style of the ancient Hebrew Scriptures, it may easily be understood what preference will be given to it, even as an object of critical curiosity, over the same book in any other more modern, though, perhaps to some among them, more familiar tongue. — Amongst the lesser publications issuing from their valuable press, we should be most happy to see, as in the case of Leslie's Short and Easy Method with the Jews, reprints or extracts of others of the scarce and valuable productions of former times; and we cannot help, in particular, cordially recommending the publication, as a separate tract, for the admonition of the Christian Church, of that admirable chapter of Bishop Kidder, which forms the conclusion of the work we have so often mentioned on the Messiah; and in which we find, on the authority of an eminent prelate of our own church, a full statement of the most cogent arguments for attempting the conversion of the ancient people of God, with the best method for accomplishing it, in his own time, pointed out. As a literary curosity, it might indeed be printed *verbatim;* and the intelligent reader, with the help of a few notes, would be at no loss to supply the *mutanda.*

But, above all other means, we must place that great instrument of conversion, *the preaching of the truth as it is in Jesus.* We feel in this view a lively interest in the erection of the new episcopal chapel; and our hopes are raised by the high character of the gentleman whom we understand to have been chosen to officiate. On the method of conducting the instruction to be delivered at this chapel, we would suggest that the preaching should be *appropriate,* and such as would exactly suit no other congregation but that of a Jewish Episcopal Chapel. With no desire to dragoon the Jewish people into attendance at these lectures, or to allure them there by an imperfect and temporising delivery of the Christian doctrines, we still would wish them to be made sufficiently interesting to persons of this persuasion to induce them voluntarily, and, if it were possible, greedily to resort to these fountains of truth. We consider Mr. Scott's work as an admirable guide to such a plan; and we have no doubt that the Scriptures, appropriately viewed as bearing upon the great questions at issue between the followers of Moses and Christ, would afford an inexhaustible fund of interest and solid "necessary erudition" as well "for every Christian" as for every Israelitish "man."

Perhaps a permanent lecture, founded and endowed by the Society, with a distinct view to publication, similar to those of the Boyle, Bampton, and other lectures, might have a great effect in dispelling the mists so long gathered around this great controversy. New light, we are assured, would be daily bursting in upon this awful scene of moral darkness. At least, a memorial would be erected to the pious zeal and well-directed endeavours of the Christians of the nineteenth century; and who knows but that it might "come up even before God" as a call for a larger out-pouring of his spirit in ourselves? An annual prize, it has occurred to us, might also be propounded by the Society for an essay on some given topic, sufficiently large to warrant the application of some time and labour in fulfilling its conditions. Or the precedents afforded by the ever-lamented Dr. Buchanan on another great question, might be

followed with effect in calling the attention of our great public and learned bodies to the subject.

To all the rest, as that which alone can give strength to the most strenuous efforts, and which may prosper the weakest and most unobtrusive, we desire to add, with all seriousness, for the general admonition of Christians of every rank and denomination, the means of earnest prayer to God. In our closet and family devotions, in the public invitations from the pulpit to suitable objects of fervent supplication, let not that ancient and chosen race "to whom pertained the adoption and the glory—whose are the fathers, and of whom as concerning the flesh Christ came," be forgotten, or only coldly and formally noticed. Let us call them to mind not as they now are, but as they once were—the Israel of God, "riding in the high places of the earth, and eating the increase of the fields;" when "the Lord alone did lead him, and there was no strange God with him."—Let us remember with hope those "gifts and callings of God which are without repentance:" and be encouraged to expect that He who once "rode upon the heaven in Israel's help, and in his excellency on the sky," may yet again bend from his height, and place "his everlasting arms" under his fallen servants; that he may "remember the days of old, Moses and his people, and say, Where is he that brought them up out of the sea with the shepherd of his flock; where is he that put his Holy Spirit within him?...Doubtless he is still their Father, though Abraham be ignorant of them, and Israel acknowledge them not." Perhaps he only waits for the prayers and charities of those whom we must call, till now, selfish Christians, to raise these "poor from the dust and these needy from the dunghill, and to set them once more among princes, even the princes of his people." Perhaps the prayers and the exertions, that humbly recommended, may be accepted those by which the Almighty will be moved to the fulfilment of his own gracious promise, "I will bring thy seed from the East, and gather thee from the West. I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Even so, Amen.

Travels in South Africa, undertaken at the Request of the Missionary Society. By JOHN CAMPBELL, Minister of Kingsland Chapel. Second Edition. London: Black and Parry. 1815. pp. 400. Price 10s. 6d.

THE Missionary Society, instituted in London in the year 1795, for the sole purpose of diffusing the Gospel in unenlightened lands, was early led to direct its attention to the establishment of a Mission in the southern part of the African Continent. Of this Mission we have made frequent mention in the course of our labours. It was originally undertaken by the Rev. Dr. Vanderkemp, accompanied by other pious men; and by their means various missionary stations have been formed among the Hottentots, Caffres, Boshesmans, and other native tribes who inhabit the regions to the East and North of the Cape of Good Hope. On the death of Dr. Vanderkemp, who superintended the South African Mission, the Directors of the Society judged it expedient to depute one of their own body, the pious author of the present work, to visit their settlements, with a view to ascertain their actual state, and to form such rules for their future conduct, as might be most conducive to the attainment of their great object, "the conversion of the heathen;" and, in connection with that object, "the promotion of civilization" among them. Our author

readily undertook the task; and certainly a more honourable office could not have been assigned to him, nor one which was more calculated to excite and gratify the best feelings of Christian philanthropy.

Mr. Campbell sailed from Gravesend on the 24th of June, 1812; and after a tedious voyage, the dull uniformity of which was disturbed only by the ordinary accidents of such a navigation, he arrived at Cape Town on the 24th of October. Having prudently resolved to defer his journey into the interior country, until the violent summer heats should have abated, he employed the interval in collecting useful information, and in visiting various objects of Christian curiosity which were to be found in the immediate neighbourhood of the Cape. His account of the Moravian settlements, though meagre, confirms every impression which we had previously received of the peculiar adaptation of their whole œconomy to the diffusion of the blessings of Christianity among savage nations.

Having been led to mention the Missions of the United Brethren, we think it right to digress for one moment, with the view of again attempting to correct an idea which has been very prevalent of late, and to which a popular Journal has made a fresh effort to give additional currency *. "Their avowed object," observes the reviewer, "is *first* to make the savage sensible of the benefits to be derived from the useful arts of civilized life, and *afterwards* to instil into his mind the Divine truths of the Christian religion." This statement, which the reviewer has probably adopted, without examination, on the authority of Mr. Barrow, is unfounded in fact, and stands fully contradicted in every account which the United Brethren have published, of their own plans and proceedings. We have perused with care the history of their Missions, and the journals of their Missionaries; and, if the Missionaries themselves are to be credited on this point, we can aver, that their uniform effort has been *first* to Christianize the savage, and when he has become susceptible of the force of Christian motives, then to employ those motives in inducing him to practise every Christian precept, and to adopt every valuable and appropriate habit of civilized life. We have even the authority of the Rev. Mr. Latrobe, who for many years has filled the situation of Secretary of the Moravian Missions, and who is of course most minutely acquainted with every circumstance connected with them, for affirming, that no misrepresentation can be more complete than that which we have now endeavoured to expose. Not only has the purpose, but also the conduct and experience, the uniform experience, of the United Brethren, been directly the reverse of what the reviewer has assigned to them. They have never even thought of promoting civilization among savages, except through the medium of evangelical instruction. That "preaching" of "the Cross of Christ," which by so many, even in the present day, is deemed "foolishness," still proves, in the hands of the devoted Missionary, the "power of God" and the "wisdom of God," and still produces the same happy effects, on the minds and manners of those who truly believe the Gospel, which attended its first promulgation. Gratitude for the blessings of redemption, a lively sense of their moral obligation, a dread of forfeiting the bright inheritance which has been unveiled to their view—these are motives whose moral potency, notwithstanding the sneers of a spurious philosophy, has been unequivocally established by the expe-

* Quarterly Review, No. XXVI, p. 309.

rience of eighteen hundred years. And if civilization, at least in its first stages, consists in making the voluptuary chaste, the sensual temperate, and the idle and turbulent industrious and peaceable members of society; we, for our parts, should be at a loss to imagine any means which would admit of the slightest comparison, in point of efficacy, with those which involve the fear and the love of God, the hope of heaven and the terrors of hell.

But even if this reasoning should fail to satisfy the Quarterly Reviewer, yet facts cannot be altered by the feebleness of our argument. The facts, then, of the case, we repeat, are directly at variance with his statement; and we refer him, in proof of this assertion, to the authentic records of the Moravian Missions, from their commencement to the present hour.

The following particulars of Mr. Campbell's visit to Gnadenthall, the largest of the two Moravian settlements, will doubtless gratify our readers.

"Travelling forward among hills, till about eleven in the forenoon, we reached the lands belonging to the Moravian settlement." "Gnadenthal was full in view before us. Their large church was very conspicuous at a distance. The settlement lies at the end of a valley, closely surrounded, except in one direction, with great mountains. At a distance, it has more the appearance of a garden than a town. As we passed the houses, we were gratified by the civilized appearance of many of the Hottentots, although others were dressed in their loose sheepskins. They saluted us in a friendly manner, and the children seemed highly diverted to see us moving along. At length we arrived at the houses of the missionary brethren, where we were received with much Christian affection. A more pleasant spot than that in which they dwell can hardly be imagined; and the consideration that all was a barren wilderness when they came there, added greatly to the pleasure we felt in viewing it.

"Not long after our arrival the bell rang for dinner, and we were conducted to a large apartment where they all dine together. The table was plentifully supplied, but there was nothing superfluous. Those who served were Hottentots, except one Caffre girl. They did every thing with as much propriety and expedition as our best *English* servants could have done. Before and after dinner all joined in singing an appropriate hymn.

"After dinner we took a circuit round the settlement, calling at several houses of the Hottentots, which were neat and clean. Some of the houses had four apartments, which were whitened, and had some articles of furniture; but many other houses were as mean as those I afterwards saw at Bethelsdorp: every house, however, had a good garden, stocked with fruit-trees, which are equally ornamental and useful. Their hedges were chiefly composed of the peach-tree, at that time full of fruit, which they dry in the sun for food in winter. I was surprised at the largeness of their trees, many of which appeared to me forty or fifty years old; but they assured me that all had been planted within eighteen years, except one which had been planted by their missionary, who had attempted a settlement there, seventy years ago, but was obliged by persecution to leave the place. They shewed me an aged woman who remembered him; and they pointed out the grave of another female who died lately, and had been converted under that missionary. She kept a New Testament during the fifty years' absence of the missionaries, and this New Testament was the means of keeping her soul alive to God during half a century. She could not read, but she got another person to read it to her. O how her soul rejoiced on the return of the missionaries! It was to her like life from the dead." pp. 18, 19.

"After viewing the burying ground, we walked to the garden of the missionaries, which is extensive, well laid out and well watered. With peculiar sensations we sat down under the shade of that tree which was planted seventy years ago by the first missionary. The conversation naturally turned to his labours to introduce the Gospel of Jesus to this wild region, and the regret with which he left it; and the mind naturally soared to the Heavenly Jerusalem, and his happiness in that contemplated region of bliss.

"After tea we ascended one of the hills to obtain a complete view of the whole settlement, which is about a mile in length, and a quarter of a mile in breadth: the gardens being so numerous, the whole resembled a city in a wood. I viewed it as a garden of the Lord, a field which he had blessed. I could not but reflect on the former ignorance and present knowledge of its inhabitants, and of Jehovah's dwelling graciously in many of its huts, far removed from the din of war, and the distractions of the busy world." pp. 19, 20.

"At eight o'clock we repaired to their chapel, which will contain upwards of a thousand people, every part of which filled with Hottentots, many of whom had come from afar to conclude the year together. They sang well, and with becoming solemnity; and listened with attention to an address from one of the missionaries. This meeting was concluded about nine o'clock; and on account of its being the last evening in the year, they assembled again at half past eleven. After singing, and receiving an address from the senior missionary, the *twelfth* hour struck, when all fell down on their knees and joined in a solemn address to God. When they had sung an hymn, all retired to rest. Thus, during the meeting, one year concluded and another commenced.

"The Moravian meetings for prayer and instruction are pretty frequent; but none that I have attended have been long, which shews wisdom in the missionaries, and their acquaintance with human nature." p. 21.

This last remark does credit to our author's sagacity; and we recommend it to the candid consideration, not only of those who have to regulate the hours of public instruction, but of the speechifiers at all Bible and Missionary meetings throughout the kingdom.

The Moravian Missions were greatly favoured both by Lord Caledon and Sir John Cradock, while they held the government of the Cape. These enlightened men were strongly impressed with the advantages attending such institutions, and they shewed an undeviating readiness to protect and encourage them. We have understood, that a somewhat different policy has been pursued of late, probably under the influence of some of those misrepresentations to which the pious and devoted heralds of Christianity have, in every age, been exposed. We trust, however, that an effectual remedy has ere now been applied to this evil; and that on the return of Mr. Latrobe, who has recently quitted this country, in order to visit the Missions of the Brethren at the Cape of Good Hope, we shall have to announce that the cloud, which for a time may have darkened their prospects, has been entirely dissipated.

At Cape Town, Mohamedanism, as we learn from Mr. Campbell, is much on the increase. The free Mohamedans are strenuous in their efforts to make proselytes among the slaves; and their success has been greatly aided by the inattention shewn by *Christian* masters to the instruction of that unfortunate class of men. Indeed, we have no doubt that masters who are not actuated by Christian principles, would, for the most part, be better pleased that their slaves should embrace the Mohamedan than the Christian faith. To minds corrupted by the domestic despotism which prevails in our colonies, a despotism exercised over persons whose very colour forms a marked distinction between them and their masters, there is something very revolting in the idea of their being the common recipients of a faith which levels all distinctions of cast and colour, and is capable of communicating to the wretched dependant a moral elevation, and a cheering hope, which may well render his lot an object even of envy. And this, we incline to think, is partly the solution of that resistance which has been made by West Indian planters to the religious instruction of their slaves, and of those penal laws by which they have endeavoured to chain them down, though

we trust in vain, in their present state of moral darkness and degradation.

In the colony of the Cape of Good Hope, however, considerable efforts have been made of late, particularly by Sir John Cradock, aided by the zeal of the colonial chaplain, the Rev. Mr. Jones, to diffuse the blessings of Christian instruction not only among the slaves but among all classes of the colonial population; and a society has been formed under their auspices, embracing this as one of its principal objects. A free school, as we learn from Mr. Campbell, had already been formed at the Cape, on the British plan of education, which contained 150 young persons. About 200 were taught according to the same system, in the military schools at the barracks. Commissioner Shields had likewise distinguished himself in this field of benevolence. A school of twenty Negroes, liberated from a captured slave ship, supported entirely by this gentleman, was visited by Mr. Campbell. "Several of the Negroes read the New Testament tolerably well, and repeated questions from Watts's Catechism: on the Lord's day they were well dressed, and attended church."

This meritorious conduct, on the part of the higher classes, appears to have been seconded by a strong religious feeling which had, at that time, been excited in the mass of the population, by the occurrence of two tremendous earthquakes, and the destructive ravages of the small pox. "These awful events had led many to their Bibles, and to their knees."—May their salutary influence be permanent!

One of the missionary institutions which Mr. Campbell came to visit, was situated at Stellenbosh. He found the Missionary, Mr. Bakker, diligently and successfully employed in the instruction chiefly of slaves. His meeting-house was attended by about 180 persons of this description, mostly females. Another Missionary, Mr. Messer, was employed at a station about five miles from Stellenbosh, in the same charitable work.

On the 13th of February, 1813, Mr. Campbell commenced his journey to Bethelsdorp, and the other more distant missionary settlements in South Africa. His travelling equipage consisted of two waggons, one drawn by twelve, the other by fourteen oxen, four men and two female attendants. One of the drivers named Cupido, a converted Hottentot, appears to have been signally serviceable, not only in his more immediate vocation, but in conducting the devotions of the party, and whenever an opportunity offered, in preaching the Gospel to his countrymen.

In the way to Bethelsdorp, Mr. Campbell turned aside to visit Mr. Siedenfaden's missionary station at Zurebrak. He found him among a kraal of Hottentots, where he had built a house, and cultivated a considerable portion of land. The meeting for public worship was attended by about fifty Hottentots, and the school by twenty-two. On the 3d of March he reached Drosdy George, a settlement formed by Lord Caledon, and which is represented as a rising place. Here it was determined to station Mr. Pacalt, one of the Missionaries, with a view to the spiritual benefit of the settlement, and of the Hottentots inhabiting its vicinity.

It was not till the 20th of March that our traveller reached Algoa Bay, where Bethelsdorp, the principal settlement of the Society in South Africa, is situated. This place appears to have been injudiciously selected. The soil is so barren as to be incapable of culture, and the settlers have been under the necessity of seeking lands that are at some distance from the village, on which to rear provisions and to pasture their cattle. Much of the admitted meanness and wretchedness of the place have doubtless arisen from this cause; but much also from the

eccentricities of its founder, who, strangely misconstruing the apostolic example of being "all things to all men," seemed to have regarded it as his duty, rather to descend in his manners and habits to the level of the Hottentots, than to raise them to an equality with himself. Zeal, piety, devotedness, are valuable, nay indispensable requisites in a Missionary; and these, we believe, Dr. Vanderkemp possessed in an eminent degree: but surely a sound judgment is no less indispensable, especially in one to whom the conduct of a great undertaking is entrusted. And the persons to whom the delicate and important office is assigned of selecting Missionaries, ought always to be aware, that whatever defect of judgment may be discovered in candidates for that honourable service, while they remain subject to the various restraints arising from inferior station, the rules and customs of civilized life, and the counsel and influence of friends, will be likely to be fearfully and mischievously developed in situations where none of these restraints exist, and where their indiscretions therefore will have free scope to shoot forth in all their native luxuriance.

Bethelsdorp, it appears, has been much reviled. Mr. Campbell undertakes its vindication; and we think, on the whole, has produced a candid, discriminating, and not unsatisfactory defence. He admits with great fairness, the circumstances of discouragement, and even of misconduct, which have existed, tracing them to their real causes; and he contrasts these with the various benefits, both temporal and spiritual, which have accrued from its establishment, to the natives who have been collected within its pale.—In discussions of this kind, it ought always to be recollected, that the very circumstance which constitutes the chief recommendation of such attempts in the estimation of *Christian* observers, is that which sharpens the ridicule, and aggravates the enmity of too many of a different description. And no wonder: they see men sacrificing ease, country, friends, the comforts of social and civilized life, health, perhaps life, with the view of imparting to their fellow-men the knowledge of a crucified Saviour; and this under an affecting impression of the indispensable importance of such knowledge, to every child of fallen Adam. To those who themselves have never sought such knowledge, nor regarded it as essential, the very attempt involves reproach; for if they reflect at all, they cannot fail to be sensible, that in the estimation of Missionaries, and of the promoters of missionary undertakings, they must rank, in respect to their spiritual state and future prospects, with the heathen that know not God.—In the view of the Christian, on the contrary, it is no mean praise to have even conceived the purpose of rescuing perishing souls from ruin, and still more to have laboured to give that purpose effect, with whatever success it may have pleased God to bless the effort, or with whatever defect of judgment it may have been prosecuted: nor dare he visit, with too harsh a censure, mere errors of judgment in men who shew by their conduct that they "count not their lives dear" to them, if they can but fulfil their ministry of love to their fellow-men. If indeed, having aspired to the sacred office of Evangelists, they shew themselves actuated by selfish motives; if they become the slaves of sloth or sensuality; if they prefer the world to their Master's service, and prove by their conduct that their eye is not single; the severest censures which can be applied to insincerity and hypocrisy, and to the desecration of the best of causes, seem fairly applicable to them. But if they maintain a conscience void of offence; if they labour assiduously in their arduous work; if, deterred by no difficulties or dangers, they devote their strength to the service of their Re-

deemer, and to the rescue of those whom he died to save; then, although they may prove ignorant of many other things which it were nevertheless important they should know,—although they may not have studied the principles of political science, and would form but indifferent jurists or ecohomists,—although they may be unacquainted with the sciences, and have no turn for the mechanical arts,—we should yet highly "esteem them for their work's sake," nor should we be induced "lightly to speak evil of them." If we did, we should fear the reproach of those fishermen of Galilee who, armed only with "the sword of the Spirit, which is the word of God," and strong only in the strength of their Divine Leader, "who is the same yesterday, to-day, and for ever," went forth to the renovation of a world lying in wickedness, and triumphed in their progress over the powers of earth and hell.

But while we thus express ourselves, we would still beg leave to remind the Directors of Missionary Societies, and we do this with feelings of the most friendly description towards them, that they are bound in the sight of God to take care that those they send on this holy warfare are men thoroughly furnished with every requisite for conducting it honourably and successfully. They are bound to take care that the Missionaries they select are of a character, and also that they possess the acquirements, which will be most likely to prevent their "good from being evil spoken of," and which will also be most likely to give effect to their spiritual labours in the particular sphere for which they are destined. If they neglect to do this, they are surely responsible for that neglect and its consequences. The good which might have been effected, had they more sedulously and scrupulously discharged their duty, but which has been lost through their inattention, is a consideration of too grave import to be lightly dismissed from their minds. And if a review of the past should convince any of them that there may have been a fault in this respect, let them only be the more excited to redeem that fault by increased care in their future arrangements.

Our readers, we are persuaded, will excuse this digression, which seemed to us to arise very naturally from the subject in hand. We now return to pursue our journey with Mr. Campbell and his associates.

After a stay of three weeks at Bethelsdorp, on the 9th of April, 1813, Mr. Campbell proceeded northward, accompanied by his former attendants, and by Mr. Read, one of the Missionaries; and on the 1st of May, which Mr. Campbell, by some mistake, calls the 31st of April, arrived at Graaf Reynet. Here he found Mr. Kicherer, formerly one of the Society's Missionaries now the Minister of Graaf Reynet, and the two Hottentot women, Martha and Mary, who some years ago accompanied that gentleman to England, and there excited a very lively interest among the friends of Missions. After remaining ten days at this place, and witnessing with satisfaction the evangelical labours of Mr. Kicherer, and of several others whom he has associated with him, among the population both white and black, he proceeded on his journey through the Boshesmans country, meeting only with a single family of native Boshesmans in all that extensive region, until he arrived on the banks of the Great or Orange River. This river proved to be deep and rapid, and as broad as the Thames at London Bridge. On the 8th of June, he and his party effected the passage of it, though with considerable difficulty, and on the following day reached the missionary settlement at Klaar Water, or Griqua Town, which had been formed by Mr. Anderson for the instruction of the Griquas and Corannas, who

inhabit this tract of country. Mr. Campbell and Mr. Read preached here to a congregation of about 300 persons.—After spending six days in Christian intercourse with Mr. Anderson and his people, Mr. Campbell quitted Griqua Town on the 15th June, in order to visit Leetakoo, the capital of the country of the Boosh'anas, or Matchappees, situated about 150 miles to the north of the Orange River; and he reached it on the 24th of that month. Seven years before, a party, consisting of Dr. Cowan, Lieut. Denovan, and about 20 attendants, had been sent by Lord Caledon to penetrate in this direction to Mosambique. After passing Leetakoo, the whole party had been murdered by the Wanketzens, the next nation to the northward. The inhabitants of Leetakoo seemed at first to be under some apprehensions that the present expedition had been undertaken for the purpose of revenging this murder, which they, perhaps, might be suspected of having perpetrated. Mr. Campbell succeeded in removing their fears, and in convincing the great men of the town that his sole object was to establish a friendly intercourse with them, and to introduce among them teachers of good things, provided he could ensure them a willing reception. The King, Mateebe, was absent on a hunting party, and did not return until the 5th of July. During this interval, Mr. Campbell and his party enjoyed a free and friendly intercourse with the inhabitants, and had an opportunity of seeing something of their manners. The town contains upwards of 7000 inhabitants, and its police appears to be well regulated. Nothing was stolen from the travellers during their stay there, except two buttons; and even this petty theft is said to have excited general indignation. The people of Leetakoo unquestionably possess a considerable superiority over any of the tribes in South Africa, who have hitherto been visited by Europeans. Their towns are much better built, their houses and persons more cleanly; and they are also above them both in general intelligence and social habits, as well as in some of the arts of civilized life, such as the manufacture of leather, copper, iron, &c. Still, however, they stand at a low point in the scale of civilization. They are of course destitute of any knowledge of letters; and their religion, like that of savages generally, seems to consist in little more than a superstitious dread of witchcraft, or demoniacal influence. The men appear to be extremely indolent, except when roused to action by the chace, or by a plundering expedition against the cattle of some neighbouring tribe. They leave to the women the culture of the soil, with most of the laborious offices; and even the Queen of the Matchappees disdains not to wield the mattock at the head of her maidens. The great amusement of the women consists in dancing to very vociferous vocal music: and to do the utmost honour to our travellers, this amusement was exhibited, with surprizing perseverance, at the door of their tent, during almost the whole of their stay at Leetakoo. "No person having a head-ache," observes Mr. Campbell feelingly, "should come within a hundred yards" of a female assemblage at Leetakoo.

He remained only three days at this place after the King's arrival. A great part of those three days was spent in conferences with the King and his Headmen, respecting a Mission to Leetakoo. The King made some objections at first; but these having been obviated, he at last signified his unqualified assent: "Send instructors, and I will be a father to them." But he probably had no idea of the real object of the proposed instruction; for he added, "Whenever the Missionaries have got enough, they shall be at liberty to depart." Both King and People seemed to conceive, that the labours of the Mis-

sionaries would be chiefly directed to teach them "to sit on chairs instead of on the ground; or to sleep on beds instead of skins; or to eat with knives and forks instead of their fingers;" and that in some way or other the Missionaries were to reap advantage from their efforts. We trust these poor people will, ere long, be better able to appreciate the object which led Mr. Campbell to encounter so many privations and dangers, in order to negociate with King Mateebe the establishment of a Mission at Leetakoo.

Our readers may have no objection to pay one visit to the royal residence at Leetakoo, in company with Mr. Campbell.

"The *royal family* were at dinner in the corner of their yard, outside the house. The king's distinction seemed to consist in his sitting next the pot that contained the boiled beans, on which they were dining, and having the only spoon we saw, with which he helped himself and friends, by putting a portion into each hand as it was held out to him. One of the *princesses* was employed in cutting, with an axe, a dried paunch into small pieces, and putting them into a pot to be boiled, either to complete that repast, or to serve for another soon after. One of Mateebe's sisters was cutting up a filthy looking piece of flesh, and putting it into the same pot. Certainly an Englishman would be dying for want of food, before he accepted an invitation to dine with the king of Lattakoo; otherwise the sight of his dinner would afford more pain than pleasure. These people are far from possessing nice stomachs; for they can eat with relish, flesh of elephants, lions, tigers, camel-leopards, quachas, &c. Yesterday I observed one of them kill a goat by thrusting into its belly a long awl, which appeared a cruel operation, but it is their method." pp. 210, 211.

From Leetakoo, which is put down in the latitude of 26°. 20'. south, and in the longitude of 26°. east from Greenwich, our travellers took their departure on the 7th of July, moving in an eastern direction along the southern side of a range of mountains, to a place called Malapeetzee, containing about 300 inhabitants, which they reached on the fifth day; and where it was proposed to place a Missionary. Hence they travelled southward, through a beautiful country, until they arrived at the river Malalareen, which they crossed, after entering the chief of a kraal, situated on its banks to receive and protect a Missionary.

They were now induced to use Indian corn for coffee, bean for bread, and the fat of sheep's tails for butter. They followed the course of the river in a south-westerly direction, until it joins the Orange River. In the way from the confluence of these streams, they passed through a village called Campbellsdorp, being a colony from Klaar Water or Griqua Town, where a native convert reads the Scriptures to the people. The country seemed to abound with saltpetre: and Mr. Campbell farther observes of it—"In this part of Africa, there are every where to be found inexhaustible magazines of materials for rearing great cities, especially stone, lime, and slate: there is also a great river adapted to navigation by small craft, which seems providentially to prognosticate great things for Africa."

On the 26th of July, they found themselves once more at Griqua Town. Here Mr. Campbell employed himself in framing a brief and simple code of laws, which should serve as the germ of legislation in this and all the other missionary settlements situated beyond the limits of the colonial jurisdiction. The laws chiefly regard murder and robbery. The execution of them is entrusted to nine persons, to act as judges, from whom an appeal is permitted to the two Captains of the settlement, in conjunction with the two Missionaries.—The reviewer of Mr. Campbell's work, in the Quarterly Review, has chosen to sneer at this attempt to institute laws for the government of the people who may

be drawn together at missionary stations. It is obvious, however, to every one acquainted with savage life, that the very first step towards its improvement is to supersede the privilege which savages assume of individual vengeance, and to place the right of punishing injuries in the hands of uninterested and impartial judges. The laws proposed by Mr. Campbell were cheerfully adopted, by the whole assembled community, at all the different missionary stations throughout the region bordering on the Orange River.

Griqua Town and the outposts connected with it contain 1266 Griqua or Bastard Hottentot inhabitants, and 1341 Coranna inhabitants; in all, 2607. Of these, only 26 men and 16 women have yet been admitted into the communion of the Church. The school at the chief town is attended by upwards of 200 scholars. Schools are also kept by native teachers at some of the outposts: at one of them 40 persons are taught. Upwards of 100 persons can read, and a few can write. Cultivation increases around Griqua Town; the number of cattle, sheep, and goats is considerable; and the comforts of the people have multiplied since they became stationary. The Missionaries laboured among them for five years before they could induce them to quit their former vagrant life.

On the 9th of August, Mr. Campbell pursued his journey westward, for the most part in the direction of the Orange River. The difficulties which our travellers had to surmount were at times very appalling, particularly from the want of food and water for the cattle, and the tremendous obstacles to their progress which the rude and broken face of the country presented. But the only serious loss which they had to lament was that of a valuable Hottentot attendant, who was killed by the poisoned arrow of one of the Boshesmans, in an attempt made by a party of them to carry off the oxen. On the 12th of Sept. they reached the missionary settlement of Pella, which stands near the west coast of Africa, about sixty miles from the mouth of the Orange River. A more dismal and barren looking spot, Mr. Campbell observes, can hardly be conceived. Its only temptation is its water. It contains 646 inhabitants, but the Church consists of only 19 members. The school is attended by 150 scholars.

On the 23d of September, Mr. Campbell took his departure from Pella, and pursuing a southern course, parallel to, and at no great distance from, the Atlantic Ocean, reached Cape Town, after an absence of nine months, on the 31st of October, 1813. The sufferings of the party during this last division of their journey were great, from the extent of the sandy deserts they had to cross, and the consequent want of grass for the cattle, and of water both for man and beast.—On the 13th of February, 1814, Mr. Campbell left the Cape, on his return to England. He touched at St. Helena, where he was much gratified to find the Gospel faithfully preached by the two chaplains, Mr. Boys and Mr. Jones; and arrived in safety at London, on the 7th of May, in time to lay before the Annual Meeting of the Missionary Society, which met on the 11th of that month, a report of his perilous, but, we trust, not unprofitable expedition.

Our readers will be at no loss to understand, that in our brief sketch of Mr. Campbell's travels, we have omitted a vast variety of facts and incidents, which would have been interesting to them, had our limits permitted us to enlarge the present article For his indefatigable labours, therefore, and those of his associates, in preaching the Gospel whenever an opportunity presented itself;—for a description of the countries through which they passed,—the

alternations of beautiful scenery, adorned with all the magnificence of tropical vegetation, and of extensive deserts that threatened distruction to every living thing;—for the sand hills, and ravines, and rocks, and thickets, and rivers, and precipices, which impeded their course;—for the repeated delay caused by the straying of oxen, the sufferings produced by a want of water, and the joy caused to man and beast by the opportunity of slaking their thirst in the full and flowing river;—for the extraordinary variations of temperature, which gave them to experience, in the space of a single day, the extremities of an English year;—for the kindnesses received from governors, and secretaries, and landdrosts, and functionaries of all degrees, and boors, male and female,—kindnesses highly honourable to all the parties;—for the particulars of his intercourse with the various tribes of natives who fell in his way, the alarms infused into his party by reports of hostile Caffres and plundering Boshesmen, and the no less signal terrors which the exhibition of his looking-glass or his watch inflicted on many a poor Booshuana or Coranna spectator;—for the account of the toilets of the Matchappee ladies, of caverns hung with bats, and mountains composed of incombustible petticoats (p. 261.);—for battles of scorpions, and battles with lions, and a thousand other things equally novel and amusing or instructive, we must refer the curious reader to the volume before us.—Here also he may contemplate plants of every size, from the lowly floweret of the vale, to the loftiest tenant of the mountain; not indeed scientifically or intelligibly classed, but still so described as to interest the lover of nature. But what has most excited our astonishment, we had almost said our envy, is the display of the varied form of animal life with which this journey has made Mr. Campbell familiar. Ants and ostriches, buffaloes and bats, monkeys and tigers, leopards and scorpions, [illegible] and elephants, and snakes, springbucks, and [illegible] quachas, and elks, and [illegible] and lions, and wolves, and [illegible] and koods, and hippopotami, hyænas, are among the [illegible] tures which either [illegible] ster to his wants, or [illegible] fears, and which now [illegible] their innocent [illegible] pages.

In short, Mr. Campbell's [illegible] are most important. [illegible] there been any [illegible] their composition and [illegible] he must have held a distinguished place among modern travellers. But the very defective and slovenly manner in which his book has been executed, we fear, will prevent its finding a general ready admission into literary circles.

The part of Mr. Campbell's [illegible] with which we ourselves are [illegible] satisfied, because we think it the least adapted to conciliate the favour of men of good taste and sound judgment, is what may be called his reflections. For example, when from the quarter with which the eye becomes familiar with strange trees and flowers he deduces this inference, "that nothing but the unsearchable Jehovah, as a man's portion, can fully satisfy his immortal mind," p. 35; or when he discovers a motive to patience in the thought that the progress of his oxen though slow, was swift when compared with that of the snail or cameleon; slow and swift being only comparative terms—the mail coach moving slowly when compared with a pigeon, a pigeon when compared with a planet, and a planet when compared with light, p. 68; it is impossible not to wish that the author had confined such reflections to his own bosom. They mark, indeed, the pious frame of his mind, but are not likely to produce any very useful impres-

sion on the minds of others. Nor do we think that he has succeeded better when he has attempted to clothe his ideas in verse. We give the only specimen which the volume [illegible]

"The reflection that no European [illegible] had ever surveyed these plains, and mountains, and rivers, and that I was [illegible] and miles from home, made a [illegible] impression on my mind which was deepened by the stillness which at that time prevailed. I snatched a scrap of paper from my pocket, on which I wrote the following lines:

"Farther from what I call my home,
In regions where no [illegible] men come;
Where wilds and wilder men are found,
Who never heard the Gospel sound.
Indeed they know not that there's One
Ruling on high, and God alone.—
In days and nights for five months past,
I've travell'd much; am here at last,
On banks of stream well named Great,
To drink its water is a treat.—
But here to have the living word,
Enriching treasure! Spirit's sword,
A favour this that can't be told,
In worth surpassing finest gold.
May Bushmen and the Booshuanas,
The Namacquaas and the Corannas,
All soon possess this God-like feast,
And praise the Lord from west to east."
p. 241.

But with all its defects, we consider this work as highly honourable, both to Mr. Campbell and the Society by which he was employed. It is well entitled to the attention of the Christian and the philanthropist, and even of the mere philosopher; and it will serve, at least, to shew to what persevering efforts, to what painful sacrifices, and self-denying labours, the love of God and compassion for souls can, even in these degenerate days, animate the devoted servant of Jesus Christ. This is a demonstration to which Mr. Campbell has contributed a large body of proof, and in so doing, he holds a higher place, in our estimation, than if, without this, he had rivalled, in his style, the moral majesty of Johnson, the philosophical enlargement of Burke, the fascinating elegance of Buffon, or the classical taste of Clarke or Eustace.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A Dissertation on Regeneration and Baptism, in Answer to Dr. Mant, by the Rev. T. Biddulph, of Bristol;—A similar Dissertation, by the Rev. H. Gauntlett, of Olney;—(Mr. Scott's Answer has been published);—Parts XV. and XVI. of Mr. Storer's Description of the Cathedrals of Great Britain;—Jonah, the Seatonian Prize Poem, by the Rev. J. W. Bellamy, M. A., of Queen's College, Cambridge;—Representative History of Great Bristain and Ireland, by Mr. Oldfield;—Travels in Beloochistan and Sinde, by Lieut. Pottinger, of the East-India Company's Service;—The History and Antiquities of the Abbey Church at Bath, by Mr. Britton;—The Speeches of the Right Hon. Edmund Burke;—Observations of a Russian, during a residence of ten months in England, translated from the original MS. of Oloff Napea;—A translation of the Travels of Ali Bey in Morocco, Cyprus, Egypt, Arabia, Syria, and Turkey;—Paris revisited in 1815, by Mr. John Scott;—Justification by Faith without Works, a Sermon, by the Rev. T. Young, Rector of Gilling, and late Fellow of Trinity College, Cambridge;—Mr. Sumner's Treatise on the Being and Attributes of God, to which the Premium of 400l. was adjudged at Aberdeen (see our Number for September last) in 2 vols. 8vo.;—and the Rev. Reginald Heber's Bampton Lectures.

Preparing for publication:—A Life of John Hampden, by Mr. Meadley;—A Meteorological Journal, in French, to be continued periodically, by Mr. T. Forster.

On the 1st of January, 1816, will be published, price 2s. 6d. the first Number of a monthly periodical work, entitled, "The Asiatic Journal, and Monthly Register for British India and its Dependencies," embracing a variety of objects interesting to the Man of

Letters, the Politician, and the Philosopher; and also Notices of the Progress of Christian Missions in India, the Establishment of Schools, and the Translation and Dispersion of the Scriptures. The work will be published by Black and Parry.

The foundation has been laid on the north side of Moorfields of a building for the London Institution, which may serve to contain its splendid library, and which may also afford the means of giving literary and scientific lectures. An oration was delivered on the occasion by Mr. Charles Butler, on the mutual dependence of science and commerce.

UNITED STATES.

We formerly mentioned that the Christian Observer, from its commencement, had been re-published at New York, in America. This re-publication has been regularly continued. We have recently been favoured by a friend with a copy of the recommendation attached to the American Edition by many distinguished Clergymen of various denominations. Among them we perceive the names of the Rev. Doctors Dwight, Morse, Mason, Romeyn, Clark, Miller, Livingston, Greene, Wharton, Janeway, Griffin, Abercrombie, and Staughton. The following is a copy of the recommendatory address of Dr. Dwight, the President of Yale College, dated 24th April, 1812:—

"The publishers of the American Edition of the Christian Observer having requested of me a recommendation of that work to the public, I take a peculiar pleasure in complying with their wishes. I have taken this work from its commencement; and throughout the whole of its continuance have considered it as the *best* periodical publication within my knowledge. It has also been more uniformly supported than any other production of a similar nature. The religious doctrines countenanced by the Editor, and his principal supporters, are generally those of the Reformation. In a few particulars they differ somewhat from the most generally received orthodoxy of this country. On these, however, they rarely insist. Those in which the creeds and confessions of Protestant Churches have chiefly united, they illustrate and defend with distinguished ability. The spirit which reigns in this work is, I think, singularly happy. Catholicism and [illegible] perhaps no where more successfully united. The piety of the Gospel is here strongly, as well as amiably displayed, and even controversy is carried on without tarnishing the [illegible] character. The subordinate contributors, imbibing the disposition of the principal, proceed in the same course of moderation and excellence. The plan of the work includes Religious and Miscellaneous Communications, Reviews, Literary and Philosophical Intelligence, a List of New Publications, Religious Intelligence, a View of Public Affairs, &c. &c. The hands are well chosen, and are filled [illegible] with advantage. The publication of this work is a public benefit, and [illegible] honour on the undertakers. Every good man must, I think, wish them success. They publish the whole. This is certainly the only course which they could take with propriety. A mutilated work must appear with serious disadvantage, even when thus miscellaneous; and occasions will often occur, when the purchaser will find reason to regret that he has not the parts which have been omitted.

"With these views of the subject, I cordially recommend this design, and the gentlemen who have undertaken it, to the patronage of the public; and persuade myself, that the more the Christian Observer is known, the more it will be valued."

We have published the above address, not because we think [illegible] entitled to all the kind things which our American friends have thought proper to say of us; but because we are desirous that our contributors in this country, to whom, and not to ourselves, the praise so liberally bestowed is in fact due, may understand the full extent of the sphere which they are called to fill, and may be encouraged by the view to increased exertions. If their productions should prove [illegible] acceptable on this side of the Atlantic than they deserve, and if there be many among us, of whom better things might be hoped, who are even disposed to "cast out their names as evil," they may be consoled by reflecting that a whole continent has opened its arms to welcome them; and that their [illegible]ness is not likely to be there obstructed by any of those narrow prejudices and party feelings which here operate so extensively.

ITALY.

The Abbot Angelo Majo, one of the keepers of the Ambrosian Library at Milan, who had the merit of discovering and publishing three unknown Orations of Cicero, has now had the happiness to enrich us by that of the Works of an ancient Author, Cornelius Fronto, with unpublished Letters of the Emperors Antoninus Pius, Marcus Aurelius, L. Verus, and Appian. The publication consists of two pls. large octavo, with several copper-plates, and fac-similes of the MS.—Of Fronto, an African by birth, a preceptor of two emperors, M. Aurelius and L. Verus, and the greatest Latin orator after Cicero, only a small grammatical work was hitherto known: now twenty works of this remarkable author have been discovered. There are several books of Latin and Greek Letters to different emperors, &c.—In these volumes are inserted also three unpublished Latin Letters of Antoninus Pius, eighteen of M. Aurelius, six of L. Verus, one Greek Letter of Appian the historian, and many inedited pieces of Ennius, Plautus, Cato, Sallust, and other ancient Romans and Greeks.

LIST OF NEW PUBLICATIONS.

MISCELLANEOUS.

Essai sur les Medailles Antiques des Iles de Cephalonie et d'Ithaque; par C. P. De Bosset, Lieut.-Colonel au Service de sa Majesté Britannique. 4to. 15s.

The Border Antiquities of England and Wales, No. XV. 10s. 6d.—16s.

A Catalogue of Rare and Valuable Books, in various Languages, and upon every Branch of Literature, both Ancient and Modern, now selling by Richard Priestley, 143, High Holborn. 5s.

Memoirs of the Life and Writings of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society; by J. W. Morris. 8vo. 12s.

An Introduction to Prudence; or Directions, Counsels, and Cautions, tending to the prudent Management of Affairs in Common Life; compiled by Thos. Fuller, M.D. 8vo. 5s.

A Narrative of the Events which have taken place in France, from the Landing of Napoleon Bonaparte, on the 1st of March, 1815, till the Restoration of Louis XVIII.; to which is added, an Account of the Present State of Society and Public Opinion. In a Series of Letters; by Helen Maria Williams. 8vo. 9s. 6d.

An authentic Narrative of the Campaign of 1815; comprising a circumstantial Account of the Battle of Waterloo by a Staff Officer in the French Army; and forming a Sequal to the Campaign of 1814; by M. de Beauchamp. 8vo. 4s.

Information respecting Climate, interesting to a numerous Class of Invalids in Great Britain. 1s.

A Complete Treatise on Veterinary Medicine, Vol. IV.; containing Observations on the Diseases of Cows, Sheep, Swine, and Dogs; also, particular Directions for performing the most important Operations in Farriery, &c. &c.; by James White, of Exeter, late Veterinary Surgeon to the First or Royal Dragoons. 12mo. 6s.

Tracts and Miscellaneous Criticisms of the late Richard Porson, Esq. Regius Greek Professor in the University of Cambridge; collected and arranged by the Rev. Thomas Kidd, A. M. Trin. College, Cambridge. 8vo. 14s., large paper, 1l. 4s.

A Letter addressed to an English Lady of Fashion at Paris. 2s.

Battle of Waterloo; by —— Walker. 12mo. 3s.

Sir Bertram, a Poem, in Six Cantos, by J. Roby, 8vo. 7s.

The Culloden Papers; comprising an extensive Correspondence, from the Year 1625 to 1748, which throws much new light upon that eventful Period of British History; but particularly regarding the Rebellion in 1715 and 1745; the whole published from the Originals, in the possession of Duncan George Forbes, Esq. of Culloden. 4to. 3l. 3s.

A Picture of Italy, being a Guide to the Antiquities and Curiosities of that classical and interesting Country; by Henry Coxe, Esq. 18mo. 11s.

An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India; by the Hon. Mountstuart Elphinstone, of the Hon. East India Company's Service; Resident at the Court of Poona; and late Envoy to the King of Caubul. One vol. 4to. illustrated by two maps and sixteen plates. 3l. 13s. 6d.

Travels in France, during the Years 1814-15; comprising Observations made during a fixed Residence of five Months, on the Political State of the Country, the Manners and Character of the People, &c. 2 vols. 12mo. 16s.

RELIGIOUS INTELLIGENCE.

CINQUE PORTS AUXILIARY BIBLE SOCIETY.

On the 5th inst. the second anniversary meeting of the Cinque Ports Auxiliary Bible Society took place at Dover, the earl of Liverpool, the president of the society, in the chair. On taking the chair, the noble earl adverted to the elevated rank to which, under the superintendance of Divine Providence, this nation had been raised in the estimation of Europe, and which rendered it of the highest importance that we should vindicate our right to this elevation, by shewing that Britain, great as she confessedly was in arts and arms, was no less justly entitled by her high tone of moral feeling to the same pre-eminence in this respect, which she had so happily attained in every other. It became, under these circumstances of gratifying distinction, our paramount duty to labour to extend the benign influence of Christianity, the knowledge of pure and undefiled religion, even to the utmost bounds of the earth. His lordship remarked, that the foundation of this society had been laid at a period when we ourselves were suffering from the pressure of national difficulty and distress, and when all around us the very bonds of civilised society were nearly burst asunder. Surely then it became us, now that through the Divine blessing prosperity was smiling on us with her choicest favours, that we should not relax our exertions, but with increased ardour pursue our beneficent course, firmly resolved, whether in prosperity or adversity, to persevere in our efforts until the whole world should be illumined with the light of Divine Revelation.

On receiving the thanks of the meeting, his lordship entered more particularly into the nature and merits of the institution. As a member of the Established Church, from education and habit, but much more from consideration and conviction, he was particularly desirous of promoting its interests to the utmost of his ability. Under this impression he had recently appeared, on a public occasion, as a supporter of the Society for promoting Christian Knowledge; and he was doubtless anxious to extend the influence and re-

[illegible] implicitly, to [illegible] sources of that inst[illegible] guide no reason whatever [illegible] to save you at the same time a[illegible] to enable [illegible] and Foreign Bible [illegible] love of it, and tance in his power, and [illegible] not evi[illegible] an equal anxiety [illegible] its success. The object [illegible] Societi[illegible] were [illegible] both [illegible] the pure and uncorrupte[illegible] of God. Th[illegible] the case, [illegible] should always consider it a[illegible] honour to aid these and all other soci[illegible] which had the same object in view, [illegible] were labouring to effect the same benevolent end—the dissemination of Christianity throughout the habitable globe. He was a friend to the Bible Society, because it could operate in situations where, from local circumstances, or the prevalence of different religious sentiments, the Society for promoting Christian Knowledge would not obtain admission. The universality of the single and exclusive object proposed by the British and Foreign Bible Society, and its consequent tendency to unite all Christians (however divided on subjects of minor concern) in the bonds of Christian-sympathy and benevolence, gave it, in his lordship's mind, a powerful claim to universal support. He concluded a speech of great energy, liberality, and decision, by stating, that, in having accepted the office of president of this society, he had considered himself as only performing an act of duty; and if his influence should have the happy effect of benefiting the Society, one great end which he had in view in joining it was fully answered; and as to the future, he pledged himself to continue the steady and zealous friend and supportor of the British and Foreign Bible Society as long as he lived.

On quitting the chair his lord[illegible] presented the Society with a se[illegible] donation of 50l.

This speech of lord Liverpool, [illegible] prime minister of the British [illegible] the known and attached friend of [illegible] Church of England, is an answer to [illegible] thousand libels, issuing from what quarter they may, against the British [illegible] Foreign Bible Society. No one, therefore, will doubt that we have [illegible] pleasure in laying it before our readers.

SOCIETY FOR THE CONVERSION OF THE JEWS.

The following Lectures will be delivered at the Church of the Establishment, during the ensuing year, from repeated motives of constant vigilance and love to the Jews, by [illegible] of yourself even [illegible] Established Church, Many marks and [illegible]ly Place, Holborn—state are set [illegible] half past six o'clock—[illegible] they [illegible]sday evening in every certain [illegible]viz.

January 4.—Messiah promised as a Blessing [illegible], and expected [illegible], all Nations. Gen. xii. 3; xxii. 18. Rev. J. WILCOX.

February 1.—Messiah David's Son and Lord. Is. xi. 1; Ps. cx. 1. Rev. W. BORROWS.

March 7.—Messiah born of a Virgin. Is. vii. 14. Rev. FRAS. MARDIN.

April 4.—Messiah typified in Joseph. Gen. l. 19, 20. Rev. W. GURNEY.

May 2.—Messiah Conqueror of Satan. Gen. iii. 15. Rev. THOS. WHITE.

June 6.—Messiah the Object of Abraham's Joy. Gen. xxii. 8. Rev. JOHN SARGENT.

July 4.—Messiah the only acceptable Sacrifice. Ps. xl. 6—8. Rev. THO. SCOTT.

August 1.—Messiah the Angel-Jehovah who appeared to the Fathers. Ex. xxiii. 20, 21. Rev. W. MARSH.

September 5.—Messiah the true Joshua. Num. xiii. 16. Rev. C. H. PRITCHETT.

October 3.—Messiah the Source of Job's Support. Job. xix. 25. Rev. J. SHEPPARD.

November 7.—Messiah the Antitype of Jonah. Jonah i. 17. Rev. ISAAC SAUNDERS.

December 5.—Messiah pierced by the Jews, is yet to be beheld by them with Weeping and Supplication. Zech. xii. 10, 11. Rev. BASIL WOODD.

COLLEGE OF NEW JERSEY, IN AMERICA.

In our Number for October (p. 699) we gave an account of a revival of religion which had taken place among the students of the College of New Jersey, in the United States. In that account we promised to insert, on a future occasion, the system of Questions and Counsel which had been drawn up by the Rev. Dr. Green, the President of the College, for the use of the Students. It is as follows:—

Questions.

1. Have you seen yourself to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin; that in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself; to see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

2. On what has your hope of acceptance with God been founded?—On your reformation? On your sorrow for your sins? On your prayers? On your tears? On your good works and religious observances?—Or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been, not only to be delivered from the punishment due to your sins, but also from the power, pollution, dominion, and existence of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from, all sin, without any exception of a favourite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some good degree get the victory over it? Have you so repented of it as to have your soul really set against it?

4. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from vain amusements, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt, possibly to more serious persecution? In the view of all these things, are you willing to take up the cross, and to follow Christ, whithersoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid, to cleave to him, and to his cause and people, to the end of life?

5. Do you love holiness? Do you love a Holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God, and to his holy law? To bear more and more the likeness of your Redeemer? Do you seek, and sometimes find, communion with your God and Saviour?

6. Are you resolved, in God's strength, to endeavour conscientiously to perform

your whole duty—to God, to your neighbour, and to yourself? Do you perform common and relative duties conscientiously, as part of the duty which you owe to God?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises, for performing this duty?

8. Do you daily read a portion of the holy Scriptures, in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of holy Scripture? Do you find them adapted to your necessities, and see, at times, a wonderful beauty, excellence, and glory in God's word? Do you make it the man of your counsel, and endeavour to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone: and taking God, in Christ, as the covenant God, and satisfying portion, of your soul?

10. Does the glory of God ever appear to you as the first, greatest, and best of all objects? Do you desire to promote the glory of God, as the chief object of life?

11. Do you feel a love to mankind—such as you did not feel before you became religious? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment—because they bear their Saviour's image, and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself? Do you, from your heart, forgive all your personal enemies, and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you ready and willing to make it?

12. Do you feel it to be very important to adorn religion, by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

3. Do you desire and endeavour [illegible] grow in grace, and in the knowledge [illegible] Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your [illegible] and understanding, implicitly, to [illegible] teaching: imploring [illegible] guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more [illegible] likeness to himself?

Counsel.

1. Remember that these questions are intended to point your attention to subjects [illegible] the most important. Do not, therefore, [illegible] yourself with a careless or cu[illegible] reading of them. Read and deliberate, and examine yourself, closely, on the questions under each head: and let your heart be lifted up to God, while you are considering each particular question, in earnest desires that he may shew you the very truth. You cannot ordinarily go over all these questions at one time. Divide them therefore, and take one part at one time, and another at another. But try to go over the whole in the course of a week; and do this every week, for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you: but note down that point in writing, and bend the attention of your mind to it, and labour and pray, till you shall have made the attainment which will enable you to answer clearly. It is believed that you cannot fail to see how each question ought to be answered.

2. Remember that secret prayer, reading the word of God, watchfulness, and self-examination, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such, usually, will be your inward peace, and the safety of your state. Unite them all together, and [illegible] cease to practise them while you live. Think often of the character of Enoch, and try to walk with God. Read Mason's little book on Self-knowledge: I recommend it as excellent.

3. Besides the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Owen's works, Baxter's Saints' Rest, Doddridge's works, Watts's works, Witherspoon's works, Newton's works, Scott's works, Venn's Whole Duty of Man, The Christian Observer, &c. &c.

4. Do not suppose that any evidence which, at present, you may think you possess, of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come; nor from repeated examinations and trials of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers. Yet they must all come to this—to ascertain what is your *prevailing* temper and character—Whether, on the whole, you are increasing in sanctification, or not? If you are, you may be comforted; if not, you have cause to be afraid. It is only he that [illegible] to the end that shall be saved.

5. I think it of very great importance to warn you not to imagine that true religion is confined to the closet or to the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there are, indeed, most desirable; but true religion reaches to every thing. It alters and sweetens the temper. It improves the manners. It goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit, you will be better sons, better scholars, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you. "Herein (said the Saviour) is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

6. Be careful to avoid a gloomy, and to cherish a cheerful temper. Be habitually cheerful; but avoid levity. Mirth and laughter are not always sinful; but let your indulgence in them be sufficiently innocent, not very frequent, and be never of long continuance. Be very slow to grumble. Be not talkative. Before experienced Christians be a hearer, rather than a talker. Try, in every way, however, to promote religion among your relatives and friends. Win them to it, by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement of them. Guard against dissipation: it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Saviour bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of him. Trust in his protection, live to his praise, and you will spend an eternity in his blissful presence.

STRANGERS' FRIEND SOCIETY.

We consider the present pinching season as a good occasion on which to renew our notice of this admirable institution. "The Benevolent or Strangers' Friend Society," was formed about thirty years ago, for the purpose of "visiting and relieving sick and distressed strangers, and other poor, at their respective habitations, in London and its vicinity." In our volume for 1813, p. 869, will be found a detailed account of the constitution of this Society, and of the means which it employs for effecting its excellent objects. There also will be found the names and address of the benevolent individuals, to whom cases of distress may be forwarded: two of these, Mr. Middleton and Mr. Kitson, are now no more. Their place has been supplied, the former as secretary, by Mr. W. Cooper, 8, Queen Street, Cheapside; the latter by Mr. T. Lister, Spencer Row, Goswell-street Road.

"Some idea may be formed of the importance and extensive usefulness of the Strangers' Friend Society, when it is stated, that in the course of the last year (1814), no less than *six thousand one hundred and twenty-eight cases* have been visited and relieved by it, the greater part consisting of families; and that not less than *thirty thousand six hundred and forty distinct visits have been paid*, by which the sum of *three thousand one hundred and eighty-five pounds twelve shillings and tenpence* has been distributed. This sum far exceeds the expenditure of any former year, and may be considered as an additional proof that as this charity, and its mode of administering relief, obtain greater publicity, it meets with increasing support from a generous and enlightened public."

We select a few specimens of the cases visited and relieved by this Society.

1. "John Powell, No. 1, Great Porter Street, Westminster, had formerly obtained a living by vending books from house to house; but being taken dangerously ill, was admitted into St. Thomas's Hospital, where he remained several months, and was at last discharged incurable. He had a wife and three small

children to support; and in order to provide them the necessaries of life, he had sold almost the whole of his furniture and clothes. A visitor found the man in the most deplorable state of wretchedness, lying in a corner of the room on the floor, on a few rags, which formed the only bed for this distressed family. His wife appeared far advanced in pregnancy, and was in consequence unable to continue her feeble efforts in earning occasionally a loaf of bread, from which they had hitherto derived a scanty support. At the time the visitor called, the man had just parted with his coat, which sold for no more than sixpence; and this was the last of the few tattered shreds he possessed, that were at all saleable. This sum being expended, his last earthly dependance vanished. It was truly affecting to witness the anxious looks which were visible on the countenances of the hungry children, when they saw the visitors offer a little money to their parents to obtain food for the family, which was thus rescued from absolute want."

2. "Elizabeth Owen, Short's Yard, Lambeth Butts, was visited when lying-in with her fifteenth child; six of whom, and all young, were then living. Her husband obtained a livelihood by selling vegetables about the streets, but which barely enabled him to provide the article of bread, and not having recovered the shock which the severity of the last winter had produced, this family was brought into the greatest distress. When the visitor called, the poor woman had cut up her only gown to make a temporary covering for her infant."

3. "About the middle of last September, a visitor was requested to go to No. 5, Castle-court, Kingsland-road, where an affecting scene presented itself. Thomas Evans, wife, and child, were confined to their bed by a dangerous fever, quite incapable of assisting each other, and destitute of common necessaries. On inquiry, the visitor learned they had subsisted nine days on one shilling and sixpence! and had at that time but a small bit of bread in the house. Through the timely assistance afforded them by the Society, they were restored to health. When first visited, they were deplorably ignorant; the visitor, however, has the satisfaction to state, that their ignorance was removed by means of the instruction given: and with tears of gratitude they acknowledged the obligations they felt for the seasonable visits that had been paid to them, and were at length thankful for the ability and opportunity of subscribing to a Bible Association, for a copy of the holy Scriptures."

4. "—— Humphries and his wife, No. 1, Cranmer-place, [illegible] were very aged decent people, [illegible] gentleman's coachman. [illegible] and daughter took in washing. [illegible] had lived very comfortably [illegible] more than a year. The daughter [illegible] mother, while [illegible] the daughter [illegible] on the floor, and the [illegible] appeared to be dying in the room up stairs. While the visitor was inquiring into their circumstances, the daughter wept, her concern could do no more for her parents, and said it was very hard to part, after living [illegible] years very happily together. The mother commended her to the [illegible] and said, He would reward her [illegible] and told the visitor that there could not be a better child than her daughter had been, and that she had done all in her power to serve her parents. The visitor first called on a Sunday afternoon, and found the daughter reading the Bible to her mother. It was an affecting scene. As the daughter's time had been so much taken up by attending her parents, and some families for whom she used to work had been out of town, she was in great want of a little money for absolute necessaries, and to pay the rent. She was relieved in this time of deep affliction. The parents died soon after. They were both buried in the same grave; and the aid of this Society to a dutiful and affectionate daughter, proved a very providential supply in the time of distress and sorrow."

5. "Respecting the following [illegible] visitor writes, 'I this day visited Susannah Green, No. 12, Gray's-buildings, whose case is truly distressing. On entering a kitchen I found her lying on the floor upon a miserable flock bed, her husband sitting near with an infant in his arms, and a little girl standing by. On inquiry, I found that the husband had suffered much himself from sickness. The goods they had previous to coming where they now reside, had been sold, so that at present they have no furniture but what has been lent them by a few

kind neighbours, who know him to be an honest, sober man. The woman's illness was brought on by a premature labour, and having caught cold: she has lost the use of her limbs, in consequence of being so destitute of clothing and other necessaries. In one corner of the kitchen was another miserable bed, where five of their seven children sleep. I thought proper to give you the earliest account of this most deplorable case; as I can assure you, my heart bleeds at not having it in my power sufficiently to alleviate their distress. This case was particularly attended to, and every suitable help afforded."

6. "M. Row, No. 1, Crown-court, Sun Tavern Fields, near Ratcliff Highway, was recommended to the Society as in great distress. The visitor found her lying-in with her fifth child, and all were living. Her husband having died suddenly a fortnight before, she was left quite destitute. She had been brought up in credit: her children, her room, and what articles of furniture she had, were remarkably clean. The next visit she was somewhat better, and a more minute inquiry was made concerning this family. She said they had lived in credit in the country for some years: her husband being out of employ and not able to support his family, they came up to London; and after some time, he got work as a coal-heaver, which enabled him to provide for them comfortably till May 1814, when he was seized with a paralytic stroke, which deprived him of speech. In this deplorable state, he lay four days, when it pleased God to remove him hence. The anguish and distress of the poor woman's mind at this period can scarcely be described. Her husband a corpse, and four small children around her bewailing the loss of a kind father, and herself very near the time of delivery, without support or any prospect, she being partly a stranger in London. On Sunday, June 5th, by the blessing of God, she was safely delivered of a boy. Application being made to the parish, they humanely allowed her five shillings per week. And the visits of the Strangers' Friend Society were made a blessing to her mind, so that she is enabled to rely on the faithfulness of that God who hath said, 'Call upon me in the day of trouble, and I will deliver thee.' The visits were continued, and relief afforded from time to time, until she had fully recovered her strength."

7. "John Chandler, a whip-maker, was formerly a house-keeper, and in a respectable way of business, in Turnmill-street, Clerkenwell, for several years, and bore a good character for sobriety and industry. Trade at length falling off, he became so much reduced, as to be under the necessity of selling most of his furniture and apparel; and the landlord seizing the rest for the arrears of rent, his family were obliged to leave the house, and take refuge in a confined lodging in the same neighbourhood. The family did not long retain their health here, but were afflicted one after another with a bad fever, until at last the father was confined to his bed, and the family entirely deprived of his assistance. In this juncture the wife was at a loss what to do, her children starving, and (as she thought) her husband dying. She communicated their circumstances to one of her neighbours, who informed her of the Strangers' Friend Society, and directed her to the house of one of the visitors, who went to their abode, and found them in a state of deep affliction. The man was in bed groaning under pain, having two of the children with him; the other four were standing round a small fire, having no food in the house, and no change of linen for any of the family. The visitor gave them a few shillings. At the second visit some linen was sent for the man, and some small articles of wearing apparel for the children, which were received with unspeakable pleasure. They were continued on the books of the Society and relieved several weeks, until a visitor was informed, that the man belonged to a benefit society, but was excluded from any relief until his arrears of monthly payments were made good; and although the sum did not amount to many shillings, they could not possibly raise it. Upon reporting this to the Committee, it was resolved that proper inquiries should be made, and the arrears discharged; which were accordingly done, and they became entitled to twenty shillings per week, which they continued to receive until the family were all recovered, and the man again able to follow his employment."

VIEW OF PUBLIC AFFAIRS.

TREATIES OF PEACE.

THE articles of the treaty of peace with France are at length before the public; and high as this country had been raised by her recent military achievements, and by her two-and-twenty years of manly struggle, sometimes single-handed, for her own independence and the liberties of Europe, she is raised, if possible, still higher by her conduct during the late negociations, and by the happy results to which they have been brought. The history of diplomacy cannot, we believe, furnish an instance of a treaty concluded by so many great powers, in which private views have been so completely merged in considerations of public good, and in which so much prudent caution and foresight have been employed, to prevent the possibility of future dispute and collision. It will stand to future ages a monument of the wisdom, firmness, magnanimity, and moderation of the allied governments, and it furnishes a gratifying illustration of the growing influence which the principles of morality and the claims of humanity have acquired in international deliberations.

The treaty signed at Paris on the 30th May, 1814, and the definitive act of the congress of Vienna, of the 15th June 1815, are confirmed in every particular which is not altered or modified by the present treaty. The modifications, however, are considerable. The general ground on which they have been introduced is thus explained:—"The allied powers, having, by their exertions and the triumph of their arms, preserved France and Europe from the convulsions with which they were threatened by the late enterprize of Napoleon Bonaparte, and by the revolutionary system reproduced in France for its support; now participating with his most Christian majesty in the wish, by the inviolable maintenance of the royal dignity and by putting again in full force the constitutional charter, to consolidate the order of things happily re-established in France, and to bring back between France and its neighbours those relations of reciprocal confidence and good will which the mournful consequences of the Revolution, and of the system of conquest, had so long interrupted; and convinced that this object cannot be attained except by an arrangement calculated to afford a just indemnity for the past, and solid security for the future; have deliberated, in concert with the king of France, on the means of effecting such an arrangement." With this view it is stipulated—

1. That the frontiers of France shall remain as they were in 1790, with certain specified exceptions, viz. The fortresses of Philippeville, and Marienbourg, and the whole of the ancient duchy of Bouillon; the fortress of Sarre-louis and the course of the Sarre, together with the fortress of Landau, shall be separated from France. A small cession is made, for the purpose of establishing a free communication between Geneva and the Swiss Cantons. From Geneva to the Mediterranean Sea, the line will be the same which in 1790 separated France from Savoy and the county of Nice. The principality of Monaco shall be detached from France, and united to Savoy. The boundaries shall be precisely fixed by commissioners, to be named in three months from the signature of the treaty.

2. That the places thus ceded by France shall be delivered up in ten days after the signing of the treaty, the king renouncing, for ever, all right of sovereignty over them.

3. That the fortifications of Huningen, which have proved a constant source of annoyance to the city of Bâle, shall be demolished, and no fortifications shall in future be erected nearer Bâle than three leagues.

4. That France shall pay to the allied powers, a sum of 700 millions of francs, by way of indemnity; the mode of payment to be regulated by a separate convention.

5. That the state of fermentation which still exists in France, notwithstanding the paternal intentions of the king and the advantages which all classes derive from the charter, makes measures of temporary precaution absolutely necessary, a corps of the allied troops, which shall not exceed 150,000 men, shall occupy military positions along the frontiers of France; but so as not to infringe on the sovereignty of the king of France. This army will occupy Condè, Valenciennes, Bouchain, Cambray, Quesnoy, Maubeuge, Landrecies,

Avesnes, Rocroy, Givet with Charlemont, Mezieres, Sedan, Montmedy, Thionville, Longwy, Bitsch, and the Tête de Pont of Fort Louis; and it will be maintained by France, according to the regulations of a separate convention. This military occupation is to cease, at the latest, at the end of five years; but sooner, if the return of France to peace and order shall seem to the allies to justify an earlier evacuation.

6. That all foreign troops, not included in this army of 150,000 men, shall forthwith quit France.

7. That a separate convention shall regulate the measures necessary for giving complete efficacy to the claims of foreigners, and particularly of the British, on the French government.

8. That all prisoners shall be restored on both sides, with the least possible delay.

The convention which regulates the payment of the pecuniary indemnity stipulates, that the whole 700 millions shall be liquidated in five years by a payment, every four months, of about 47 millions, without any charge of interest for this extension of time.

The military convention stipulates, that every thing relative to the composition and command of the army of occupation shall be determined by the allies; that the French government shall furnish, *in kind*, lodgings, firing, light, provisions and forage, the quantities to be furnished being very minutely and clearly specified,—shall pay towards the pay and clothing of the troops in the first year 30, and in every succeeding year 50, millions of francs, and shall provide for the whole expense of the fortifications and their stores, which are temporarily placed in the hands of the allies; that the king of France may keep garrisons in such towns of the frontier departments as are not occupied by the allies, but they are not to exceed a specified number; that the military command of these departments shall be vested in the general of the allied troops, with the exception of the fortresses occupied by the French troops, and a circle of 1000 toises around each; that the civil administration, and that of the customs, shall remain in the hands of the king's agents, and that the commanders of the allied troops, instead of obstructing, will aid them; that all deserters shall be given up on both sides; that medicines and other necessaries for the hospitals, and carriages for transporting the baggage and the sick, shall be furnished at the expense of France; and that clothing for the troops shall be introduced free from duties.

The conventions for securing the liquidation of the claims of foreigners on the French government stipulate generally, that France shall make good all such claims, when properly verified by commissioners;—and particularly all sums due on contracts regularly made with individuals for supplies to the French armies or garrisons; pay or salaries due to individuals, now become the subjects of other powers; monies sent by post, but which were seized in their transit; bills, bonds, or mandates issued by the French government in favour of persons or communes, now no longer within the French territory; monies borrowed by the French authorities, under a promise of payment; indemnities due to individuals, for the occupation of their land or the destruction of their buildings by the French military authorities; the claims of the Hamburg bank, which will be the subject of a separate convention; and the claims of persons who were forced to pay twice over the duties and double duties of customs, by an order dated 8th May 1813. A commission shall be appointed to determine the claims of Holland to the non-payment of the interest of the public debt. Various other classes of claims are recognized, and very precise rules are laid down for their liquidation. Those of British subjects form the subject of a separate convention, by which it is agreed, that they shall be repaid the value of all property, whether in the funds, in lands, or in merchandize, which was confiscated by the revolutionary government contrary to the faith of treaties, together with interest on the same, in some cases at three, and in others at four per cent. Commissioners are to be appointed on the part of France and England, with power to administer oaths, and call for books and papers, by whom all British claims shall be examined.

On the same day, the 20th of November, on which the above treaty with France was signed, the allied powers—namely, Great Britain, Austria, Russia, and Prussia—concluded a treaty, binding themselves mutually, "as the repose of Europe is essentially dependant on the security of that order of things which is founded on the maintenance of the royal authority and the constitutional charter," that they will employ

all their means to prevent the general tranquillity, which has been the unceasing objects of their wishes and efforts, from being anew disturbed; that they will, with that view, maintain in its full force and vigour the treaty this day concluded with France, and all the conventions arising out of it; that they will also maintain the former treaties, so far as they have not been modified by the present, and especially that which for ever excludes Napoleon Bonaparte and his family from the throne of France; and as the same revolutionary principles which supported his usurpation may, under some new form, disturb France and threaten the repose of other states, that in such case they will also unite all their forces to preserve the general tranquillity; that should the allied troops left in France be attacked or threatened on the part of France, or should it be necessary to resume offensive operations to enforce the stipulations of the treaties now made, they will each furnish the full contingent specified in the treaty of Chaumont, or even, if necessary, the whole of their forces, in order to bring the war to an early and prosperous termination, reserving a right in such case to make such arrangements as shall secure Europe from the recurrence of a like calamity; that this agreement shall not be limited to the five years during which their troops occupy military positions in France, but shall be maintained as long as may be necessary for its objects; and that with a view to the peace and happiness of the universe, the four sovereigns will renew, at fixed periods, meetings either of themselves or their ministers, consecrated to the common interests of nations, and to the peace and prosperity of Europe.

This treaty was transmitted to the duke of Richelieu, accompanied with a note signed by the ministers of the four powers, in which they express a strong hope that the French king will accept it as a new proof of the interest they take in the maintenance of his authority and the repose and prosperity of his kingdom. The note contains the following remarkable passage: "His majesty has recognized, in common with them, the principle, that in a state torn for a quarter of a century by revolutionary convulsions, it is not by force alone that the minds of men can be again calmed, or confidence can be restored among the different parts of the social edifice; that to produce this happy change, wisdom must be united with vigour, and moderation with firmness. They have no fear that his majesty will lend an ear to those rash and imprudent counsels which would nourish discontents, renew alarms, and excite animosities and divisions. To all the enemies of the public peace, they are fully convinced that his majesty will oppose his attachment to the constitutional laws which he himself has promulgated, and his determination clearly announced to be the father of all his subjects without distinction of rank or religious belief, so as to efface even the recollection of the evils they have suffered, and only preserve of what has passed the good which Providence has made to spring from the calamities themselves. It is only thus that the wishes formed by the allied cabinets, for the preservation of his majesty's constitutional authority, for the happiness of his country, and the maintenance of the peace of the world can be crowned with complete success, and that France, re-established on its ancient foundations, will resume the distinguished place to which its varies is entitled in the commonwealth of Europe."

Another note of the four great powers to the same minister, signifies that they have confided to the duke of Wellington the command of all their troops which are to remain in France, and that these troops will support the king against every convulsion which might tend to overthrow the existing order of things, or to menace the tranquillity of Europe; and as doubts may arise as to the nature of the case calling for intervention, it is left to the tried prudence and discretion of the duke of Wellington to decide on the employment of the troops, in concert with the king. It will, therefore, be necessary he should be correctly informed of all the events that may occur in France. To this end a communication will be established between him and the French government, and also between him and the ministers of the four powers at the court of France. The ministers close their note with observing, that "they carry with them, in quitting France, the consoling persuasion, that notwithstanding the elements of disorder, the effects of revolutionary events, which France may still contain, a wise and paternal government, proceeding in a proper manner to tranquillize and conciliate

the minds of the people, and abstaining from every act contrary to such a system, may not *only* succeed in maintaining the public tranquillity, but also in re-establishing universal union and confidence—relieving, as much as the proceedings of the government can effect it, the allied powers from the painful necessity of having recourse to those measures which, in case of any new convulsion, would be imperiously prescribed to them by the duty of providing for the safety of their own subjects and the general tranquillity of Europe."

A separate treaty fixes the fate of the seven Ionian Islands, Corfu, Cephalonia, Zante, St. Maure, Ithaca, Cerigo, and Paxo, with their dependencies. They are to be placed under the immediate government of the British Crown, and shall enjoy a free and representative government, the form of which shall be regulated by Great Britain and Russia in concert. The fortresses shall be delivered to his Britannic Majesty, both they and the Ionian troops be entirely under his command. [illegible] of the Ionian Islands shall be acknowledged by all the powers as a free and independent flag; and the trade of Russia and Austria shall enjoy there the same facilities as that of Great Britain.

We have been particularly pleased with a note addressed by lord Castlereagh to the ministers of the allies, and which has been published among the diplomatic papers, on the subject of the claims preferred by various German, and Flemish, and Italian states, for the restoration of the works of art of which the French had plundered them. It would, he says, be the height of weakness, as well as of injustice, and would tend to prevent the French people from returning to moral and peaceful habits, if the allies should refuse to attend to the claims in question, and especially those of the feebler states. He disclaims the most remote view to the possession by England of any of these monuments. So far from it, the prince regent would not be disposed even to take advantage of the pecuniary difficulties of the legitimate owners, in order to purchase them, but would rather aid them with the means of replacing them in the same galleries from which they were taken. As for the king of France, he cannot believe his dignity heightened, or his title improved by remaining surrounded with monuments of art which recal no less the sufferings of his illustrious house than the misfortunes of other nations. If the French desire peace in the spirit of peace, can they wish to preserve this source of animosity between them and other nations? If they do not, is it good policy to flatter their vanity and to feed the hopes which the view of these trophies is calculated to excite? Can even the army reasonably desire it? The memory of its campaigns can never perish: they are inscribed in the military annals of Europe: they are graven on the public monuments of their own country. Is it necessary to their new successes in the field of battle, that they should consecrate a system of pillage, by the adoption of which, in contempt of the laws of modern warfare, the Chief who conducted them to battle did in fact tarnish the glory of their arms? The principle of property is the only one which can here be safely and justly applied. Let all these works of art, whether seized by force, or still more shamefully extorted under the mask of treaties, be restored to their lawful owners. Perhaps there is nothing at the present moment which will more tend to fix the public spirit of Europe, than such homage, rendered by the king of France, to a principle of virtue, conciliation, and peace.

There still remains, however, an important part of the negociations of Paris to be noticed; we mean that which regards the SLAVE TRADE. On the 27th of July, 1815, lord Castlereagh addressed a letter to prince Talleyrand, calling his attention to the necessity of guarding under existing circumstances against any possible revival of the Slave Trade. The assurance the king had given to the British ambassador at Ghent had tranquillized the prince regent's ministers on that subject; but now that his majesty is restored to his throne, they are anxious to be enabled to relieve the solicitude of the British nation, by declaring that this question is now for ever closed. The answer of prince Talleyrand, dated the 30th July, 1815, signifies, that the king has issued directions, that on the part of France, the Slave Trade may cease from the present time every where and for ever. What the Usurper had done was null and void: it had only been done with a view to his own interest, and because he had ill appreciated the British government and people. At the time the

former treaty had been concluded, the king, yielding to the prejudices which then existed, had with regret stipulated to continue the traffic for five years. "Since that period, these prejudices had been attacked in several publications with such effect, that his majesty could now follow without reserve the dictates of his inclination; the more so, since it has been proved by inquiries made with the greatest care, that the prosperity of the French colonies, not being compromised by the immediate abolition of the trade, the abolition is not contrary to the interests of his subjects, which, above all, he is bound to consult."

The following article on the subject has been introduced into the general treaty just concluded between France and the allies, viz.: "The high contracting powers sincerely desiring to give effect to the measures on which they deliberated at the Congress of Vienna, relative to the complete and universal abolition of the Slave Trade, and *having each* in their respective dominions prohibited, without restriction, their colonies and subjects from taking any part whatever in this traffic, engage to renew conjointly their efforts with the view of securing final success to those principles which they proclaimed in the Declaration of the 4th of February, 1815, and of concerting, without loss of time, through their ministers at the courts of London and of Paris, the most effectual measures for the entire and definitive abolition of a commerce so odious, and so strongly condemned by the laws of religion and of nature."

Thus has another great step been gained towards the complete extinction of this barbarous and cruel traffic. Still we must lament that no means have yet been agreed upon for giving effect to the humane and benevolent intentions of the contracting parties. How are these prohibitory engagements to be enforced? Will they not prove a mere dead letter, unless a right of visitation and search on the coast of Africa is granted to the national vessels of the different states? Without this, will the mere letter of the treaty prevent Frenchmen from fitting out slave ships, and carrying off slaves from that coast, and landing them in Martinique and Guadaloupe; or Portugueze slave ships from still crowding the shores of Northern Africa, on which Portugal has engaged that her subjects shall no longer trade for slaves? We trust that this point will be immediately attended to, otherwise we may expect that the peace of Europe, by taking away the privilege of search which attaches to belligerents, will only pave the way for a more extensive and secure Slave Trade than has hitherto been carried on. By the establishment indeed of a Registry of Slaves, but by that expedient alone, we may prevent the illicit importation of slaves into our own colonies; and therefore we sincerely hope that Mr. Wilberforce's bill for carrying into effect that important measure will pass into law, notwithstanding the vehement clamours of the West-Indian party. But still it would be impossible, without the right of search, to give any efficacy whatever to our treaties with Portugal, Holland, Denmark, Sweden, or France on the subject of the Slave Trade, or even to execute our own abolition laws. A British subject, it is obvious, may safely embark his property in the Slave Trade under a foreign flag, provided our cruizers are debarred from instituting any examination of the ship or property which that flag covers.

We also regret the entire silence of the treaty with respect to Hayti. Must it still be left in doubt whether France shall be at liberty to fit out fleets and armies to sweep the inhabitants of this beautiful island from the face of the earth? The abolition of the slave trade, if means should be adopted for rendering that abolition effectual, will doubtless remove one great temptation to such an attempt. We know, however, too well, the extravagant views, and the burning thirst for Haytian blood, of the ancient colonists of St Domingo, not to fear that, while the question as to the fate of that island remains undecided, they will be eagerly watching for the opportunity of glutting their savage vengeance. France negociated the independence of the United States of America. The Haytians have been embarked with us in the tremendous conflict with the military power of Bonaparte. They have nobly achieved their liberty. Would it not have been just, would it not have been politic, in us to have followed the precedent which France herself had set us, and to have secured to the Haytians the fruits of their gallant and successful struggle, and to ourselves the lasting gratitude of that interesting people? We trust, that the reasons of our forbearance on

this point, while we have descended to such minuteness of stipulation on almost every other, will be explained.

It is remarkable, that the decree of the king, by which the Slave Trade has been abolished in France, has not yet been made public. We have, it is true, the letter of Talleyrand, declaring that it shall be abolished from the day on which he writes, (July 30, 1815). We have also the treaty of the 20th November, in which its abolition by his majesty is recognized as a measure that has virtually been carried into full effect. But up to this day, not a line has appeared in any publication which makes known the particulars of the decree, or which gives to the traders of France a distinct and authoritative statement on the subject. There is some mystery hid under this reserve which we should also be glad to see explained.

FRANCE.

The government of this country appears to be acquiring, day by day, a greater degree of stability; and the public funds, which had sunk very low, the price of the 5 per cents. being only 52, have risen to 63, notwithstanding the heavy burdens which the treaty of peace has imposed on France.

Lavalette was condemned, but has escaped from prison by means of his wife, who was permitted to see him, and whose dress he assumed.—Ney has been condemned and executed. A few hours before his execution, after he had bid a last adieu to his wife and children, a grenadier of Laroche Jaquelin, probably a Vendean, who attended him, said to him, "Marshal, in the situation in which you are, should you not think of God? It is always good to reconcile oneself to God. I have seen many battles; and every time I could, I confessed myself, and found myself the better for it." The Marshal looked at him for a short time with interest, and then said, "You are right. We ought to die as honest men and as Christians. I desire to see the rector of St. Sulpice." He came, and remained with him for three quarters of an hour; and afterwards, by Ney's desire, attended him in his last moments.

It is now proposed by the French government to publish a general amnesty, with the exception of only a few names who have been distinguished for their disloyalty.

We are happy to perceive that the disturbances at Nismes and its neighbourhood have been suppressed, by the vigour of the French government; and we have seen private letters which assure us that in every other part of France the Protestants enjoy, and have all along continued to enjoy, the most entire freedom of religious worship; a fact which proves that the atrocities committed at Nismes were occasioned by peculiar and local circumstances. We are every day more and more convinced, that those well meaning men, who have made the transactions which occurred there a ground for charging the French government with persecution, have allowed themselves to be made the tools of faction, and that their conduct has directly tended to injure, and that deeply, the very cause they sought to favour.—We stated in our last Number, that it had become unsafe, such is the force of popular clamour and popular prejudice, to question the truth of the position that the disturbances which had occurred at Nismes had emanated from the bigotry of the Bourbons. Accordingly, the line we have taken on this question has excited, it seems, no small degree of vituperation. We understand that Mr. Cobbin, the same person, we presume, who wrote against the Bourbons, has published a pamphlet against *us*. Even the *publishers* of his former work have demanded satisfaction; and we have been expecting a similar call from the compositors and pressmen. We must persevere, however, in the line that we have taken, until something that has a resemblance to proof is produced, that the charges so loosely and intemperately hazarded have the slightest foundation in fact.

Bonaparte arrived at St. Helena on the 18th of October.

GREAT BRITAIN.

Parliament will meet on the 1st of February next.

A day of thanksgiving has been appointed by the prince regent, for the whole of Great Britain and Ireland, on Thursday the 18th of January, 1816, for the purpose of publicly and solemnly acknowledging the Divine goodness, in putting an end to the war with France, and restoring to us the great and inestimable blessings of peace. May that day bear testimony to the prevailing

humility and gratitude of our hearts! We should rejoice to see its services combined with some contribution for the propagation of Christianity among the nations who are still lying in Pagan or Mohamedan darkness. This would form an appropriate expression of the value we affix to the Divine light which in so large a measure has been vouchsafed to ourselves. To borrow the animated and admirable sentiment of the earl of Liverpool (see above, p. 840)—let us vindicate our right to the elevation we enjoy, by labouring to diffuse the benign influence of Christianity, the knowledge of pure and undefiled religion, even to the ends of the earth. Let us shew that our Bible Societies and Missionary Societies, erected in the time of national trouble and distress, were not exacted from us by the mean principle of fear, but were the genuine offspring of love to God and man. And now that prosperity smiles on us with her choicest favours, let us only pursue with increased ardour our beneficent course, firmly resolved to persevere until the whole world is illumined with the light of Divine Revelation.—And among the multitude of our mercies, let us not forget to bless God, that he has given us ministers of state who have hearts fraught with such sentiments, and who scruple not to express them.

ANSWERS TO CORRESPONDENTS.

T. Y. S.; F.; L. N.; A WOLF IN SHEEP'S CLOTHING (which was too late this month); J. G. W.; OXONIENSIS; will find a place.

We thank AMICUS for his communication. We have also to thank [illegible], OLD TRUTH, and W. for papers of which we mean to avail ourselves.

THEOGNIS; A FRIEND TO THE POOR AND TO FAIR TRADE; CLERICUS; D. C.; A CONSTANT READER; R.; and JUVENIS, are received, and will be considered.

We should have been glad to oblige R. W. D. by a review of his work; but there lie at this moment on our table two other works on the same subject, which prefer equal claims upon us. The *subject* will be collaterally considered in discussing the grand question of Regeneration.

We are desired to state, that "the subscriptions for the widow and children of the late Rev. Dr. Brunmark have enabled the Committee to purchase 2500*l.* 4 per cent. annuities, which will produce 100*l.* per annum, for Mrs. Brunmark and her family. The amount of the subscription, with a list of subscribers, may be had (gratis) of Mr. Hatchard, Piccadilly, and Mr. Seeley, Fleet-street."

We really wish we could comply with B. K's request, but we have repeatedly searched for his paper in vain. We would recommend to such of our correspondents as place a more than ordinary value on their productions, to retain a copy of those they send us; because, however desirous we may be of gratifying them, should they afterwards express a desire to have them returned, we can by no means engage to do so. It does not enter into our plan to preserve papers which we do not mean to use.

We can assure COTSWOLDIA, that we regret, as much as any of our readers, that we have been unable to "indulge them with a poetic department." This, however, is the fault of the poets, not ours. We shall always be glad to insert whatever they send that is worth inserting.

CHRISTIANA's papers are left at the Publisher's. The letter which enveloped them had no signature.

"A Friend," &c. ought to *read* Bishop Bradford's tract before he comments upon it.

We recommend to CLERICUS DAMNONIENSIS, a pamphlet just published, in answer to Dr. Mant, by the Rev. John Scott, as furnishing a better answer than we could give him.

J. N. C's. suggestions will be attended to.

ERRATA.

No. for July—in the Review of Brooks's History of the Puritans, p. 471, col. 2, last line, for *amity*, read *unity*.

Present No. p. 791, col. 1, line 5 from bottom, for *indignant*, read *indulgent*.

——— p. 796, col. 2, line 2 from bottom, for *war*, read *way*.

——— p. 802, col. 1, line 12, for *l'aurose*, read *l'aurore*.

——— p. 812, col. 2, line 2 from bottom, in some copies, for *porte*, read *portal*.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FOURTEENTH,

FOR 1815.

RELIGIOUS COMMUNICATION.

LIFE OF BLAISE PASCAL.

(Concluded from p. 787.)

AMONG the many extraordinary things which appeared in M. Pascal, there was a sublime simplicity in all his conduct which edified and charmed every beholder. This lovely disposition was particularly conspicuous in his exact and cheerful compliance with all the duties of religion. He had a peculiar attachment to that part of the Liturgy that is composed of the cxviiith Psalm, and expressed much delight in hearing it recited. He could scarcely converse with his friends on the beauties contained in this Divine poem, without being manifestly elevated into a kind of holy rapture. It was customary, for those who retired to solitude at Port Royal, to send billets to each other once a month, each of which contained, among other things, a sentence from one of the fathers, or a text of Scripture: he always appeared much affected with these testimonies of Christian friendship, and employed some part of every day in meditating on the subjects they proposed.

As M. Pascal was incapable of study, during the four last years of his life, he employed much of his time in visiting the several churches, where any particular solemnity was celebrating; and on these occasions his fervour and simplicity were as remarkable as they were instructive. A person of eminent learning and piety, who observed M. Pascal's deportment, remarked, with great force and elegance, that "the grace of God discovers itself in great minds by little things, and in common minds by great ones." This humble and child-like disposition was not confined to the seasons of devotion, but mingled with all the ordinary concerns of life. He was fearful of giving pain to any one, and expressed the greatest readiness to ask pardon where he had offended, though inadvertently. He was mild and gentle in all his conduct; patient under reproof, and thankful to his reprover; so that it is said, he never lost the affection of any of his friends.

The life of this truly great man was now almost arrived at its latest period: he had lost his appetite, and was harassed with a perpetual nausea, and loathing of every kind of nourishment: but before an account is given of his last sickness, it will be proper to relate a remarkable incident that occurred about two months before his death.

As M. Pascal was never married,

and had more rooms in his house than he occupied himself, he permitted a poor man, with his wife and family, to reside under the same roof with him. The poor man's son was taken ill with the small-pox, at a period when M. Pascal greatly needed his sister's assistance; but as Madame Perier's children had not passed through the disease, he was uneasy lest, by her visits to him, she should convey the infection to her own family. It was believed that the sick boy could not be removed without extreme hazard: M. Pascal therefore would not suffer it to be done, but left his own house, in a very infirm state of body, to go to his sister's, from whence he never returned.

Three days after he had quitted his own house, he was visited with so severe a pain in his bowels that he was deprived of all refreshment from sleep. But the courage and patience with which he sustained the tortures of disease, induced his physicians to regard the complaint in a less serious manner than it deserved; for they always assured his friends, that there was not the least appearance of danger. M. Pascal, however, gave more credit to his own sensations than to the opinion of his medical attendants, and therefore requested to be constantly visited by the curate of the parish in which he resided. But although his pains continued with few remissions, and he gradually declined in strength, the faculty still persisted in their first decision. Some idea of the nature of his sufferings may be collected from what M. Tissot has recorded, that M. Pascal had the sensation of a ball of fire in his side; and in so intense a manner did this feeling sometimes oppress him, that it required the utmost exertion of his reason to treat this perception as a consequence of disease, and not as the effect of fire actually applied.

About this period he made his will, and the interests of the poor were not forgotten. If M. Perier had been at this time in Paris, and would have given his consent, M. Pascal would have bestowed his whole fortune on the indigent and miserable. His heart was so exceedingly engaged in favour of the poor, that he would often say, "Whence comes it, that all my affection for the poor, who have rendered them such inconsiderable services?" — "It has arisen," said Madame Perier, "from the narrowness of your fortune, which has circumscribed the amplitude of your wishes." "Since it was not in my power," replied he, "to be extensively charitable, I ought to have bestowed more of my time and attention upon them. But if my physicians prognosticate justly, and God permit me to recover from this sickness, I am determined to devote the remainder of my life to the service of the poor."

During his last illness, Mr. Pascal displayed an admirable piety, which edified and surprised all about him. To those who testified a concern at the sufferings he endured, he would say, "So far am I from being uneasy at the situation in which I am at present that the thoughts of recovery are unpleasant to me." "For what reason?" inquired one of his friends. "Because," replied he, "I am well acquainted with the dangers that are attendant on health, and have experienced the advantages of sickness. Be not," continued he, "so greatly concerned at the pain I undergo: sickness is the natural state of Christians; and they are then most where they ought to be, when they are in the furnace of affliction, when they are incapable of enjoying worldly things, indifferent to the pleasures of sense, delivered from those passions that agitate the soul, and without ambition or avarice, and in a continual expectation of death. Is it not in this manner that Christians ought to pass their lives? And ought not that to be esteemed

happy necessity, by which they are placed in the very condition wherein they ought to be, and in which nothing more is required than a humble and peaceable submission?" That his heart was deeply penetrated by sentiments like these, appears in the prayers he composed during his illness, from one of which the following is extracted:—

"O God, to whom I am to render a strict account of all my actions at the conclusion of this life, and at the consummation of all things, thou art pleased now to uphold the world, and all it contains, either for the purpose of exercising the faith of thine elect, or to punish the workers of iniquity! Thine it is, O Lord, to kill the body, and to separate the spirit from all those temporal beings to which it is attached! In that last moment of my life, thou wilt, O God, rend asunder from my heart all those worldly objects to which it hath been fixed; and at the last great day, thou wilt not only consume those vain idols that have so miserably enslaved the passions, but wilt destroy the very heavens and the earth by fire; that all men may see and know, that thou only canst be said properly and truly to subsist, and that thou alone art worthy of all love, because thou alone art unchangeable. I praise thee, O my God, and will bless thee as long as I live, that thou hast graciously anticipated to me that great and terrible day, by reducing me to such a state of feebleness that all earthly things are become tasteless and insipid. I will ever bless and praise thine holy name, O Lord my God, that thou hast rendered me incapable of tasting the comforts that flow from health, and of deriving satisfaction from worldly pleasures; and that thou hast in a manner annihilated to me those treacherous idols which thou wilt truly and utterly annihilate, to the confusion of the wicked, in the day of thy fierce anger. Give me grace, O Lord, that I may now judge myself, with respect to these things, lest I be judged by thee at the end of the world. For, as in the moment of my departure, O Lord, I shall find myself stript of all that surrounds me in this world, and must stand naked in thy presence, to give an account of every secret motion of my heart; grant that I may consider this my sickness as a real separation from the world and all creature-attachments,—that I may feel myself as in thine immediate presence, and be constantly employed in supplicating thy mercy for the true conversion of my soul. May I derive strong consolation from viewing this emblem of death which I now suffer, as the effect of thy preventing mercy, before thou sendest a real death to exercise thy judgment! O my Lord and Saviour, give me to esteem a state of affliction as a blessed condition, in which, by rendering me unable to seek happiness from without, thou attractest me to internal contemplation, and art purifying my inner man, and bringing it into conformity with thy holy will. Thy kingdom, O Lord, is in the hearts of thy faithful people; and when thou hast impressed thine image on me, and endowed me with thy Holy Spirit, I shall find it in myself."

About this period, M. Pascal was very desirous to receive the holy communion; but as it is customary in the Romish Church to fast during many hours previous to its reception, except in cases of extreme danger, his physicians objected against it, and he was obliged to submit to their decisions. "My friends," said he, "are not aware of the degree of disease under which I labour, because they do not feel it; but they will find themselves mistaken in the views they have of my illness; for I am sure there is something more than ordinary in the complaint which I have in my head. But," continued he, "since I am not

permitted to communicate with the Head of the church, I am desirous of communicating with him in his members. Permit me, then, to have a poor sick man brought into this house; provide him a suitable nurse, and let the same services be done to him that are rendered to me. I am quite overwhelmed with confusion at seeing myself so plentifully supplied with all that I need. Suffer me then to have the consolation of knowing, that there is at least one poor creature treated with the same kindness that I experience. My heart is deeply affected when I consider, that while I possess all things in abundance, there is an almost infinite number of my poor fellow-creatures destitute of the necessaries of life. I beseech you, therefore, request the curate to send me a proper object towards whom I may fulfil this design." This message was immediately sent to the curate, who returned for answer, that since he did not at that time know of any such person, in a proper situation to be removed, he would afford him an opportunity of exercising his charity another way.

Disappointed in this charitable intention, M. Pascal earnestly entreated his sister, that she would order him to be removed into the Hospital of Incurables, because he had a great desire to die in the company of the poor. His physicians, however, forbade his removal in his present condition, and he was obliged to comply with these mortifying restraints.

The last illness of M. Pascal commenced in June 1662, with a severe cholic, the pain of which was almost continual, and greatly interrupted his sleep. His physicians did not consider him in any danger, since there was a total absence of fever: but he was of a different opinion, and said, from the first attack, that he was sure they were mistaken, and that he should certainly die of this disease. He was frequently confessed, and was very desirous of receiving the holy communion; but he consented to defer this act of piety, on his physicians assuring him positively, that he would be able to receive it in public in a little time. His complaints, however, augmented daily. He was attacked with pains in his head so very severe that they frequently stupified him, and his sufferings became almost insupportable. But such was his entire resignation to the will of God, that no complaining expression escaped from him, nor did he ever shew the least sign of impatience.

On the 17th of August, his pains became so violent, that he desired his sister to call a consultation of physicians; but he expressed his wish for this with some degree of scruple, and said he thought it was shewing too much anxiety about life. His sister, however, did not give him time to recall the request, and the physicians accordingly met. They agreed in opinion that the symptoms were not dangerous, and directed the treatment which they thought proper. But he was himself so strongly persuaded that his end was approaching, that he desired an ecclesiastic might pray with him through the night. His sister also, perceiving him to be materially for the worse, determined he should be gratified by the reception of the holy communion; and ordered every preparation to be made, that it might be administered to him the next morning. At midnight he was attacked with convulsions, which were so extremely violent, and, when they ceased, left him so completely exhausted, that his friends supposed him to be dead. But after a short time he recovered his senses; and when M. Beurier, the curate, entered the room with the sacrament, saying "Here is what you have so long desired," his attention was fixed, so that he became perfectly collected, and raised himself in the bed, though with some difficulty, that he might receive it. The

curate asked him the customary questions respecting the principal articles of faith; to each of which he answered distinctly, "Yes, sir, I believe it with all my heart." He then received both the viaticum and extreme unction, with a tender devotion, and a resignation which drew tears from all that were present. When the benediction was pronounced, he replied, "May God never forsake me!" These were his last words, except a short thanksgiving; immediately after which he was again seized with convulsions, which never afterwards quitted him. He had no further interval of sensibility; and after continuing in this state during twenty-four hours, he expired at one o'clock in the morning, on the 19th of August, 1662, aged thirty-nine years and two months.

His body was opened after his death. The liver and stomach were found greatly diseased, and his intestines were in a state of mortification.

He was buried in the parish church of Saint Etienne du Mont; and on the stone which covered his grave was inscribed the following epitaph, written by Aimonius Proust de Chambourg, professor of law in the university of Orleans.

"Nobilissimi Scutarii Blasii Pascalis Tumulus.

D. O. M.

BLASIUS PASCALIS SCUTARIUS NOBILIS HIC JACET.

"Pietas Si Non Moritur, Æternum Vivet. Vir Conjugii Nescius, Religione Sanctus, Virtute Clarus, Doctrinâ Celebris, Ingenio Acutus, Sanguine Et Animo Pariter Illustris; Doctus Non Doctor, Æquitatis Amator, Veritatis Defensor, Virginum Ultor, Christianæ Moralis Corruptorum Acerrimus Hostis. Hunc Rhetores Amant Facundum, Hunc Scriptores Nôrunt Elegantem, Hunc Mathematici Stupent Profundum, Hunc Philosophi Quærunt Sapientem, Hunc Doctores Laudant Theologum, Hunc Pii Venerantur Austerum. Hunc Omnes Mirantur, Omnibus Ignotum, Omnibus Licet Notum. Quid Plura? Viator, Quem Perdidimus PASCALEM, Is Ludovicus Erat Montaltius. Heu! Satis Dixi, Urgent Lachrymæ, Sileo. Ei Qui Bene Precaberis, Bene Tibi Eveniat Et Vivo Et Mortuo. Vixit An. 39. M. 2. Obiit An. Rep. Sal. 1662, 14 Kal. Sept. ΩΛΕΤΟ ΠΑΣΚΑΛΙΟΣ ΦΕΥ! ΦΕΥ! ΠΕΝΘΟΣ ΟΣΟΝ! Cecidit Pascalis Heu! Heu! Qualis Luctus! *Posuit A. P. d. C. Mœrens Aurelian. Canonista.*"

The stone on which this epitaph was inscribed, being laid horizontally over the grave, in one of the aisles of the church, the epitaph was soon effaced. M. Perier, therefore, Pascal's brother-in-law, caused the following inscription to be engraved on a marble tablet, and affixed to an adjoining pillar in the aisle:—

"Pro columnâ superiori,
Sub tumulo marmoreo,
"Jacet BLASIUS PASCAL, Claromontanus, Stephani Pascal, in supremâ apud Arvernos Subsidiorum Curiâ Præsidis, Filius, post aliquot annos in severiori secessu et divinæ legis meditatione transactos, feliciter et religiosé in pace Christi vitâ functus anno 1662, ætatis 39, die 19 Augusti. Optasset ille quidem, præ paupertatis et humilitatis studio, etiam his sepulchri honoribus carere, mortuusque etiamnum latere, qui vivus semper latere voluerat. Verùm ejus hâc in parte votis cùm cedere non posset Florinus Perier in eâdem Subsidiorum Curiâ Consiliarius, ac Gilbertæ Pascal, Blasii Pascal sororis, conjux amantissimus, hanc tabulam posuit, quâ et suam in illum pietatem significaret, et Christianos ad Christiana precum officia sibi et defuncto profutura cohortaretur."

The elegance of the former of these epitaphs depends so much on the turn of the Latin words, that

it would lose all its force in a translation. The following is a translation of the latter:—

"In front of the adjoining pillar, under a marble tomb, lies BLAISE PASCAL, of Clermont, the son of Stephen Pascal, President of the high Court of Aids in Auvergne, who, after a few years spent in strict retirement and meditation on the Divine law, departed this life devoutly and happily, in the peace of Christ, on the 19th day of August, 1662, in the 39th year of his age. His love of poverty and deep humility would have induced him to decline even these sepulchral honours, and to desire that concealment and obscurity after death which he had always studiously sought during life. But as his wishes in this respect could by no means be complied with, Florian Perier, a counsellor in the same Court of Aids and the affectionate husband of Gilberte Pascal, the sister of Blaise Pascal, placed this tablet, as an expression of his affection, and an excitement to Christians to discharge the pious duty of prayer, for the benefit of himself and of the deceased."

RELIGIOUS INTELLIGENCE.

PITCAIRN'S ISLAND.

THE following account of this hitherto unknown island, and its singularly interesting inhabitants, is taken from the Quarterly Review, No. XXVI. p. 374; and we give it with the less reluctance from its evidently possessing the stamp of at least demi-official authority.

"It is well known that in the year 1789, his majesty's armed vessel, the Bounty, while employed in conveying the bread-fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement on the island of Timor. The mutineers, twenty-five in number, were supposed, from some expressions which escaped them, when the launch was turned adrift, to have made sail towards Otaheite. As soon as this circumstance was known to the Admiralty, Captain Edwards was ordered to proceed in the Pandora to that island and endeavour to discover and bring to England the Bounty, with such of the crew as he might be able to secure. On his arrival in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the Pandora, to surrender themselves; and from information given by them, ten others (the whole number alive upon the island) were, in the course of a few days, taken; and with the exception of four, who perished in the wreck of the Pandora, near Endeavour Strait, conveyed to England, to trial before a court-martial; which adjudged six of them to suffer death, and acquitted the other four.

"From the accounts given by these men, as well as from some documents that were preserved, it appeared that as soon as Lieutenant Bligh had been driven from the ship, the twenty-five mutineers proceeded with her to Tooboui, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite; and having there laid in a large supply of stock, they once more took their departure for Toobouai, carrying with them eight

men, nine women, and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort; but, by divisions among themselves and quarrels with the natives, the design was abandoned. Christian, the leader, also very soon discovered that his authority over his accomplices was at an end; he therefore proposed that they should return to Otaheite: that as many as chose it, should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly they once more put to sea, and reached Matavai, on the 20th September, 1789.

"Here sixteen of the five and twenty desired to be landed, fourteen of whom, as already mentioned, were taken on board the Pandora; of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards,) one had been made a chief, killed his companions, and was shortly after murdered himself by the natives.

"Christian, with the remaining eight of the mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night between the 21st and 22d September, 1789: in the morning the ship was discovered from Point Venus, steering in a north-westerly direction;—and here terminate the accounts given by the mutineers, who were either taken or surrendered themselves at Matavai Bay. They stated, however, that Christian, on the night of his departure, was heard to declare that he should seek for some uninhabited island, and, having established his party, break up the ship; but all endeavours of Captain Edwards to gain intelligence either of the ship or her crew, at any of the numerous islands visited by the Pandora, failed.

"From this period, no information respecting Christian or his companions reached England for twenty years; when, about the beginning of the year 1809, Sir Sidney Smith, then commander-in-chief on the Brazil station, transmitted to the Admiralty a paper which he had received from Lieutenant Fitsmaurice, purporting to be an 'extract from the log-book of Captain Folger of the American ship Topaz, and dated Valparaiso, 10th October, 1808.'

"About the commencement of the present year, Rear-admiral Hotham, when cruizing off New London, received a letter, addressed to the lords of the Admiralty, of which the following is a copy, together with the azimuth compass to which it refers:—

Nantucket, 1st March, 1813.

"My lords—

"The remarkable circumstances which took place on my last voyage to the Pacific Ocean will, I trust, plead my apology for addressing your lordships at this time. In February, 1808, I touched at Pitcairn's Island, in latitude 25° 2′ south, longitude 133° west from Greenwich. My principal object was to procure seal skins for the China market: and from the account given of the island in Captain Carteret's voyage, I supposed it was uninhabited; but on approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit, and a hog. They spoke to me in the English language, and informed me that they were born on the island, and their father was an Englishman, who had sailed with Captain Bligh.

"After discoursing with them a short time, I landed with them, and found an Englishman, of the name of Alexander Smith, who informed me that he was one of the Bounty's crew, and that, after putting Captain Bligh in the boat with half the ship's company, they returned to Otaheite, where part of the company chose to tarry: but Mr. Christian, with eight others including himself, preferred going to a more remote place; and, after making a short stay at Otaheite,

where they took wives and six men-servants, they proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her which they thought would be useful to them. About six years after they landed at this place, their servants attacked and killed all the English excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with the widows and children, where he had resided ever since, without being resisted.

"I remained but a short time on the island; and on leaving it, Smith presented me with a time-piece and an azimuth compass, which he told me belonged to the Bounty. The time-keeper was taken from me by the governor of the island of Juan Fernandez, after I had it in my possession about six weeks. The compass I put in repair on board my ship, and made use of it on my homeward passage; since which a new card has been put to it by an instrument-maker in Boston. I now forward it to your lordships, thinking there will be a kind of satisfaction in receiving it, merely from the extraordinary circumstances attending it.

(Signed) "MAYHEW FOLGER."

Nearly about the same time a further account of these interesting people was received from Vice-admiral Dixon, in a letter addressed to him by Sir Thomas Staines, of his majesty's ship Briton, of which the following is a copy:—

Briton, Valparaiso, 18th Oct. 1814.

"Sir—

"I have the honour to inform you, that on my passage from the Marquesas Islands to this port, on the morning of the 17th September, I fell in with an island, where none is laid down in the admiralty or other charts, according to the several chronometers of the Briton and Tagus. I therefore hove to, until day light, and then closed, to ascertain whether it was inhabited, which I soon discovered it to be, and to my great astonishment found that every individual on the island (forty in number) spoke very good English. They prove to be the descendants of the deluded crew of the Bounty, which from Otaheite proceeded to the above-mentioned island, where the ship was burnt.

"Christian appeared to have been the leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams*, is the only surviving Englishman of those who last quitted Otaheite in her, and whose exemplary conduct and fatherly care of the whole little colony could not but command admiration. The pious manner in which all those born on the island have been reared, the [illegible] of religion which has been [illegible] into their young minds [illegible] man, has given him the [illegible] nence over the whole [illegible] whom they look up as [illegible] the whole, and one fam[illegible]

"A son of Christian [illegible] the first born on the island, [illegible] twenty-five years of age, [illegible] Thursday October Christian [illegible] elder Christian fell a sacrifice [illegible] the jealousy of an Otaheitan [illegible] within three or four years [illegible] their arrival on the island. [illegible] were accompanied thither by [illegible] Otaheitan men and twelve women; the former were all swept away by desperate contentions between them and the Englishmen; and five of the latter have died at different periods, leaving at present only one man and seven women of the original settlers. The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25° 4′ south latitude, and 130° 25′ west longitude, by chronometers of the Briton and Tagus.

"It is abundant in yams, [illegible]

* The same person, we presume, [illegible] Captain Folger names Alexander [illegible] The reason of the change of name [illegible] not appear.

tains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty.

"I cannot, however, refrain from offering my opinion that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion, the whole of the inhabitants speaking the Otaheitan tongue as well as English.

"During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since, by an American ship called the Topaz, of Boston, Mayhew Folger master.

"The island is completely iron-bound with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.

(Signed) "T. STAINES."

"We have been favoured with some further particulars of this singular society, which, we doubt not, will interest our readers as much as they have ourselves. As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts, and as the captains of the Briton and Tagus seem to have still considered it as uninhabited, they were not a little surprized, on approaching its shores, to behold plantations regularly laid out, and huts or houses more neatly constructed than those on the Marquesas Islands. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out in the English language, 'Won't you heave us a rope, now?' The first man who got on board the Briton soon proved who they were. His name, he said, was Thursday October Christian, the first born on the island. He was then about five and twenty years of age, and is described as a fine young man, about six feet high; his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of a reddish tint which prevails in the Pacific Islands: his only dress was a piece of cloth round his loins, and a straw hat ornamented with the black feathers of the domestic fowl. 'With a great share of good humour,' says Captain Pipon, 'we were glad to trace in his benevolent countenance all the features of an honest English face. I must confess,' he continues, 'I could not survey this interesting person without feelings of tenderness and compassion.' His companion was named George Young, a fine youth of seventeen or eighteen years of age.

"If the astonishment of the captains was great on hearing their first salutation in English, their surprize and interest was not a little increased on Sir Thomas Staines taking the youths below, and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, 'For what we are going to receive, the Lord make us truly thankful.'

"They expressed great surprize on seeing a cow on board the Briton, and were in doubt whether she was a great goat, or a horned sow.

"The two captains of his majesty's ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf; and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him —a very old lady, blind with age.

He was at first alarmed lest the visit was to apprehend him; but on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast.

"This interesting new colony, it seemed, now consisted of about forty-six persons, mostly grown up young people, besides a number of infants. The young men, all born on the island, were very athletic, and of the finest forms, their countenances open and pleasing, indicating much benevolence and goodness of heart: but the young women were objects of particular admiration, tall, robust, and beautifully formed, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth, like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waist to the knees, and generally a sort of mantle thrown loosely over the shoulders, and hanging as low as the ancles; but this covering appeared to be intended chiefly as a protection against the sun and the weather, as it was frequently laid aside—and then the upper part of the body was entirely exposed; and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wreathe caps or bonnets for the head in the most tasty manner, to protect the face from the rays of the sun; and though, as Captain Pipon observes, they have only had the instruction of their Otaheitan mothers, our dress-makers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females. Their native modesty, assisted by a proper sense of religion and morality instilled into their youthful minds by John Adams, has hitherto preserved these interesting people perfectly chaste, and free from all kinds of debauchery. Adams assured the visitors, that since Christian's death, there had not been a single instance of any young woman proving unchaste; nor any attempt at seduction on the part of the men. They all labour while young in the cultivation of the ground; and when possessed of a sufficient quantity of cleared land, and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage-ceremony of his own.

"The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expression, quarrels of the mouth. They are honest in their dealings, which consist of bartering different articles for mutual accommodation.—Their habitations are extremely neat. The little village of Pitcairn forms a pretty square: the houses at the upper end of which are occupied by the Patriarch, John Adams, and his family, consisting of his old blind wife, and three daughters from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son-in-law. On the opposite side is the dwelling of Thursday October Christian, and in the centre is a smooth verdant lawn, on which the poultry run loose, fenced in so as to prevent the intrusion of the domestic quadrupeds.

"All that was done was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses, too, they had a good deal of decent furniture, consisting of beds, laid upon bedsteads, with neat covering. They had also tables, and large chests to contain their valuables and clothing, which is made from the bark of a certain tree; prepared chiefly by the elder Otaheitan females. Adams's house consisted of two rooms, and the windows had shutters to pull to at night.—The younger part of the sex are, as before stated, employed with their brothers, under the direction of their common father, Adams, in the culture of the ground, which produced cocoa-nuts, bananas, the bread-fruit tree, yams, sweet potatoes, and turnips. They have also plenty of hogs and goats. The woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish.

"Their agricultural implements are made by themselves from the iron supplied by the Bounty, which with great labour they beat out into spades, hatchets, crows, &c. This was not all. The good old man kept a regular journal, in which was entered the nature and quantity of work performed by each family, what each had received, and what was due on account. There was, it seems, besides private property, a sort of general stock, out of which articles were issued, on account, to the several members of the community; and for mutual accommodation, exchanges of one kind of provision for another were very frequent,—as salt for fresh provisions, vegetables and fruit for poultry, fish, &c. Also when the stores of one family were low, or wholly expended, a fresh supply was raised from another, or out of the general stock, to be repaid when circumstances were more favourable;—all of which was carefully noted down in John Adams's journal.

"But what was most gratifying of all to the visitors, was the simple and unaffected manner in which they returned thanks to the Almighty for the many blessings they enjoyed. They never failed to say grace before and after meals, to pray every morning at sun rise, and they frequently repeated the Lord's Prayer and the Creed.

"It was truly pleasing, says Captain Pipon, to see these poor people so well disposed to listen so attentively to moral instruction, to believe in the attributes of God, and to place their reliance on Divine goodness. The day on which the two captains landed, was Saturday the 17th of September; but by John Adams's account it was Sunday the 18th, and they were keeping the Sabbath, by making it a day of rest and of prayer. This was occasioned by the Bounty having proceeded thither by the eastern route, and our frigates having gone to the westward; and the Topaz found them right according to his own reckoning, she having also approached the island from the eastward. Every ship from Europe, proceeding to Pitcairn's Island round the Cape of Good Hope, will find them a day later—as those who approached them round Cape Horn a day in advance, as was the case with Captain Folger and the Captains Sir S. Staines and Pipon.

"The visit of the Topaz is of course, as a notable circumstance, marked down in John Adams's journal. The first ship that appeared off the island was on the 27th December, 1795; but as she did not approach the land, they could not make out to what nation she belonged. A second appeared some time after, but did not attempt to communicate with them. A third came sufficiently near to see the natives and their habitations, but did not attempt to send

a boat on shore; which is the less surprising, considering the uniform ruggedness of the coast, the total want of shelter, and the almost constant and violent breaking of the sea against the cliffs. The good old man was anxious to know what was going on in the old world, and they had the means of gratifying his curiosity by supplying him with some magazines and modern publications. His library consisted of the books that belonged to Admiral Bligh, but the visitors had not time to inspect them.

"They inquired particularly after Fletcher Christian. This ill-fated young man, it seems, was never happy after the rash and inconsiderate step which he had taken: he became sullen and morose, and practised the very same kind of conduct towards his companions in guilt which he and they so loudly complained against in their late commander. Disappointed in his expectations at Otaheite and the Friendly Islands, and most probably dreading a discovery, this deluded youth committed himself and his remaining confederates to the mere chance of being cast upon some desert island, and chance threw them on that of Pitcairn. Finding no anchorage near it, he ran the ship upon the rocks, cleared her of the live stock, and other articles which they had been supplied with at Otaheite; when he set her on fire, that no trace of inhabitants might be visible, and all hope of escape cut off from himself and his wretched followers. His Otaheitan wife died within a twelvemonth from their landing, after which he carried off one that belonged to an Otaheitan man, who watched for an opportunity of taking his revenge, and shot him dead while digging in his own field. Thus terminated the miserable existence of this deluded young man, who was neither deficient in talent, nor energy, nor in connexions, and who might have risen in the service, and become an ornament to his profession.

"John Adams declared, as it was natural enough he should do, his abhorrence of the crime in which he was implicated, and said that he was sick at the time in his hammock. This, we understand, is not true, though he was not particularly active in the mutiny. He expressed the utmost willingness to surrender himself and be taken to England: indeed, he rather seemed to have an inclination to re-visit his native country; but the young men and women flocked round him, and with tears and entreaties begged that their father and protector might not be taken from them, for without him they must all perish. It would have been an act of the greatest inhumanity to remove him from the island: and it is hardly necessary to add, that Sir Thomas Staines lent a willing ear to their entreaties; thinking, no doubt, as we feel strongly disposed to think, that if he were even among the most guilty, his care and success in instilling religious and moral principles into the minds of this young and interesting society have, in a great degree, redeemed his former crimes.

"This island is about six miles long by three broad, covered with wood, and the soil of course very rich: situated under the parallel of 25° S. latitude, and in the midst of such a wide expanse of ocean, the climate must be fine and admirably adapted for the reception of all the vegetable productions of every part of the habitable globe. Small, therefore, as Pitcairn's Island may appear, there can be little doubt that it is capable of supporting many inhabitants; and the present stock being of so good a description, we trust they will not be neglected. In the course of time, the Patriarch must go hence; and we think it would be exceedingly desirable that the British Nation should provide for such an event by sending out some zealous and intelligent

instructor, together with a few persons capable of teaching the useful trades or professions. On Pitcairn Island there are better materials to work upon than missionaries have yet been so fortunate as to meet with, and the best results may reasonably be expected. Something we are bound to do for these blameless and interesting people. The articles recommended by Captain Pipon appear to be highly proper; cooking utensils, implements of agriculture, maize or the Indian corn, the orange tree from Valparaiso, a most grateful fruit in a warm climate, and not known in the Pacific Islands; and that root of plenty, not of poverty as a wretched scribbler has called it, the Potatoe; Bibles, prayer-books, and a proper selection of other books, with paper, and other implements of writing. The visitors supplied them with some tools, kettles, and other articles, such as the high surf would permit them to land, but to no great extent: many things are still wanting for their ease and comfort. The descendants of these people, by keeping up the Otaheitan language, which the present race speak fluently, might be the means of civilizing the multitudes of fine people scattered over the innumerable islands of the great Pacific. We have only to add, that Pitcairn's Island seems to be so fortified by nature as to oppose an invincible barrier to an invading enemy: there is no spot apparently where a boat can land with safety, and, perhaps, not more than one where it can land at all: an everlasting swell of the ocean rolls in on every side, and breaks into foam against its rocky and iron-bound shores."

The above account, notwithstanding some slight discrepancies which occur in the statement, and some difficulties which remain unexplained, is, without doubt, substantially correct. We understand that government intends to send a ship to visit this interesting colony, with a view to supply it with the articles which are most suited to its wants. We trust that, with a judicious selections of books, one or two discreet instructors, of general knowledge, enlarged views, and conciliating manners, and above all of solid and fervent piety, will be sent at the same time, to whom the spiritual and intellectual concerns of the amiable inhabitants may be safely committed. The object is one worthy of the utmost solicitude of the Church Missionary Society; and we shall rejoice to hear that it has taken under its special guardianship and protection this singular community, the members of which may be designed by Providence to be the evangelists of the Pacific Ocean.

HIBERNIAN SUNDAY-SCHOOL SOCIETY.

In our last volume, p. 845, we have given an account of the progress of this valuable institution down to the month of April 1814. The Report of the succeeding year is still more gratifying. Seventy-seven schools have been assisted for the first time with books or money, which makes, in the five years during which the Society has existed, a total of 252 schools, containing 28,598 scholars.

"Towards the conclusion of the last year, a circular letter was forwarded to the conductors of the several schools, requesting a report of their progress and return of their numbers. Your Committee anticipated much pleasure from the result of this application, and the event has surpassed their most sanguine expectations: the communications received, in answer to their letter, shewing the increasing stability and influence of some of the schools; the high patronage and active energy which established others; the important results produced by the exertions of individuals, possessing neither extensive influence nor large pecuniary resources; the interesting struggle, which in some cases has been main-

tained by the persevering benevolence of their conductors, against unfavourable outward circumstances; the institution of new schools, by persons who had witnessed the good effects of those already in existence; the happy instances of important benefits conferred on individuals by these schools, and which there is reason to believe are rather selections than solitary instances of good effected; — all these communications are well calculated to reward your committee for their labours, and to animate them to further exertion. For can the benevolent mind receive a purer pleasure than to witness the amelioration of the characters of the rising generation, —to see children trained up in those exercises of patient and persevering mental exertion, tending so strongly to form habits of peaceful industry, and useful employment, —to view their affection towards their teachers and their benefactors, and their increasing duty and love to their parents, in some instances even winning them to the sacred paths of goodness and of truth? Cold and selfish must be the heart which does not glow with the most lively sensations of pleasure, which does not expand with the purest anticipations of hope, in beholding so many of our youth devoting their tender years to the study of the sacred Scriptures, and storing their memories with its ennobling treasures. A pious and able parish minister, some years since, lamented the comparatively small effect which the best sermons produced on the generality of the hearers, and attributed it to the people being generally unacquainted with the facts and language of the Bible. Your Committee exult in the idea that the schools, assisted by the Society, are calculated to remedy this evil; to rear amongst us a generation early acquainted with the contents of the sacred Volume: and trained up in the nurture and admonition of the Lord."

From those communications we proceed to give a few extracts, as specimens of the rest.

1. "*Aclun.*—When I began the school, it was thought a strange thing in the neighbourhood. Some thought, as I was a poor man, that I had sinister ends in view; but when the neighbourhood saw no temporal benefits arising from it, and the good appearing from the children's behaviour, it caused them to acknowledge the utility of it. The children are getting forward in learning; some of them, who came to it only knowing the letters, can now read in the Bible, and repeat one chapter every Sunday, so that in a little time they will have the New Testament by heart."

2. "*Drumara.*—I beg leave to inform you, that Sunday Schools were established in this parish on the 1st of April last, in the Church, Meeting-house, and Chapel, where nearly five hundred scholars are educated every Sabbath-day, without any distinction of religious persuasions."

"I beg leave to return you and the Committee of the Hibernian Sunday-school Society, sincere thanks for the very liberal donation of one hundred and fifty Spelling-books, one hundred Testaments, six Hints for Sunday Schools, &c. and one hundred Alphabets, which arrived safe. Previous to the receipt of your books, the Committee had procured a few Testaments, which were sought after by the scholars with great avidity, by those of all religions, and used with care; and I hope the institution will produce great benefit to the rising generation."

3. "*Mayne.*—Our school, at present, is much increased in number. We have the prospect of doing much good. Some of the children commit to memory from twenty to one hundred and forty-six verses of the Testament. Others, who were addicted to common swearing, are now, to appearance, laid it aside, and are become sober: and others who ran into all kinds of vice in their power on the Sabbath-d

are now employed in learning to read."

4. "*Lurgan.*—It will, I am sure, afford you much pleasure to learn that a Sunday School has been established in this town: it consists of children who are, from their circumstances, totally precluded from the advantage of instruction in any other way, and who are therefore particularly entitled to the compassionate attention of your benevolent Society. Permit me therefore to entreat your kind interference to procure such books as, from the annexed list, you may suppose our poor scholars require. Our school consists of 266 children."

"It will gratify you to learn, that in this vicinity a spirit of improvement strongly manifests itself."

5. "*Celbridge.*—At the first institution of this Sunday School, the children of the poor, without distinction, with that eagerness for instruction which always belongs to them, came in numbers to a place opened for diffusing its blessings, on the liberal principle of making no interference with their religious tenets (the principle on which this school has always been considered); and although the children of Roman Catholic parents soon ceased to attend here, it was not until a place was opened for their reception under instructors of their own persuasion, near their own place of worship, where we rejoice to say the number who now receive instruction gratuitously on every Sabbath-day is great, and, we trust, from the attention visibly paid to the Roman Catholic School by the persons who superintend it, that the children are improving in the principles of spelling, reading, and writing, which will hereafter be of much use to them. The seed thus industriously scattered must, after a season, be seen to produce its good fruits on the community in general;—even the first principles of instruction is a new and good interest given to the early mind, which, if that mind is not desperately ill directed, will occupy it in after life in many a vacant hour, and has been found in many cases a refuge in the poor man's cottage, to preserve him from the haunts of intoxication, revelling, and idle and ruinous amusements, so often the resources of the vacant mind."

"One great advantage of these schools, where instruction is given through the medium of the higher classes to the children of the lower, is the respectful deportment which it almost instantly produces in the young people. The child who yesterday passed you by with a native wildness of character, indifferent as to your mental superiority, nor sensible that you can have any wishes formed for his welfare, struck by your disinterested kindness, and won by the gentleness with which you condescended to instruct or watch over him, will be found to-morrow to look up to you as his friend and protector. Attachment thus formed between the lower and higher orders would form a bond of union that time could not dissolve;—and the progress of exertion now making, in despite of all obstacles, in the cause of education through this country, of which the rich are the patrons, protectors, and superintendants, presents a pleasing prospect that the desirable object of national unanimity will at last be effected. It would be its own reward, rich in the effects of good order, attachment and civilization, of which our country stands in so much need."

"You will be surprized to hear what we now mention, that children of eight, nine, and ten years of age, have committed to memory, during the week, from eighty to one hundred and twenty verses in the New Testament, besides their spelling tasks; and that elder ones, who are occupied all the week in the factories, from six in the morning to half past seven in the evening, have commonly learned from thirty to eighty."

6. "*Hillsborough.*—On Thursday the 29th of September, an examination of three schools, viz. Hillsborough, Kilwarlin, and Annahilt Meeting-house, Schools, was held in the parish church. The number of young persons who attended was five hundred, remarkably clean and neat in their apparel, and conducting themselves with that respectful and modest demeanour suited to the place in which they were assembled and the institution they belonged to. One year and a half had only passed since the greater part of them were illiterate and slovenly, lounging about the fields and highways on the Sabbath-day, ripe for every evil work, and likely to be a burthen and reproach to society. How delightful to the spectators was the change they there witnessed!

"Examinations commenced at twelve o'clock, before the Marquis of Downshire, the Lord Bishop of Dromore, the Rev. Archdeacon Alexander, Doctor Wright, myself, and a considerable number of the respectable inhabitants of the town and neighbourhood, who had assembled for the purpose. Nearly one fifth of the classes were prepared to repeat the Sermon on the Mount, most of the parables from St. Luke's Gospel, and the boys had St. Paul's principal orations: all had a greater or lesser number of Doctor Watts's Divine and Moral Songs; some had the whole collection by heart: all had the Apostles' Creed and the Lord's Prayer, and their manner of repeating was such as to shew that they understood and were affected with what they said. Difficult chapters in the Old Testament were selected for the elder scholars, who read with such just and distinct pronunciation and attention to the stops as drew from the examiners the warmest expressions of admiration. The younger children were examined in spelling, and acquitted themselves to the satisfaction of all present.

"The Marchioness of Downshire having distributed money to the monitors and seniors of the classes at the examinations held in winter, it was considered by her Ladyship that Bibles and Testaments would be a more appropriate reward than money for such as had distinguished themselves; in which opinion the examiners having concurred, they were accordingly distributed, and to which her Ladyship added to the girls neat straw bonnets.

"The whole business of the day concluded with the children joining in the hundreth Psalm, accompanied by the organ; after which they left the church in regular procession, the girls of each school going first, and the boys following, the clergy, superintendants, and teachers of both sexes accompanying them; and having walked round the Market Square, and passed Lord and Lady Downshire and their company, were dismissed to their several houses at five o'clock in the evening.

"In the short period that has elapsed since the commencement of our schools, much good has been done within the sphere of their influence, which appears to be extending. Moral and decent habits are growing among the people, and a spirit of emulation to acquire a knowledge of the Scriptures has become very prevalent. Many young persons who had never been at any place of worship, or taught any kind of prayer by their careless and dissolute parents, are reformed and regular in their conduct, and truly grateful for the moral change that has been wrought in them by their attendance at the Sunday School.

"We trust the Divine blessing will accompany our labours of love, and that the Hillsborough Sunday-school Society, under the powerful protection of Lord and Lady Downshire, and happily connected with, and favoured by the Hibernian Sunday-school Society, may long continue its employment with success."

7. "*Coal Island.*—To witness upwards of two hundred children, instead of profaning the Sabbath and running wild through the country on that holy day, meet together to be instructed in the history, &c. of their Saviour, and the nature of that salvation he completed for them, is certainly a most cheering, delightful, and animating prospect. What encourages us most in this labour of love is, that although at present we may not see many good effects produced thereby, yet as the Holy Spirit is mentioned as the character of a Remembrancer, may we not expect that at some future period he will recal these instructions to their minds, and they may be greatly profited thereby? But, dear sir, if the prospect of future benefit encourages us so much, how much should present? If the idea, that after-generations may have reason to bless those who exerted themselves in such noble institutions, should cause us, not only to persevere in so delightful an undertaking, but to strain every nerve to extend the benefit of our labours; how much more so, if we have ocular demonstration and genuine proof that some have already been profited by our efforts! Such is the case with respect to us."

8. "*Bangor.*—By the zealous perseverance and attendance of Mr. ——— and Mr. ——— (the founders of the school), the assiduity of the teachers, the docility of the children, and the regular system and discipline adopted, a most rapid improvement is visible: the Sabbath is not now violated by noisy assemblages of dirty children in the streets: they are become orderly, clean, and civil, and receive a religious education. Thirty-six boys and thirty-six girls can read the Bible fluently: eighty-four boys and sixty girls are reading the Testament: the remainder (near 100) are in the reading and spelling lessons. Providence has thus blest the exertions of those worthy men, and I trust will continue his protection to the efforts now making to instil Divine truths into the minds of the rising generation."

The Committee conclude their Report by earnestly calling on all who feel the influence of true patriotism, genuine benevolence, or pure and undefiled religion, to come forward and aid the labours of this Society; and in this call we desire earnestly to concur.

LONDON MISSIONARY SOCIETY.

THE following is an abstract of the Report of the Directors of this Society, at their general meeting, on the 11th May last:—

1. SOCIETY ISLANDS.—The information respecting the happy change in the Otaheitean Mission, announced in the last Report, has been confirmed by letters of subsequent date. The brethren state, that the work of conversion appeared to be going forward; and that the number of converts amounted to fifty, who in general were regular in their attendance on the means of instruction, and in retirement for secret prayer. They add, that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath; and that their moral conduct is greatly improved. Some appear to have experienced an inward change of heart. They add, that in consequence of their profession, their neighbours deride them, and distinguish them by the name of *Buree Atua*—"the praying people." As yet, the brethren have not left the island of Eimeo, to return to Otaheite, nor has king Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named Upaparu, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries. Among the converts is Matupupa, who was a priest and a principal Areoi. Mr.

Nott, accompanied by Mr. Hayward, took a voyage to other islands, where they preached to the natives, and were much pleased with their attention. At Huaheine, they met with a young chief who had been at Eimeo: he professes himself a Christian, has cast off his gods, and observes the Sabbath.—The brethren are building a small vessel, which will enable them to visit other islands. They have engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the Islanders. The pleasing change which has taken place in the South-Sea Mission, has induced the Directors to send additional labourers, acquainted with useful arts.—Some of the brethren who, many years ago, left the mission at Otaheite, and settled in New Holland, have been very useful in furthering the cause of religion in that growing colony, either by preaching the Gospel statedly or by keeping schools.

2. JAVA.—Three Missionaries, Kam, Supper, and Bruckner, arrived at Batavia, in May 1814. They were kindly received by Rev. Dr. Ross, the venerable Dutch minister of the city, and introduced by him to Governor Raffles, who treated them in the most polite and condescending manner; and they had the pleasure of witnessing, soon after their arrival, in the Governor's house, the establishment of an Auxiliary Bible Society, of which Mr. Supper was appointed foreign secretary.—Mr. Kam has gone to Amboyna to officiate at the Dutch church, while he is engaged in learning the Malay language. Mr. Bruckner is appointed minister of Samarang, but he will also apply himself to the language of the country. Mr. Supper was requested by Dr. Ross to become his colleague, which was approved by the Governor, who shewed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, preaches every Sunday afternoon, in the same church, in the Malay language. The field of labour in Java is exceedingly large: "Our number," say the present Missionaries, "is like the dust of the balance."

3. ISLE OF FRANCE.—Mr. Le Brun, who arrived at the Isle of France in June last, was received by Governor Farquhar in a friendly manner. He has commenced a Sunday School, for the children of both sexes, at different hours of the day, when several of the parents attend. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts. Some pious soldiers of the 72d regiment have voluntarily contributed 35*l.* to the funds of this Society. The Governor having expressed a desire to promote a Mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained.

4. CHINA.—The Directors have received during the last year a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language;—a language which may be read by hundreds of millions in China and other countries. Mr. Morrison and Mr. Milne have neglected no opportunity of giving it an extensive circulation. Besides printing 2000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5000 copies of his Chinese Catechism; but all these copies, however numerous, are very few, compared with the population of China. The Directors, however, cannot go further, nor print a single copy more, unless aid is afforded. Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, took a voyage on purpose to distribute the New Testament and Tracts. He left China in a vessel which conveyed nearly 500 Chinese emigrants; and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He

touched at Banca, where he distributed books, and where, he thinks, a missionary station may be advantageously fixed. At Batavia he was kindly received by Governor Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis, which he printed on his voyage. He also supplied Chinese Schools with catechisms and tracts, and had the pleasure of seeing them used as school-books. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be satisfied with his journey.

The expense attending the Chinese Mission is unavoidably very considerable; but the Society is much relieved by the munificence of the British and Foreign Bible Society, who have voted to Mr. Morrison a second sum of one thousand pounds, to assist him in the translation and distribution of the Scriptures.

5. INDIA.—At *Madras*, Mr. Loveless continues to preach, at the chapel in the Black Town, twice on the Lord's-days and on the Wednesday evenings. A small church has also been formed. His own school consists of forty children. He intends to build a new school-room for the education of destitute children, descendants of Portuguese and other Europeans.

At *Vizagapatam*, Mr. Gordon and Mr. Pritchett are proceeding in the work of translating the Scriptures into the Telinga language, which is understood by many millions of the natives, through a great extent of country. The Telinga Gospels, translated by their predecessors Cran and Desgranges, they distribute wherever they have an opportunity; sometimes to persons of distinction, and to the Brahmins, whom they endeavour to convince of the absurdity of their religious notions. There is reason to hope, that the truth is secretly making its way, and that many of the detestable practices of Hindoo Pagans are retiring before the light of the Gospel. The brethren continue to preach to our countrymen at the settlement, and to make excursions into the villages in the neighbourhood; in which, assisted by the converted Brahmin Anandarayer, they read a portion of the Scriptures, and explain it; after which they converse freely with the people, and answer their objections. Much good is likely to be effected by their two schools. In August last they had in their Gentoo Schools sixty native children, about forty of whom daily attend.

At *Ganjam*, a church has been built for Mr. Lee the Missionary, and a congregation of about one hundred persons attend with great seriousness. He has erected a school-house for native children. He is proceeding in his translation of the Old Testament: he has also translated Dr. Watts's First Catechism, a spelling-book for children, and Bishop Wilson's book written for the instruction of the North-American Indians. He has distributed a great number of the Gospels in the Telinga: this afforded a favourable opportunity of speaking to the people on their important contents.

At *Chinsurah*, Mr. May is labouring diligently in his favourite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care, containing 218 children, chiefly Hindoos, and a few Mussulmans. Mr. May continues to study the language of the country, and to preach the Gospel on Sunday evenings in the town.

At *Belhary*, Mr. Hands labours to the utmost of his power, in

preaching, translating, and superintending schools, and in distributing the sacred Scriptures among the heathen.—There are three schools under the care of Mr. Hands. "Many of the Hindoo children are coming on very well; they are employed daily in reading, copying, and committing to memory parts of the Gospels." He intends to commence another school in a large village in the neighbourhood; and another in the Mission Garden, for children of the more opulent natives.—Mr. Hands, like the rest of his brethren, earnestly desires additional help at Belhary. It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers: and as to "the country-born people," says a correspondent, "they are become quite a different sort of beings from what they were before he settled among them."

In *Travancore*, Mr. Ringletaube continues his labours among several congregations.

In *Ceylon*, the Missionaries appear to be proceeding as before. Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendance of schools in various districts.

In connection with India, the Report mentions the plan of communicating Christian knowledge to the *Lascars* and *Chinese*, who in large numbers visit this country. By their assistance, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China as to render them useful to many. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended, to read the Scriptures for themselves, and to hear Golam Alley (a Lascar, who will soon be baptized) read and explain the word of life. Another person, named [illegible] has been useful in teaching the Hindoostanee, Persic and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. Golam Allegoriad Abdallah have renounced caste. Many English, Portuguese, Bengallee, and Chinese tracts were received with peculiar pleasure, and some New Testaments.

6. SOUTH AFRICA.—After the return of the Missionaries from the conference at Graaf Reynet, in the month of August, 1814, where their minds had been deeply affected, a revival of religion took place at *Bethelsdorp*. In a short time, fifty persons were added to the church; among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the business of a carpenter. The members of this Christian society are now become zealous in instructing their neighbours. The school also prospers greatly, and the new system is introduced with good effect.

Theopolis is a new station, situated in Albany, a few days' journey north of Bethelsdorp, which, on account of its vicinity to Caffraria, promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa.

A mission to the Bushmen of *Vanderwalt's Fountain* was determined upon before Mr. Campbell left Africa. Upwards of five hundred of them repaired to the spot, eagerly waiting the arrival of the Missionary. Mr. Schmit has determined to undertake this mission.

Griqua Town, or *Klaar Water*, beyond the Great or Orange River, is the most remote of all the missionary stations in South Africa. Shortly after the visit of Mr. Campbell and Mr. Read, a pleasing work commenced, which issued

in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country: and now, the zeal both of the young converts and of the older disciples becomes conspicuous.

Four of the converted Griquas were set apart, at the late conference, as preachers, to instruct the natives in the region round about Griqua Town.

Bethesda is another new station, situated on the Great River, about mid-way between Griqua Town and the West Coast: the people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Saas and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society. In a short time, however, the aspect of affairs was happily changed, and their instructions produced blessed effects. About fifty of these people had professed their faith in Christ, and had been baptised.

At *Pella*, in South Namaqualand, for several years, there had been no addition to the church of Christ: but during the last year a great revival has taken place; and in the course of two or three months, about fifty professed their faith in Christ, were baptised, and received into the church, among whom are their two interpreters and a Namaqua chief.

From *Stellenbosch*, *Tulbach*, and *Zurebrach*, no particular information has lately been received; but at *George*, or Hooge Krall, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, to hold a General Meeting, annually, at some central place. Agreeably to this advice, the Missionaries hold their first meeting at Graaf Reynet, where Mr. Kicherer resides. This meeting has been the means of edifying and animating the Missionaries and their people: the arrival of Mr. Anderson, with several of his converted Griquas, afforded the assembly great delight. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are, Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goedman, and Cupido. On the next day, Waterboer preached on Acts xvii. 30, 31,—the first sermon probably ever delivered by a Hottentot preacher in a pulpit. A favourable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed: twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

7. NORTH AMERICA.—Mr. Spratt continues his stated labours in *Quebec*, where the people are now engaged in building a suitable place of worship. His congregation increases, and his ministry appears to be attended with the Divine blessing.

At *Elizabeth Town*, in Upper Canada, Mr. Smart still resides, and preaches the word of life, notwithstanding the impediments and alarms occasioned by the war.

Mr. Pigeon now labours in *Prince Edward Island*; and endeavours to propagate the Gospel in various parts of it. He says, that more ministers are much needed, and that a preacher in the Gaelic tongue would be peculiarly acceptable. Bibles, Catechisms, and Tracts, would be gladly received.

8. WEST INDIES.—Mr. Adam, Missionary at *Port of Spain*, in the island of *Trinidad*, continues to labour with much patience and assiduity. In the town, he is not without some encouragement from seeing the fruit of his labours; a few being added to the church formed in that place, who appear to be living epistles of Jesus Christ. On the coast, he spends one week of every month, and has liberty to

instruct the slaves on several estates, whose numbers amount to about 2000, and who are very anxious to be taught.

Mr. Davies, at *George Town* in *Demarary*, preaches to a great number of Negroes, and it is hoped with a considerable degree of success.

CHURCH MISSIONARY SOCIETY.

1. AGRA.

WE resume our extracts from the Journal of Abdool Messee, the Society's Missionary at Agra.

"1813. Dec. 14.—To-day Abdool Messee returned in safety from Meerut. The joy expressed by the converts and children on his return was very gratifying."

"At Meerut much attention was excited among the Mahomedans; and long conversations were held daily in large assemblies." "The result was, that five appear truly convinced of the excellency of the Gospel, and profess themselves Christians. Of these one is a man of great learning.

"At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish ceremonies; but, as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day."

"Dec. 20. To-day twenty adults, and twelve children belonging to them, and other native children, were baptized. They have all been on probation since July last, and some of them longer. They were separately examined and addressed on the 23d, respecting baptism, and to discover what was thought sufficient marks of acquaintance with the subject, and of the grace of God being with them."

"Dec. 31.—The number of scholars continues the same as before. Several persons are lately come forward, professing their wish for baptism. The number of converted adults is forty-one, and of the children, fourteen have been baptised. All who have embraced the Gospel have hitherto walked orderly, and given no cause to doubt of their sincerity. It will be observed, that eleven persons, formerly of the Roman Catholic persuasion, have renounced the errors of Popery and joined themselves to us."

"1814, Jan. 30.—At Meerut baptized two *natives*: one a Molwee, a native of Rampoor, *a man of quick* natural parts, considerable learning, and warm disposition, having long been unsettled as to the truth of Mahomedanism, on hearing Abdool Messee, and from subsequent investigation, is persuaded that there is no salvation but in Christ Jesus."

"The other an aged Byragee, who from the writings of Caber, a satirical poet, who resided and lately died at Benares, was led to think lightly of both the Hindoo and Mahomedan systems."

"Feb. 13.—At Agra the native congregations have now generally learnt to sing the hymns composed by Abdool Messee to native tunes; and sing them, it is hoped, with melody in their hearts. A considerable addition appears in the number of attendants. One man of some respectability, from Banda in Bundlecund, has been here this month past, on purpose to inquire about religion, and appears sincere."

"Feb. 21.—A Molwee (Mahomedan) from Meerut reports, that his family has been permitted to leave Rampoor; and that a copy of the

Gospels in Persian, which he had sent to his former tutor, had been sent for by the Nabob of Rampoor, who ordered it to be copied for his own use. The Moonshee read a letter, lately received from his father, who is a Khazee (Judge) of the town of Ambalse, about three days' journey from Kurnaul, acknowledging the receipt of three Persian copies of the Gospels, which had been distributed as directed. The Khazee further expresses his surprize, to find that the Gospel contains such pure doctrine; and says, Many wish for copies, and are desirous for some one to explain certain passages which they do not understand, and respecting which, as it is the word of God, they dare not form an opinion. Some copies in the Hindoostanee language, he further adds, would be most acceptable. Thus *many run to and fro, and knowledge is increased!*"

"Feb. 27.—A Moonshee from Meerut was baptized by the name of 'Burruckut Ullah,' *Blessing of God.* Whilst conversing with him on the subject of baptism, he said, that, after our departure from Meerut, he felt as if he were an unbeliever to be thus hindered from baptism; that the troopers, among whom he had been so long, importuned him with offers of money if he would not forsake his old profession, &c.: upon which he determined to come over without delay, and now felt as a poor man, who had found a treasure in the wilderness, and for joy hastens home to tell his friends. He was now anxious to learn the way of God more perfectly, and then go and tell his father and family the glad tidings."

"March 10.—A Molwee from Lucknow, passing through this place, called on Abdool. He brought remembrances from some of his former friends; and earnest desires that he would repent of having become a Christian, and would cease to lead others to forsake Islam. The Molwee said, 'The English care nothing about the matter. You alone are the author of the discussions excited in various places; and your friends wish to know what you intend.' Abdool answered, that he intended, through the help of God, to go on publishing the Gospel to the end of his life; and, added he, 'You ought rather to be excited to consideration, from the circumstance of the English in general caring little about the matter. Had they wished people to become Christians, you might have thought many were influenced by them, or you might have suspected that undue means were used to make converts: but now that I, a person formerly of your own religion, and others have embraced Christianity, notwithstanding it gives us no respectability with the English, you might believe we have good reasons for what we have done.' The Molwee on going away begged for a copy of the Gospels, which was given him."

"April 3.—The person from Bundlecund was baptized by the name of Amanut Messee. A great many strangers were present on the occasion."

"April 9.—A letter received today from Molwee Munsoor states, that as he and Moonshee Burrucku Ullah were returning to Meerut, at one place in particular, so much religious discussion was excited, as induced them to tarry one whole day. His letter has the following passages: 'To the teacher of Christianity, the enlightener of those in darkness and error—May the Almighty God, through the grace of our Lord Jesus, replenish thee with the Holy Spirit! I, who was straying like a lost sheep, having, through favour of the Lord Jesus, by your instruction, according to his own promise in the holy Gospel, been brought to the door of virtue, do hope that the whole church will join in prayer for me a sinner, that, for the sake of his

death and burial, his resurrection, ascension, and sitting at the right hand of Holiness, as he has taken me, a wild tree, and grafted me into the true date (or vine) tree, he would not suffer me to act so as to become again deserving of being cut off. For if he cut off the natural branches, viz. the seed of Abraham, there is no hope he should spare us who are wild branches, if we offend. But may his grace, who hath bought us with his blood and adopted us for his own, continue to preserve us from such evil: and, with his own rod, bruise the serpent's head; and grant such grace, that, in preaching the Gospel, I may never be ashamed! Amen.'"

"May 13.—This evening, at the Ruttra, on reading accounts of the martyrs in Gaul during the second century, an unusual sensation was excited; and a more general Christian feeling manifested, than was observed before throughout the congregation."

"May 26.—A Mahomedan, from Berthpore, in the service of the Rajah, attended worship on Tuesday evening. He came much prejudiced against the truth; and was very angry at the explanation given of the Second Psalm, and the account of the progress of Christianity which was read afterward. He discovered, however, that Abdool was an old acquaintance; and, after service, they had much conversation on the subject of religion. He came also yesterday to meet Abdool, and even accepted an invitation to dinner. To-day also he came to take leave, as he returns to Berthpore to-morrow. He confessed that he had been much offended at hearing of the publication of the Gospel; but that he now saw that there is no ground for offence therein, and begged a copy of the Four Gospels, which was given him."

"June 10.—A very interesting young man attended with Molwee Munsoor. He is a native of Rampoor: was fond of learning at one time, and acquired some knowledge of Arabic; but is fallen under great depression of mind, on account, as he says, of his sins, and his melancholy appearance and serious manners seem to confirm the truth of this assertion. Having been long uneasy at Rampoor, he was directed to a Mahomedan at Futty Ghur, who is a learned man and reputed holy. After some time, deriving no peace from his conversation, the above man directed him to go on a pilgrimage to a tomb at Ajimere; to which place he is going, as he says, in search of some one who has no sin of his own to pray for him. Of course, much pains were taken to point out to him Christ, as the propitiation for sin and the Advocate with the Father. He appeared comforted; requested we would pray for him, and said that he had never heard any thing so suitable to his case; that a love for these words was created in him, and that he will certainly return hither from Ajimere. He has no hope that peace of mind is to be obtained there; but, having vowed to go, he must fulfil his word."

On the 17th July, Abdool Messee set out to pay a visit to his relations at Lucknow, from which he returned to Agra on the 11th of August. The occurrences of his journey are highly interesting; but we have room only for a few particulars.

"July 24.—We put up at Meerankee Serai. There a descendant of Mahomed, with a white beard, named Meer Noor Ali, came to us, and saluting me after the Mahomedan manner, sat down beside me, and inquired whence I came. I answered, 'From Agra.' He said, 'I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man, who turns away many Mahomedans

from the faith. You are a Mahomedan: from you I shall know the truth of this report.' I answered, 'God keep me from becoming a Mahomedan!—I was a Musselman; and, by the grace of God, have obtained a Christian name. May God keep me in that faith until death!' Greatly wondering, he said, 'Perhaps you are of those very people.' I replied, 'Through the grace of God I am; and may God continue me a partner with Christians!' On that he began to say, 'What race were you of?' I said, 'I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahomedans ascribe to Mahomed, all belongs to the Lord Jesus Christ.' He answered, 'I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favour of Mahomed?' 'I cannot answer, from respect to you, lest you should take it ill.' He answered, 'I will not take it amiss, whatever you may say.' I replied, 'I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favour of Mahomed in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear.* If you can suppose this has any respect to Mahomed, there may be something in it.' On this, he said, 'If this be true, then our religion is altogether false.' Then I answered, 'Know, for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage.' He appeared anxious, and said, 'Shew me what I shall do.' I answered, 'Examine the Gospel.' He said, 'Where shall I find the Gospel?' I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked, 'After what manner do you worship?'—I shewed him the Prayer-book translated; and he stayed till evening, and looked over the whole, with the forms of Baptism and Burial of the Dead, and the treatise on Baptism (abridged from Archbishop Cranmer), and, in the evening, went away pleased, saying, 'May God be gracious unto you! You have made me very happy. How shall I address myself to God in prayer?' I said, 'Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:' and, opening the Gospels, I pointed out to him the Lord's Prayer, and wrote down for him the Ten Commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, 'The grace of the Holy Spirit be with you.' He answered, 'Amen.'"

"July 28.—At Lucknow, Mayut Messee went on before, and gave notice of my approach. Thirty persons, friends and acquaintances, came out to meet me. Among them, my father, and two new brothers-in-law, and my brother Joseph, seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the ixth chapter of the Acts, and explained it according as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention, and appeared pleased: and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us!' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shewn me, half my illness is removed; and now I

am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies.' After this, I and Mayut Messee sung a hymn."

"July 30.—While I was at worship in the morning with my relations, my servant gave notice that many people were coming to visit me. I desired they might wait without; which they did, and began to ask of the servant what we were doing, who told them we were at worship. On my coming out they embraced me with much affection, and said, 'Many forbade us to visit you; but, on account of our former friendship, we were determined to come and see you.' I answered, 'While I was ignorant of the true God, I had not a regard for you all; and, now that I have embraced the truth, it is incumbent on me to love you all; and, through God's grace, you believe in what you have read and been taught; and, doubtless, when you hear and learn further, you will gladly embrace it.' One of them said, 'If that which we hear be worthy of acceptation.' I answered, 'You say right. So long as a person cannot obtain sufficient and reasonable proof, what wise man would embrace a new system?' On this he said, 'What kind of proof have you of the truth of your religion?' I replied, 'One proof of the truth of our religion is, that we view God both as just and merciful.' On this another said, 'What! in our religion, are not God's justice and mercy both established?' I answered, 'Now you have all so favoured me, unworthy, as to come from a distance to my house, I do not wish to say any thing that should be cause of displeasure to you. If you will not take it ill, and will judge candidly, I will certainly point out this to you.' They all said, 'We will not be offended:—say on.' I replied, 'From your Koran and Huddees is it plain that God has said, all who break his commandments shall go to hell? Now please to shew whether, by any one, the service of God has been or is performed as it ought.' One said, 'Only by Mahomed: it has been performed by no one else.' I observed, 'Mahomed himself acknowledged, "I have not served as I ought;" so that here also arises a doubt respecting your religion. The saying of the Gospel is thus confirmed, that no one is blameless before God; and, since God is true, and has declared that *the wicked shall be turned into hell*, if he cast them not into hell it will be contrary to his justice; and if he cast them in, where is his mercy? Our faith and religion is such, that both the justice and mercy of God are established.' One of them inquired, 'Well: in your religion, how are justice and mercy both established?' I answered: 'From the Law and the Gospel it is clear, that no man has walked according to the whole will of God, and that all the world before God are guilty and condemned. But God, who is merciful, on account of his justice, laid all the sins of sinners upon the Lord Jesus Christ, that his justice and mercy might both be visible to his creatures.' From morning till evening such discourse continued with one or other. God grant that his word may take root in these people's hearts! Amen."

The following extract contains the closing account of the Rev. Mr. Corrie's invaluable labours at Agra. He was succeeded in the superintendance of the affairs of the Mission by Mr. Bowley.

"Aug. 7.—Baptised a Hindoo, native of Bundlecund, by the name of John. He had for several months had a preference for Christianity; and, in May last, made his wish known. He is very intelligent, and quickly understood the distinguishing truths of the Gospel; and often expressed, in the most lively manner, his surprise and gratification on their being pointed out to him. Once, on his saying, that when he first thought of embracing Chris-

tianity, a load seemed to press on his mind,—he knew not what would be told him, or what sacrifices he might be required to make,—Matthew xith and xxiid were read to him, which occasioned very lively joy. Another time, on his observing that he knew not how it was, but his mind felt always refreshed and strengthened by reading the Scriptures, Romans xth was pointed out to him; whereupon he said, 'Doubtless this is the word of God! O these books,' meaning the Hindoo ones, 'contain a great many stories, &c., but nothing that concern us individually: whereas these are applicable to our present circumstances.'"

"Aug. 16.—Baptised a servant of Capt. ——'s, who has come twelve days' journey expressly for the purpose. He is unacquainted with letters, but possesses a lively and ardent mind. For many months past he has endured much trial from his family and friends. On one occasion, his bed on which he was sleeping, and his house, were set on fire. On another, he was taken before the commanding officer, who asked him why he created such disturbances in his family: he answered, that, while he frequented fairs, drank to excess, gambled and committed much sin, they found no fault with him; but, now that he had forsaken such practices, they had brought him there as an offender. The Colonel turned to his relatives, and asked what they could answer; and, as they had no pretence for denying what was said, he dismissed him. Another time the Khazee of a neighbouring town came, attended by 120 Mahomedans, to reclaim him: the Khazee began with asking what he had seen in Christianity, that he should expose himself to such disgrace, adding a variety of degrading names: he answered, 'True, I am indeed worthy of all the names which you have applied to me; but in the Gospel I see nothing but humility and love; and you know, neither in worldly affairs nor in religion does God approve of violence and the sword.' This reply confused the Khazee not a little; and, after some further discussion, the assembly broke up in disorder.

"Aug. 17.—Administered the Lord's Supper, in Hindoostanee, to fifty-nine native communicants. It was a season of interest and solemnity, and exhibited an encouraging evidence of the power of the Gospel during the past sixteen months.

"Aug. 18.—Committed the congregation to the care of Abdool Messee and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own: but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults—about half Mahomedans, and the other half Hindoos. Of these, one has been expelled; six have apostatised; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved.

"I would remark, in concluding the present Journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts and those who had been Faqueers caused us the most anxiety and trouble. In this, as in other respects, the Lord's ways are not as man's ways; and his Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind."

The Journal of the Mission is continued by Mr. Bowley.

"Sept. 26. — Received a letter from a pious military gentleman at Hansi, applying for a

Christian Moonshee, to teach him to read Mr. Martyn's translation of the Gospels, being willing to devote his leisure hours to the instruction of the heathen. Oh the infinite goodness and mercies of God! His ways are past finding out! While our friends and benefactors are consulting together in Europe for our good, God is raising up one here and one there in the very heart of the place where *Satan's seat is*. Oh that we were as wise in this important concern as the children of this world are in their generation! Then what a glorious day might we not expect to see!"

"Sept. 30.—Went to the river side, and entered into conversation with nine devotees, their bodies rubbed over with ashes, and their eyes ready to start out of their heads. I put several questions to them, to which they gave ridiculous answers. One asked me to deliver what I knew on the subject of the 'one thing needful.' Upward of twenty gathered round. I explained to them the contents of the first three chapters of Genesis. During the conversation I was much refreshed by the unexpected approach of a Christian brother, moonshee to a gentleman at Coel. He sat beside me till I had done with them. The moonshee reported that there is a great work at Coel. He is engaged daily in performing worship with the drummers of the Sepoy corps. A Mahomedan drummer has renounced Mahomedanism, and joins in Christian worship daily."

"Oct. 14.—Accompanied by a friend, I went to the river side. After roving about, seeking for an opportunity of speaking, and just on the point of returning low spirited, we met with an old Faqueer, about sixty-five years of age, with a book under his arm. He appeared like a pilgrim. He stood to talk with us in the highway, when a goodly multitude soon gathered round, and heard, and conversed with us on 'the one thing needful' for about an hour. On parting, several asked where we lived, and promised to come and hear us again."

"Oct. 23.—Went to the river side with two friends. Found a Hindoo feeding turtles, and a beggar standing by, begging for the grain that he was throwing to them. Finding him refuse, I went up to intercede for the beggar, with some confidence of prevailing, but to no purpose; he said that what he had brought was the turtles' due. I talked with him, and others standing by, till they were constrained to give man the preference of all other creatures, and were ready to blame the Brahmins who taught them the contrary."

"Nov. 12.—The Musselman people of yesterday came according to promise, and read to the viiith chapter of St. Matthew. After some arguments, I got them to read a translation of a discourse on the Unprofitable Servant, with Mr. Martyn's unanswerable arguments. They were glad to take a copy of the Four Gospels, in the Oordoo Language."

"Nov. 16.—Had much argument with a Pundit, at my house. He appears agitated in spirit; and, seeking rest, findeth none. He daily reads a chapter of the Gospel with me. May this lead him to the truth that shall make him free!

"Nov. 19.—Three native strangers were present at family worship. To-day one of the Musselmans, who had heard and read and took away the Four Gospels, came and solicited me for a Persian copy. He was glad to take one of Sebastiani's translation, and one of Sabat's, for his friends. These are native officers, who are come round with the court of Circuit Judge."

"Dec. 11.—At ten went to the cantonments:—about twenty Christians being assembled, read and spoke to them on the fifth chapter of St. John's Gospel in both languages: concluded the prayers

with a hymn. After this, went to our friend's, who had about fifty workmen and others assembled. Read and spoke to them on the 'flood.'—Afternoon, Brother Abdool not being well, I officiated in the native church—about one hundred and fifty assembled. Read and expounded part of the twelfth chapter of St. Luke, and concluded by reading and expounding the history of the flood, from the sixth and seventh chapters of Genesis.—Evening, went again to the Sepoy lines—about thirty assembled. Read and expounded, in both languages, a portion of the sixth chapter of St. John's Gospel: concluded with a Hindoostanee hymn and prayer."

"1815. Jan. 7.—Accompanied a friend to a place where upward of seventy devotees of the Vishnu tribe have, for these few days, taken up their lodging. "Many of them had their backs and bellies scorched with the fire which they constantly use to keep off the cold. We saw several couples asleep, with a fire of logs of wood between them. Their bodies were rubbed over with ashes, and their faces whitened as with chunam. We spent two hours in conversation with them. Some of them gave us a patient hearing; but, in general, they were not inclined to talk."

"Jan. 16.—With a Christian friend spent about two hours with the Faqueers. An old woman, supposed to be not far from her latter end, was brought before these deceivers, in order to secure her salvation. After first presenting a few pice, she bowed down before them, and was permitted to touch the leader's feet, while he pronounced her blessed. We could not be silent, but spake specially to the aged matron and her followers, on the insufficiency of any man whatever to redeem a soul; but that God, of his infinite mercy, had laid help upon one mighty to save to the uttermost all those who come to God through him. They seemed attentive."

"Jan. 31.—Read and spoke to about twenty on the sufferings and death of Christ, from St. Matthew, xxviith chapter. These people appear to take much delight in hearing of the love of God in the gift of his Son, and do not seem so much as to suspect their craft in danger. May the Holy Spirit enlighten them, by His gracious influence, through Christ our Lord! Amen."

2. MADRAS.

It has been determined that the Society's two missionaries, Schnarrè and Rhenius, shall be fixed at Madras, to which place they were to remove from Tranquebar, in January 1815. At Tranquebar they had been employed in acquiring the Tamul language, and in attending to the schools, which they say are very promising, but which are now almost entirely supported by the Society's grant of money.

3. NEW ZEALAND.

In March 1814, the Rev. Mr. Marsden, having purchased the brig Active, sent her, with the lay missionaries Kendall and Hall on board, to New Zealand. A young man, the son of a chief, who had lived some time in the colony, accompanied them. The object of the voyage was to pave the way for the projected settlement. Mr. Marsden wrote to Duaterra, engaging his good offices, and sent presents for the chiefs. He gave particular instructions that the Sabbath should be observed on board with the greatest solemnity, and that the service of the Church of England should be read. The party was kindly received by Duaterra, and the other chiefs at New Zealand: and having procured with their help a loading of spars, flax, potatoes, &c. sailed thence on the 25th of July with Duaterra; his uncle Shunghee; Depero, the eldest son of Shunghee; four other chiefs, Tenhanah, Ponahhoo, Toi, and Kurrokurro; and four common men, on board, and arrived at Port Jackson on the 22d of August. It appears that the name of Mr. Marsden is well known in New Zea-

land. The natives speak of him with respect, and even celebrate him in their songs. Mr. Kendall gives an account of dreadful barbarities inflicted on the New Zealanders by the captains and crews of English whalers. In one instance, they destroyed the inhabitants and habitations of a whole district, sparing neither men, women, nor children: and in the carnage Tippahee, the enlightened chief, the friend of Mr. Marsden, was slain. He adds—

"It has been truly said of the New Zealanders, that they are a noble race of men. They stand in need of our friendship; and, if proper steps were taken for their instruction in the arts, attention paid to their wants, and all our dealings with them carried on with justice and integrity, they would, by the Divine blessing, soon be advanced in the scale of civilization. Then, indeed, might the Christian world look with more eager expectation, that the way was rapidly preparing in this part of the earth for their messengers of mercy, and for the enlargement of the Redeemer's kingdom: and that any attempt is making to accomplish this glorious object, let the faithful rejoice; and let them rest satisfied, that God will, in his own due time, fulfil his gracious promises."

The following is an extract of a letter from Mr. Marsden, dated at Parramatta, Sept. 20, 1814:—

"There are now here eleven natives of New Zealand. I considered that the chiefs would learn more of civilized life, and the comforts attached to it, in two months' residence among us, than they could possibly acquire in years, in their own country, from the Missionaries. Besides, the chiefs and their friends living with the Missionaries at present, would remove all apprehensions from the wives of the Missionaries; as a most cordial intimacy and friendship will now be formed among them. They will also see our mode of public and family worship, by which their views will be greatly enlarged, and their minds opened to receive future instruction.—Duaterra is a man of a very superior mind. He is fully determined to improve his country, so far as his means and influence extend. Tools of agriculture are the only articles which he wants; and seeds to crop his ground. He assures me, that he will do all in his power to prevent future wars amongst his countrymen, and turn their minds to cultivate the land. No man could ever be worse treated then Duaterra has often been by Europeans; but he has the strongest attachment to them, from the hope, that, through their means, he may deliver his countrymen from their present degraded situation. The Missionaries and their families are now under no fears; but are willing and anxious to live among the New Zealanders. I doubt not but the Divine blessing will attend their labours; and that the Society will have the satisfaction of receiving good accounts of them hereafter."

"It is my present intention to accompany them, when the Active returns, and to see them finally settled. I think my going along with them will give weight and importance to the Missionaries among the chiefs and their people."

"The chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making, and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture."

"They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers: 'we have heard enough,' they will say, 'of your incredible accounts, and we will hear no more; they cannot be true.'"

The Governor of New South Wales, anxious to promote the improvement of New Zealand, and to prevent the recurrence of those atrocities which have disgraced the British name in that quarter, has issued General Orders, to make it known, that the natives of New Zealand and of the other islands are taken under his Majesty's protection; and has appointed Mr. Kendall to be resident Magistrate in New Zealand, with powers to enforce, in conjunction with the chiefs Duaterra, Shunghee, and Kurrokurro, certain regulations which he has framed for the prevention of similar offences in future.

Mr. Marsden himself returned with the chiefs to New Zealand, and took with him three Missionaries with their families, intending to leave them there. One of them is a carpenter, another understands flax-dressing, &c. We select some interesting passages from his letters, written about the time of his departure.

"I have purchased a vessel expressly for the purpose of promoting the civilization of these people, and did intend to visit them about seven months ago myself, but could not obtain the Governor's sanction." "I am fully convinced that these people will become a great nation, if they can only get iron." "My first object will be to introduce agriculture, in general, amongst them. My friend Duaterra has set them an example in growing wheat, &c. He is now with me. I have had some of their own flax dressed before them, spun and wove, and made into clothing, which has astonished them very much. The wheels, looms, &c. appear to them wonderful. They are very proud of wearing clothes made of their own flax."

"Duaterra is fully confident, if he can but obtain iron, that, in three or four years, the whole island will be supplied with bread. He says, it is not long ago since the first potatoes were brought to the island; and now they are cultivated in every part, and have proved the greatest blessing to the natives. One pig only was put on shore by Mr. Turnbull, master of a whaler, and now they have a great number, and take much care of them. I supplied him, at different times, with wheat; but it was either lost in the vessels, or never given to him. When he first got home, I supplied him with seed. He immediately explained the value of the wheat, and gave a part to all the different chiefs with whom he was acquainted, reserving some for himself. The chiefs put the wheat into the ground, and had many consultations about it; but when it was near ripe, they thought Duaterra had imposed upon them, and had told them some fine stories as a traveller. They examined the roots; but, not finding the grain, as they expected, growing like the potatoe, they set fire to all their crops, and burnt the whole. Duaterra was much distressed at this circumstance, as he could not prevail upon them to give credit to what he said. He reaped his own wheat, and threshed it, and shewed it to the chiefs; but still they would not believe that it would make bread." "Duaterra borrowed a pepper-mill from a whaler, to shew his countrymen, by grinding the wheat, that it would make bread. But the mill was so small that he could not produce a sufficient quantity, so as to remove their prejudices. By the Active I sent a new supply of wheat, and a wheat-mill to Duaterra. When he got this mill, he immediately ground some wheat: when the chiefs saw the flour come from the mill, they

shouted for joy. He told me he afterwards made them a cake in the frying pan, and gave each a piece, which fully proved the truth of his former assertion, that wheat would make bread. This was the highest gratification."

"I am now (Nov. 16, 1814) embarked on board the Active for New Zealand, together with Messrs. Kendall, Hall, and King. I have deemed it necessary to take a few select mechanics, to assist the settlers, for the present, to form their establishment. The chiefs and their attendants return with me, excepting one young man, who remains with my family at Parramatta, in order that he may improve his mind in useful knowledge."

"The chiefs have been much gratified with their visit to this colony; and the inhabitants, in general, have treated them with kindness and respect. His excellency Governor Macquarrie has been very kind and attentive to them; and has given them three cows and a bull—one cow to each chief. I shall take a horse and two mares for the future benefit of the settlement. The Governor has also given to each of the chiefs a suit of military officer's clothing, which has been very acceptable to them. They all seem very grateful.

"At my request, his excellency the Governor has appointed Mr. Kendall to act as a magistrate, which will be a check upon some of the masters and owners of vessels, and their crews, who visit New Zealand."

4. WEST AFRICA.

The following is an extract of a letter from Colonel MacCarthy, the Governor of Sierra Leone, to the Secretary, dated 13th Aug. 1815:—

"I shall be very happy to give every support in my power to forward the benevolent views of the Church Missionary Society. Mr. Butscher has received all the boys which he has demanded; and the whole of the captured negro boys and girls will be placed in his hands, as soon as he can erect a building for their accommodation. An allotment of one thousand acres of land, in addition to the one hundred acres granted to the Society, has since been made."

"Here is an ample field for ten or twelve persons. They would have at their command every assistance that might be afforded by Government; and the good which they would do is incalculable."

"I most sincerely rejoice to hear from you, that Government has acceded to the propositions of the Society; and shall, on my part, with the highest gratification, deliver into the hands of the Missionaries all the liberated children; being convinced that the plan now adopted will be attended with the most beneficial results."

An English clergyman having been appointed chaplain of the colony, Mr. Butscher will be at liberty to attend to the formation of the establishment projected on Leicester Mountain, for the reception of all the liberated children, amounting probably to upwards of a thousand. There are three houses in preparation, one for the boys and one for the girls, with apartments in each for the teachers, and one for the superintendant.

From *Bashia*, in the Rio Pongas, Jellorum Harrison, the son of a chief in that river, who in early life quitted it with the Rev. Mr. Brunton, and afterwards resided with him for many years at Karass near the bottom of Mount Caucasus, but who has lately returned to his native district, under the auspices of the Society, and is now placed there as a teacher of youth, thus writes:—

"Give my best respects to Mr. Wilberforce, and assure him I take it upon me, in the name of all the slaves of my unfortunate country, to return both theirs and my own thanks and gratitude for the humane feelings which he has shewn toward our injured land. What

happy thing it is, to see the peaceable state that this country is now in!—quiet, and free from war and slave vessels!—no dragging of families from one another!—no innumerable slaves chained together, male and female!—and the enemies of humanity, the slave-traders, gradually quitting the country! It has struck me forcibly, that where the Gospel makes its appearance there Satan's kingdom gradually diminishes. May God give grace and perseverance to his servants to carry on his work; and make them instruments in his hand of bringing it to perfection! And may God raise up some from among us, who will never forget the gratitude which we owe to that blessed shore, and evermore be thankful to our distinguished benefactor!"

On the 4th of June last, our king's birth-day was celebrated at Bashia in a singular and affecting manner. Ninety children and one adult were baptized into the faith of Christ. On this occasion Jellorum Harrison thus writes:—

"I never was better pleased in my life-time, I may say, than to see so many of my countrymen brought so far as to be baptized; and was delighted to witness the great solemnity that attended the administration of the ordinance, and particularly when I saw a grown-up native come forward for baptism. We had likewise the happiness of seeing our church so full, that some were obliged to stand out of doors. Five or six of the native chiefs were present on the occasion. I had more hopes that day than I ever had, that God will shew mercy to these perishing countrymen of mine."

On the *Bullom Shore*, opposite to Sierra Leone, Mr. Nylander states, that the number of scholars of both sexes is increasing. He has transmitted a copy of St. Matthew's Gospel, which is now printing by the British and Foreign Bible Society, and is the first book of the word of God translated into the language of the West Coast. He has also translated the Morning and Evening Prayer of the Church of England, and some of Watts's Hymns, into Bullom.

WESLEYAN METHODIST MISSION IN CEYLON.

In the year 1813, the Rev. Dr. Coke, accompanied by six Missionaries, sailed for India. The Doctor died during the passage. The Missionaries, on their arrival at Bombay, were kindly received and hospitably entertained by Sir Evan Nepean, the governor. One of them, Mr. Hayward, remained at that place. The other five proceeded to Ceylon, where they were courteously received by Governor Brownrigg and others in authority. The Rev. Mr. Bisset, the chaplain, took a friendly interest in their destination, and with his aid and that of the Governor, it was agreed that Mr. Lynch and Mr. Squance should be stationed at Joffna, Mr. Ault at Batticaloe, Mr. Erskine at Matura, and Mr. Clough at Galle; and that while they were acquiring a knowledge of the native languages, they should open schools for teaching the natives English, for which the Governor would allow to each a salary of fifty rix-dollars a month. They forthwith repaired to their stations; and besides the business of their schools, employed themselves in preaching in English to those who understood that language, or through an interpreter to the natives. The Missionaries speak in the highest terms of the Rev. Mr. Bisset, and also of the Hon. and Rev. Mr. Twisleton, chaplain to the government, whose heart they state to be engaged for the religious and temporal improvement of the natives. The speak also of a Mr. Armour, who resigned, some years ago, a lucrative employment, that he might devote himself to the care of the schools and the work of the ministry. He

labours for the salvation of souls, and speaks with fluency and energy both in Cingalese and Portuguese. —Mr. Chater, the Baptist Missionary, and his wife, adorn the doctrine of God their Saviour. Christian David, a pious and zealous native preacher, a pupil of Swartz, sent hither by the Royal Danish Missionaries, has recommended himself by his simple, fervent, piety, and his persevering, steady, conduct, to the favour of the Governor, and to the general esteem. The Missionaries experienced peculiar kindness, and uniform support from Viscount Molesworth. One of them, Mr. Clough, observes; "He has been to me a father, a Christian, a friend, and a guide." It was Mr. Clough who was honoured as the instrument of converting the Budhoo priest, of whose public baptism we gave an account in a former Number, p. 411. "This priest," Mr. Clough states, "is to have a salary from Government as a translator; and is now about to translate the Bible into the two languages of the island, —the Cingalese and the Paariah, or Maggada, which is still spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until he is qualified to preach. I flatter myself that, humanly speaking, this man will be capable of doing as much good among the natives as fifty European Missionaries. Many of the priests are so shaken by this conduct of their leader that they also are wishful to embrace Christianity;—but there is this difficulty in the way: when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened."

Six new Missionaries are about to proceed to Ceylon, and if we can credit the statements transmitted by the colonial chaplains, the Hon. and Rev. Mr. Twisleton and Mr. Bisset, the moral darkness prevailing there is such as leads every Christian to rejoice in the intelligence. These gentlemen, with a liberality which does them the highest honour, and with a lively solicitude for the salvation of the poor people who surround them, which cannot fail to create an affection for them in every Christian heart, have given the right hand of fellowship to every devoted servant of Christ who is disposed to labour in this corner of his Master's vineyard, have animated and guided their efforts, and have taken a brother's interest in their success.

AMERICAN FOREIGN MISSIONS.

A BOARD of Commissioners for Foreign Missions has been formed by an act of incorporation, consisting of distinguished ministers and laymen in the Northern States. The fifth annual meeting of this Board was held at Yale College, on the 15th September, 1814. In February, 1812, this Board sent out five Missionaries, three of whom were married, to Calcutta; namely, Messrs. Judson, Newell, and Nott, with their wives; and Messrs. Hall and Rice. On their arrival at Calcutta, they were immediately ordered by the Supreme Government to return by the vessels in which they came. Mr. and Mrs. Newell embarked for the Isle of France. The passage was tedious and stormy; and Mrs. Newell, whose health was in a precarious state, died on the passage*. Mr. Newell

* Mrs. Newell appears to have been a most amiable and excellent person, and it is impossible not to lament the harsh and relentless measures which deprived India of her services. We have read her life and her correspondence while in India, but above all the account of her death, with deep interest, and we think it but justice to say, that the following testimony to her distinguished worth appears to us to be marked with

afterwards went to Ceylon, where he was assured of the protection of the Governor, and where he applied himself to the acquisition of the native languages, occasionally preaching in English. His final destination had not been fixed.

Some delay having occurred in the removal of the other four Missionaries from Calcutta, two of them, Messrs. Judson and Rice, saw reason to change their sentiments on the subject of baptism, and they were accordingly immersed at Serampore. This occasioned a separation between them and Messrs. Nott and Hall. The two former proceeded to the Isle of France, whence Mr. Rice returned to the United States. The plan of Mr. Judson was, however, to effect, if possible, an establishment at Prince of Wales's Island. Messrs. Nott and Hall had determined on going to Bombay; but the Government, which at first had given them passports for that presidency, changed its purpose and ordered them to proceed to England. Notwithstanding this order, they imprudently went on board the ship in which they had engaged their passage, and arrived at Bombay on the 11th of February, 1813. As might have been foreseen, intelligence of the ill-judged step they had taken preceded them, accompanied by an order for their being sent to England. Sir Evan Nepean shewed every disposition to favour them, and permitted them to remain at Bombay until he should try the effect of a representation to the Governor-general, Lord Minto, in their favour. His efforts, however, proving unsuccessful, he was under the necessity of directing them to take their passage for England on board the Carmarthen. In this state of things, the Missionaries again most unadvisedly resolved on quitting Bombay in the same clandestine manner in which they had previously left Calcutta, and proceeding to Ceylon. The vessel which conveyed them stopped at Cochin: there they were overtaken by an order from Bombay requiring them to be sent back to that place. They accordingly returned. Sir Evan Nepean appears to have been justly displeased with their conduct, as it might, from the favour he had shewn them, subject him to censure, as having connived at their delinquency; and his dissatisfaction must have been rather increased than lessened, by the extraordinary justification of it which they attempted. "The authority of the Lord Jesus," they affirmed, "under which they had been sent forth to preach the Gospel to the heathen, was paramount to any civil authority which would frustrate or counteract their mission." We will admit that a man's understanding may be so misled as to believe that, under the peculiar circumstances of these Missionaries, there was the slightest weight in such an argument. Still as a mere matter of prudence, their conduct appears to have been altogether unjustifiable. They were lowering the missionary character, where it was of the utmost moment it should be held high, and alienating their best friends without

the character of truth:—"Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted."

a rational hope of succeeding in their designs; for in what part of India could they reasonably expect to be allowed to fix themselves after such a transaction? They were providentially called to give an example of Christian endurance, and they should have given it.—The kindness and indulgence of Sir Evan Nepean, however, were not exhausted by this occurrence, and he again permitted them to remain on shore at Bombay until he should hear again from Calcutta. Great efforts were made to procure a remission of the former order, but with what effect does not appear; the last accounts, dated 22d December, 1813, leaving them still at Bombay, but under orders to depart for England.—The Board observes, that their grateful acknowledgments are due to Sir Evan, for the candour, magnanimity, and kindness exhibited in his treatment of the Missionaries, so creditable to his character as a magistrate and a Christian.

SPITALFIELDS BENEVOLENT SOCIETY.

To encourage the poor to help themselves, ought ever to be a leading principle of public charity. But however important this principle may be in general, it is still to be remembered, that there are many who cannot help themselves, and must either be helped or perish. Few, not in the habit of visiting the abodes of poverty, can conceive the misery of the sick poor. Illness is often hard to be endured, even by those who are in possession of all the additional comforts which it so much requires. How much more grievous must it be to others, who are not only destitute of all such comforts, but who are often deprived, by the circumstance itself, of their means to obtain the very necessaries of life!

To meet exigencies of this nature, the Spitalfields Benevolent Society was first instituted in January 1811: during the four years of its existence, the beneficial effects of its operations have been sensibly felt throughout the whole of the North-East division of the metropolis. This district is the residence not only of great numbers of poor weavers, but also of almost the whole poor of the City of London. Hence arises a greater mass of wretchedness than is to be found in any other quarter of the metropolis: among such multitudes of poor, numerous cases of the greatest distress are continually occurring, arising from sickness and want of employ.

It is a fundamental principle of this charity to afford no relief till after the most particular examination into the reality of the distress, at the habitations of the persons relieved.

The visitors engaged in this work are not content with relieving the temporal necessities of the poor—their aim is also to improve their moral and religious condition: and, through the blessing of God, they have, in many instances, seen the dissolute become sober, the neglecters of the Sabbath prevailed on to attend Divine worship, and to reverence that sacred day; numbers of children destitute of instruction, and in danger of falling a prey to ignorance and vice, admitted into Sunday Schools, and in some cases the parents themselves induced to attend a school for adults.

Besides relief from the institution, additional aid is frequently obtained for cases of more than ordinary distress and interest, either by private subscriptions or from individual liberality, which does not appear in the accounts. In this way many families have received effectual and permanent benefit.

In the year ending March 25, 1815, the Society relieved 681 families, containing 3920 individuals, to whose abode the members of the Committee made 3889 distinct visits: the sum of 491*l.* 9s. 4d. was

distributed, besides a considerable expenditure for linen, &c. for lying-in cases*. Many of the cases visited have exhibited the most deplorable wretchedness and ignorance; and others have been striking instances of the support afforded by true piety, under the severest pressure of disease and poverty. The visitors have ample encouragement to proceed in their endeavours. Every subscriber will be entitled to recommend, in writing, cases of distress in order to their being inquired into.

Opulent and benevolent persons, who have it not in their power to pay personal attention to the cases and wants of the poor would do well to employ such almoners as this Society. If such persons could witness the poverty, and ignorance, and misery, which abound in this quarter of the town, they could not think their charitable fund better employed.

A ladies' committee has been appointed to take charge of lying-in cases. Twenty boxes of linen, with one for twin cases, have been made up by them, which are lent during the month, to destitute poor women. Blankets and cast-off clothes presented to the Society form another means of administering relief.

Articles of this description may be sent to No. 5, Raven Row, Spitalfields, where all applications on the subject of the Society may be made. The Rev. Josiah Pratt is president of this Society, and Mr. Kincaid, Spital Square, treasurer.

The following are a few of the cases relieved by the Society:—

1. Elizabeth R. was found to be a poor old schoolmistress, in the greatest poverty. In a damp underground kitchen, she taught a few poor children, which brought her in about twenty pence a week. The visitor found her ill, with her scholars around her. She had once been in good circumstances. She had buried her husband and five children, and had not a friend or relative left. "I never witnessed," says the visitor, "such a scene of weeping, as while she was relating her story. She wept, and the children wept aloud, and also a woman that shewed me the house." Her principal trouble appeared to be about the sum of four shillings and sixpence, arrears of rent, and which she was afraid she should never be able to pay. A day or two after, the visitor took her this sum. The children were just going home: but when it was understood that I had brought the four shillings and sixpence, they stopped, and all hung round her neck, and kissed her: and she, in a very suitable manner, returned thanks to God that had heard her prayers, and brought her out of this great difficulty. The relief made indeed *the widow's heart to sing for joy.*

2. J. B. a convict under sentence of death in Newgate.—His case was particularly distressing. At the time that he was brought to trial, his wife was pregnant; and the shock which she received on hearing of her husband's condemnation, brought on premature delivery. She was destitute of a bed; and, while languishing on a truss of straw, had the misery of seeing her six young children around her, nearly naked and starving, without being able to afford them any relief. From the deplorable condition, however, the kindness of Christian friends has in some degree, raised her; and she expresses the most heartfelt gratitude to Almighty God for the assistance which she has received from this and similar societies. The visitor was impressed with the great resignation evinced by her under such trying circumstances, and the more so, as it is apparent that she is rather above the lower order.

3. John M. had lived in a very respectable way, but had been re-

* From the commencement of the charity, 2971 families, containing 12,851 individuals, have been visited 10,369 times, and the sum of 1915*l.* applied for their relief.

duced to poverty by losses in trade, and by long illness. One of his arms is quite wasted and useless, by the rheumatic gout: he cannot move across the room without crutches. Much of their furniture had been disposed of for food; and, scarcely expecting to retain even their bed, they were truly thankful for the relief afforded them by the Society, and particularly for the loan of a pair of blankets, which were a great comfort to the poor man. The uncomplaining resignation of this young couple much interested the visitor: prayer and the Bible have made them more happy than when in the greatest prosperity. They scarcely ever tasted dinner; and are very thankful for the tea-leaves which a friend always saves for them. If the woman can get a little work, which is binding and ornamenting ladies' shoes, she has frequently sat up the greatest part of the night, as the nursing of her infant and her husband employs the greatest part of her time. The children are as mild and uncomplaining as their parents. During the winter, the visitor desired her to call for some thick worsted stockings for her husband: it was very slippery, and as she came in pattens, the visitor begged she would carry them, as it was dangerous both for herself and the child; but it came out that she had neither soles to her shoes, nor feet to her stockings.

4. Susannah P.—The visitor experienced much real pleasure in witnessing the piety and resignation of this poor widow. Her husband died in a deep decline, three months previous to her confinement. She has six children: the two elder are apprentices, for whom she has to wash and mend; and the remaining four are looking up to her for their entire support. Her occupation is selling crockery in the markets and streets, which produces a very uncertain income: the timely relief afforded her by the Society was peculiarly acceptable; and of this she was truly sensible. Great as her trials were, yet the visitor never heard a murmur, though the tears would often chase one another down her cheeks, when relating her husband's happy state of mind during the latter part of his illness, which seemed to have made a deep and serious impression on her own.—She often repeated many excellent things which he said to her. "You have been a good wife to me," he would say, "and a good mother to our children; but be assured, that this alone will never bring you to heaven." By her manner and conversation she appeared, indeed to feel the truth of what he, at that awful season, had strength sufficient to tell her. She can read, and has a Bible, which is to her now the greatest source of consolation.

5. Sarah C.'s was a very affecting case of distress. The husband had been confined to the house, and principally to his bed, for about half a year, by a violent rheumatic complaint; and she herself expecting every hour to be confined with her fourteenth child: several of the children are young and at home. The family came from Sheffield, a year ago, to seek employment in town; and as they were very well off for apparel and furniture before the man's illness, they had derived their chief support, during several weeks, from pawning almost every thing they possessed to keep them from starving. At the time the visitors were directed to this family, they had between thirty and forty pawnbroker's duplicates; and, the poor woman having nothing further that she could pawn, had just been endeavouring to go out, to sell a part of the duplicates, that she might redeem a sheet, and one or two other necessary articles, before her lying in. Some further help than the Society's funds could afford was obtained at this juncture, which proved a most seasonable relief, and was most gratefully received.

6. Ann H. was a poor woman, of genteel manners, in a most pitiable state. Her husband, being unable

to get a living during the late severe winter, had left her, and was gone to sea. She had five children to support, without any means of doing it. She hired a mangle at four shillings per week: but no one gave her any thing to do, because she was a stranger; and she has been for two days together without tasting victuals. The miserable apartment in which she was confined, was so damp that it struck the infant blind when it was a few days old. On the first visit, the visitor found the wretched mother weeping over her child, and three other famished little ones around her. Some money was advanced to her, which put her in a way of getting a living. She is now more comfortable, and expresses the greatest thankfulness for the benefit received from the Society.

7. "We found Benjamin G. of Grey Eagle-street, and his family, in great distress. The man appeared to be sober and industrious, which led us to inquire particularly into his circumstances and the cause of his wretchedness; when we learnt that owing to the badness of trade, &c. about three years ago, he became very much reduced, so that he had no money at all to purchase mahogany to make chairs, by which he used to maintain his family, viz. a wife and three children. He then had recourse to the following singular mode of raising money, which he continued from that time till we met with him:—It being a very rare thing for him to get on a single week without every article of furniture and apparel, that could possibly be spared, being gone, it was his custom, every Monday morning, to borrow of a neighbour a few silver tea-spoons, and a shawl, upon which he raised about twenty shillings at the pawnbroker's. With this money he purchased mahogany, and worked hard all the week, making it into chairs: these he was obliged to sell, *at any rate*, on Saturday evening, that he might redeem the borrowed articles, and replace them for the owner's use on Sunday, who would only spare them on this express condition. The consequence of his being obliged to sell his week's labour every Saturday, frequently was, that he obtained scarcely more than half the value of his chairs. To relieve the man from this wretched state of dependance on the pawnbroker, we advanced him 2l. which we thought it prudent to call a loan, to be repaid at Midsummer: he immediately discontinued his former system, (by which he lost so much time, and incurred an expense of 6d. per week for the use of 20s., making the rate of interest 130 per cent. per annum,) and we soon had the pleasure of witnessing a considerable improvement in the condition of the family: and at present we have to state such advantages to have already arisen from this 2l., as we ourselves could scarcely give credit to, had we not regularly visited the family once or twice every month since last January, and observed the progressive benefit arising from it. We visited them last the 23d instant, when the man gave us back the 2l. we had lent him in January. We, however, returned it to him as a gift, expressing our gratification at his having made so good use of it. He then enumerated the following advantages, which he said, through the goodness of God, this money had procured him and his family:—

"1st, He said, It has been the means of filling all our bellies.

"2d, It has made us all comfortable on a Sabbath-day, so that we can go to a place of worship in decent clothing.

"3d, It has enabled us to redeem from the pawnbrokers a great many things, viz. two silver watches, a wooden clock, several tools of great use in my business, and many articles of wearing apparel: these had been pledged for between 3l. and 4l.

"4th, I have been able to buy a bed this week: I have wood by me in the house worth 50s. besides 3l. in money, and do not owe any one a farthing."

The above account was furnished by the visitors 30th July last.

They have now to add, that the circumstances of this family are still further improved to a much greater degree, and the man has recently given a donation of 10s. 6d. to the Society, as a small tribute of gratitude to God for the benefits which he and his family have derived from the very seasonable aid which he had received.

METHODIST CONFERENCE.

THE seventy-second annual Conference of the preachers in the connection of the late Mr. Wesley was held at Manchester on the 31st of July last. From the minutes of that Conference it appears that there are at present 736 regular itinerating preachers of this particular denomination stationed in Great Britain, and 132 in Ireland; that the number employed on their foreign missions in the East and West Indies, British North-America, and Africa, is 74; and that the number in the methodist connection within the United States is 687. The total number of members in Great Britain is stated to be 181,709, being an increase of 7824 since the preceding Conference; and in Ireland 29,357, being a decrease of 31. In the West Indies the numbers are as follows:—

	Whites.	Blacks.
"Antigua	21	2965
St. Christopher and St. Eustatius	44	2945
Nevis	34	1311
St. Bartholomew's . .	23	643
Tortola and Virgin Island	76	2072
Dominica (return of last year)	1	709
St. Vincent (there was a mistake last year of 810 too many) .	16	2638
Barbadoes	17	36
Grenada	1	179
Trinidad	4	116
Demarara	3	[illegible]
Jamaica	22	2678
Bermuda	29	37
New Providence and the Bahama Island .	404	660

Total in the West Indies this year 17,856; being an increase in the year of 1,664."

Besides this there are in British America 1759 members of the society; and in the United States 168,698 whites, and 42,427 persons of colour, who belong to it. In all other parts of the world the number is 270; making a total of upwards of 440,000.

The following are some of the regulations which were either adopted or renewed at the Conference.

"Let no singing be allowed in any of our chapels, after the public service has been regularly closed by the officiating preacher; as we think that singing, at such times, tends to extinguish the spirit of devotion, and to destroy those serious impressions which may have been made on the congregations by the previous ministry of God's word.

"The Lord's Supper shall be always administered in England, according to the form of the Established Church; but the person who administers shall have full liberty to give out hymns, and to use exhortations and extemporary prayer.

"Wherever Divine service is performed in England, on the Lord's Day, *in church hours*, the officiating preacher shall read either the service of the Established Church, our venerable father's abridgement, or at least the Lessons appointed by the calendar; but we *recommend* either the full service or the abridgement.

"Before any preacher, having travelled four years, is recommended by his district meeting, for admission into full connection, he

shall undergo a careful examination, by the chairman of that meeting, respecting his acquaintance with Mr. Wesley's works in general, and especially with his sermons, and his notes on the New Testament, *in addition to the other examinations* required by our existing rules: and no preacher shall be so recommended, unless the result of his examination be satisfactory to the meeting."

The foreign missions of the society were formerly under the superintendance of the Rev. Dr. Coke. In consequence of his death, they are taken under the more immediate care and direction of the Conference, and placed under new regulations.

In an Address of the Conference to the last year to the prince regent, on the conclusion of peace with France, we perceive with pleasure their strong expressions of Christian loyalty and of attachment to the government of the king, and the decisive testimony which they bear to the iniquity of the slave trade.

HIBERNIAN SOCIETY.

We have before us the Ninth Report of this Society, of which we proceed to give an abstract.

The exertions of the Society are advancing both in importance and efficiency. To diffuse religious instruction among the poor in Ireland is the great object to which the exertions of this Institution are directed. In order to succeed in this object, it is required to remove the afflicting spectacle of ignorance, immorality, and mental degradation, which the lower classes of the community present; and to provide a remedy for their want of early culture. The most prominent impediment to the designs of the Society has proceeded from the diversity of religious sentiment which exists in Ireland. In that country, about three millions two hundred thousand of its population are supposed to be Roman Catholics; and much opposition has arisen, and still exists among this class, to the establishment of the Society's schools, and to the course of education pursued in them.

To confer on the children of the poor, in Ireland, the benefits of intellectual and moral culture ought to be regarded as a national object; and to connect with this benefit the blessings of a religious education, founded on the holy Scriptures, ought to be considered as a work of bounden duty, and of infinite importance, by every Christian.

The Committee have the pleasure to state, that additions have been made to the number both of schools and pupils in the last year; and that the number of children taught by the Society is now upwards of eleven thousand. This number is considerable; but it bears only a small proportion to the aggregate of that part of the population of Ireland, whose condition is calculated to excite commiseration, and to claim exertion.

The Hibernian Society has printed an elementary book for the instruction of children in the *Irish language*. An edition of 5000 of these books was published in 1810. In the districts where Irish is the colloquial language, the Society's Schools have an Irish class; and both children and adults, after being taught to read in the Irish Spelling-book, have the New Testament in the same language put into their hands, and its truths impressed on their minds.

All the schools are subjected to a quarterly inspection; and the state in which each of them is found is, at those periods, reported to the Committee.

The children who have been taken into the Society's schools have, in general, exhibited an aptness to receive instruction which has proved very satisfactory and encouraging. The Committee have to report favourably of the state of the schools. The Scriptures are

taught *in all* of them: the progress of the children in committing them to memory is highly pleasing; and some of them have learned from twenty to forty chapters each, in half a year. This proficiency has much gratified their Catholic parents, who have appeared not a little elated, that their children have proved more expert in Scripture-quotations than their neighbours. The masters employed under the Society are those who were previously found teaching in Ireland, and many of them are Catholics. Good impressions have, in many instances, been made on the minds of these masters, while instructing their pupils out of the Scriptures; and they frequently become the medium of communicating the knowledge of Divine truth to their respective families and neighbourhoods.

Another branch of the Society's concerns is, the instruction which is afforded to adults. The masters of the schools have a class of adult pupils, on mornings and evenings, on Sundays and holidays; and also lend Testaments to such as can read, every Sunday.

It is stated, that the people in general begin to shew a spirit of religious inquiry, and that they now seem athirst for the Word of Life; that many parents, who not long since would have refused to receive the New Testament into their houses, are now anxious to procure it for the instruction of their children, while in those parts of Ireland, where no schools are yet established, it is almost impossible to gain the attention of the lower orders to the Word of God; and also, that there are particular instances, of an affecting kind, in which religious instruction has been blessed to children, and, through them, has interested the hearts of their parents, enabling both to experience Divine consolation and support, in the hovels of poverty, in seasons of sickness, and at the hour of death.

The funds of the Society have improved in the last year; but as the operations of the Society are increasing, its funds will need proportional aid.

The British and Foreign Bible Society has granted to the Society 250 Bibles, and 1000 Testaments, with permission to purchase a further quantity at prime cost.

Considerable donations have also been received from several [illegible] Bible and other Societies, and congregational collections.

Before we close this article, we must be permitted to make two passing observations.

In looking over the Appendix to this Report, we have been prevented from extracting some [illegible] communications, by perceiving that almost every page brings before the public statements of collisions with the Catholic clergy, and rather strong complaints of the conduct of that body. We are not surprised that such collisions should occur, or that the agents of the Society should have frequent cause to complain of unreasonable opposition: but then we do not think that the best way of disarming that opposition, and of conciliating the Catholic clergy and people, is to publish the instances of splenetic or intemperate conduct which a priest may exhibit. The Society would not make the less progress either in England or Ireland, if it exercised some forbearance and self-denial in this respect, and if such records as those to which we allude were entirely omitted or at least [illegible] in generalities. It may be perfectly right to attack the errors of Popery, and to expose the bigotry and intolerance, or other misconduct, of the Romish clergy; but this seems a work which should be left, by such a society as this, to other hands.

As warm friends also to the objects of this and of all [illegible] societies, we would take [illegible]

sion of recommending to them the uniform employment of a measured tone in speaking of their own exertions, and of the objects which attend them. The influence even of striking instances of success, we are quite sure, is always weakened, in the minds of sober Englishmen at least, by whatever is tumid in description, or overstrained in the way of inference; to say nothing of what is exaggerated or too exclusive in pretension.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

THE last Report of this Society, which has reached us, is dated the 29th of Nov. 1814. At that time, the [illegible] teachers employed by them occupied *twenty-two* stations in the Highlands [illegible] and *twelve* in the Islands. Of ten of the stations in the Highlands, and seven in the Islands, which had originally been occupied by the Society's schoolmasters, but from which they had been removed, either schoolmasters, hired by the people at their own expense, continued the work of instruction, or it was continued by the people themselves, who attended to their own education, and mutually helped each other forward. The following extracts from the Report will enable our readers to appreciate the benefits of that system of circulating schools which this Society has adopted, and of which a particular description will be found in our preceding volumes. (See Vol. for 1811, pp. 195 and 847; and Vol. for 1813, p. 191.)

"*Durin*, in the parish of Duirness.—At this school, which was opened last winter, there were above fifty scholars, and towards the close of the session the attendance increased considerably. The people manifested the greatest desire of being instructed, by attending not only during the day-time, but also at night, carrying peats and light along with them, and hardly dismissing at ten o'clock. 'During the last month of the session,' says the Rev. William Findlater, minister of the parish, 'there were sixty-nine who derived instruction from your Society's liberality. These (except a very few who were necessarily detained) I had the pleasure of examining at the Parochial School-house, and in the presence of several visitors, who all expressed uncommon satisfaction, both with the progress of the scholars, and the diligence and conduct of the teacher, during the short session of three months he resided amongst us. Of the above number, there were eight able to read the Old Testament distinctly, twenty-two the New Testament and Psalm-book, and the remaining thirty-nine were making considerable progress in the First Book. Among these, there were men and women from thirty to forty years, and upwards, as well as children. The one half, at least, of the whole, did not know a letter till last winter.' This school has been re-opened this session, with the prospect of a larger number of scholars."

"*Strathmore*, in the same parish.—In a letter of the 28th September last, our correspondent, Mr. Findlater, says, 'Two of my Elders accompanied me there, on Monday last, when we found fifty on the list, both children and adults. Eleven were reading the Old, nineteen the New Testament, and the other twenty-two, (three of whom were absent,) were making commendable progress in reading their Psalm-books and First Books. Their progress, indeed, exceeded my expectations, and was gratifying to the parents and visitors. The services of the young man there, to whom you gave five pounds as a donation of encouragement, conduced to initiate them in reading Gaelic. I trust now, with very little assistance from the same young man, and others who are advanced, they will be able to proceed by themselves. It is a pleasing consideration, that the Bible is no longer a sealed book among them: it is read now in several families, by some of the children, before family prayer is offered up by the parent.'"

"*Glencalvie*, in the parish of Kincardine, Ross-shire.—At this school, which was opened last summer, the people have displayed an eagerness to acquire instruction, which must prove highly gratifying to all the members of this Society. The Rev. Alexander Macbean, minister of the parish, in a letter dated the 9th of August, says, 'I have now the satisfaction to inform you, that the school has commenced, and is attended by about forty scholars of almost all ages, from infancy to fifty years. I visited it some days ago, and had great pleasure in witnessing the desire shewn by all the inhabitants of

Glencalvie, and the surrounding district, for learning to read the Word of God in their native language. Some grown-up girls attended it from a distance of four miles; bringing some little provision with them, they continued at school from morning to night, and the progress made, during the short space of eighteen days from the commencement of the school, was in proportion to their earnest inclination shewn. Several, who never knew a letter before, were spelling, and even reading portions of the Psalms and the Ten Commandments. Supecting that they had them by rote, I tried them in various ways, beginning in different places; but I found in whatever way I attempted to prove them, they were able to go on. It was a sight gratifying in the extreme,—and if so gratifying now, what may we not expect from the continued operation of the Society's aid, combined with the earnest desire of the people to learn. A new era, I trust, has commenced, in which knowledge will increase, and the precious Word of Life be given to thousands, formerly completely ignorant of it. Thanks, under God, to the exertions of your benevolent Society. At the close of the session, the proficiency of the scholars answered the most sanguine expectation of your Committee's correspondent, and the teacher has been appointed to remain during this winter."

"*Saund*, in the parish of Gairloch where a Gaelic school has been kept for three sessions.—Above eighty persons have derived benefit from the teacher's residence among them. A number of these were grown up and married people, of both sexes, some of whom had read the whole of the New Testament twice over, and a great part of the Old Testament."

"At *Arinucrinach*, in the parish of Applecross, there has been a school open for three sessions, and about sixty persons have made very considerable progress in reading their own language. At the close of the summer, three were reading the Old, and thirty-four the New Testament, sixteen the Psalm-book, and seven the First Book. Among this number, one man, of sixty-three years of age, has learned, with the assistance of spectacles, to read the New Testament."

"At *Glenuig*, in the district of Moidart, and parish of Ardnamurchan, a Gaelic teacher has been employed [illegible] some time. At the end of his [illegible] among them, twenty-one could [illegible] the Old or New Testament [illegible] and sixteen [illegible] read the New [illegible] ment tolerably [illegible] others [illegible] were reading the First Book. [illegible] habitants here are of the [illegible] thaic persuasion: they have [illegible] grateful for the teacher's [illegible] among them, of which the [illegible] paragraph, in a letter from Alex. [illegible] holm, Esq. of Sambman, to one of [illegible] secretaries, is a proof. "They [illegible] one voice beg that I would give [illegible] trouble to thank the Society for [illegible] great and liberal intentions: [illegible] expression are, May the great [illegible] grace give you payment, [illegible] you,' as we cannot, which will [illegible] constant prayer."

"*Gre[illegible]*, in the parish of [illegible] island of Lewis.—The teacher [illegible] employed [illegible] among [illegible] people, who were in [illegible] most [illegible] tous condition with [illegible] tion in reading. The number [illegible] lars, at the close of the second [illegible] last summer, was one hundred [illegible] eighteen: of whom twenty-two [illegible] reading the Old, and twenty-[illegible] New Testament; twenty-nine [illegible] reading the Psalms, and [illegible] First Book. A gentleman [illegible] this quarter has signified his [illegible] approbation of the schoolmaster's [illegible] ertions. He says the teacher [illegible] given great satisfaction to all parties concerned: indeed he is indefatigable in his endeavours, and has greatly succeeded, having always upwards of a hundred scholars, some of them married people. It is truly pleasant to see the happy change amongst them, especially on the Lord's day, which formerly was generally spent in idle conversation; but now they meet regularly with Macleod, every Sabbath, and spend the day as they ought, in reading. I have been there lately and heard a boy of six years read the Bible perfectly."

"*Cannay*.—This island is inhabited almost wholly by Roman Catholics and their attention to the schoolmaster's instructions, as well as their progress in learning to read, have been remarkable. The first parcel of books which was sent having been detained by the [illegible] and the teacher having, in the meanwhile, taught a number of the scholars to read their letters and short syllables when the books did arrive, 'they were

Purchased,' says the schoolmaster, 'without exception, before I could get them off the shore. Several, to assure themselves of the Sacred Volume, spoke to me, a month ago, to procure a Bible for them.' At the end of the summer session, the number on the list was eighty-eight, of whom five were reading the Old, and thirty-two the New Testament, thirty-one the first book, and twenty were reading short sentences, or learning the alphabet. Forty-eight of these scholars are under fifteen years of age, thirty aged from fifteen to twenty, and ten above twenty years old. On several occasions, during the past year, the dispositions which have been evinced, by both old and young, at this station, have afforded to your Committee no small pleasure. 'They are not satisfied,' says the teacher, 'with barely reading the word. Every part of the Scripture presents something new to them, which they never heard before, and this leads them to search them more carefully.' The scholars, on getting acquainted with the New, could not be satisfied without the Old, Testament; while the parents seemed greatly pleased, if not benefited, by the progress which their children were making in reading their mother tongue. About five months after the teacher's arrival in the island, one man said, 'he did not expect that his son would ever have given him so much pleasure in matters of religion, as he had done already.' He then added, 'that he had received more instruction from his son's reading about Christ, at his own fireside, than he had ever known before.' When the teacher was about to leave the island, during the autumn vacation, one man, who had a young boy at the Gaelic school, came to him, thanking him for the trouble he had taken in teaching his son to read the Gaelic Bible; and said, that he understood from his son that he had but one half of it, and that it gave him so much pleasure to hear what he had, that he would give any thing for the other part. Another man would not, on any account, part with the schoolmaster till he gave him his own Bible. With this desire the teacher complied. In December last, among the population of this island, consisting of four hundred souls, there was not a single copy of the Gaelic Bible! There appears to have been no more than two Testaments and one Psalm-book, while only three or four individuals could read Gaelic, and that but very imperfectly.

"*Torraston*, in the island of Coll.—At the examination of the school there, during last summer, out of sixty-six persons on the list, forty-six were present, with whose proficiency the Rev. Mr. M'Lean, and three other visitors, were highly pleased. 'It afforded me,' says this minister, 'much pleasure to find among them men and women, of from sixteen to thirty years of age. Many of these, who did not know the letters in December last, are now able to read the Psalm-book with tolerable ease.'"

The Rev. Dr. Ross of Lochbroom, speaking of the benefits which have been conferred on that extensive district by the Society, observes, "There is now hardly a village or glen in the parish, in which twenty or thirty young persons can be got together, in which there is not a school, supported solely at the expense of the poor people; and if they could afford to buy books, or could a number of Bibles and Psalm-books be obtained for them to be distributed gratis, the benefit would be immense. In the district of Monkcastle, a man was taught to read by his own son, a little boy. In another district there is a school on the establishment of the Society for propagating Christian Knowledge, a number of grown-up young women engaged the schoolmaster to teach them to read Gaelic, during the winter evenings, themselves to provide the light. They brought a candle every night, and without measuring time by hours, they separated only when the candle had burnt out, which was sometimes late. In short, there is a spirit excited, and an eagerness expressed for knowledge, which, I trust, will be productive of much good."

In the Society's First Report, it was mentioned as being one of the probable consequences of the institution, that the study of the English language would be promoted by it: the Committee already perceive several indications of this result. "The people here," says the Rev. Donald Ross of Kilmuir, in the Isle of Skye, "though they have not had the benefit of Gaelic schools long, are becoming anxious for English teachers, which confirms a principle, the truth of which had some time ago been very much disputed: '*that to cultivate the Gaelic language is a certain though in-*

direct road to promote the study of the English.'" Other instances might be adduced in proof of the same opinion.

Subscriptions to this Society are received in London, by the Rev. Alexander Waugh; Joseph Reyner, Esq. 50, Mark-lane; Robert Steven, Esq. Thomas-street; and Mr. Tarn, Spa Field; and in Liverpool, by Samuel Hope, Esq.

ECCLESIASTICAL PREFERMENTS.

Rev. F. E. Witts, M. A. Stanway V. with Upper Slaughter R. both co. Glouc.

Rev. Daniel Davies, Minister of Emsworth, Hants, *vice* Henville, resigned.

Rev. Joseph Boughton Coley, M. A. Drayton Perpetual Curacy, Oxon.

Rev. Tho. Clarke, M. A. Broadwas P. co. Gloucester, *vice* Roberts, deceased.

Rev. Tho. Heynes, B. A. Wolverley V. co. Gloucester, *vice* Digby, resigned.

Rev. Henry Scawen Plumptre, B. A. Lamblethian V. with Cowbridge and St Donat's Chapel, co. Glamorgan.

Rev. M. W. Jones, B. D. Ospringe V. Kent, *vice* Jackson, resigned.

Rev. John Edwards, M. A. South Ferriby R. co. Lincoln.

Rev. Walter Kitson, Marksbury V. co. Somerset, *vice* Baker, deceased.

Rev. Thomas Grylls, Cardynham R. Cornwall.

Rev. J. W. Newton, M. A. Hemblingdon Perpetual Curacy, Norfolk.

Rev. T. O. Linley, B. A. Trowse V. with Lekenham, Norfolk.

Rev. W. F. Drake, B. A. Stoke Holy Cross V. Norfolk.

Rev. J. Surtees, M. A. Taverham two medieties R. Norfolk.

Rev. John Robinson, M. A. Faldingworth R. with Ulceby cum Fordington R. both co. Lincoln.

Rev. John Cutler, M. A. master of the free-grammar-school in Sherborne, Dorset, Patney R. Wilts, *vice* Lancaster, deceased.

Rev. Wm. Bartlett, vicar of East Stoke, Newark-upon-Trent V.

Rev. J. Hammond, B. A. Hannington R. Hants, *vice* Tahourdin, deceased.

Rev. T. R. Jolliffe, one of the Prince Regent's Chaplains in ordinary.

Rev. Dr. Barrow, to a Stall in the Collegiate Church of Southwell, Notts, *vice* Rerdmure, deceased.

Rev. H. Salmon, B. A. a Minor Canon of Lichfield Cathedral.

Rev. W. Curwen, Harrington R. Cumberland.

Rev. J. Whitelock, Deerham V. Cumberland.

Rev. C. M. Babington, M. A. rector of Peterstow, co. Hereford, Withington Prebend.

Rev. John Seagram, M. A. Godmanston R. Dorset.

Rev. Charles Champness, a Minor Canon of St. George's Chapel, Windsor.

Rev. Mr. Doyle, Stony Stanton R. co. Leicester.

Rev. John Davis, M. A. vicar of Corne, Dorset, Horsey Melcombe R. co. Dorset.

Rev. Edw. Copleston, B. D. Senior Fellow of Orie College, Oxford, elected Provost, *vice* Eveleigh, deceased.

Dr. C. Hewett, Vice Master and Senior Fellow of Downing College, Cambridge, and M. B. of Oxford, elected to the Professorship of Medicine in the University of Cambridge, *vice* Harwood, deceased.

Mr. Haviland, of St. John's College, Anatomical Professor in the University of Cambridge, *vice* Harwood, deceased.

Rev. R. Carruthers, M. A. Trinity College, Cambridge, Master of the Free-Grammar-School, Holbeach, co. Lincoln.

Rev. Andrew Irvine, Clerk, M. A. North Molton V. Devon, *vice* Bampfylde, resig.

Rev. Wm. Digby, Harvington R. co. Worcester.

Rev. T. W. H. Beauchamp, B. A. Buckenham R. with Hassingham annexed, Norfolk.

Rev. J. Fearon, curate of Winterborne Abbas and Steepleton, Dorset, Portisham V. near Dorchester, *vice* Rev. Peter Miller, resigned.

Rev. E. Morgan, M. A. curate of St. Mary's, Leicester, Syston V. Leic. *vice* Ross, deceased.

Rev. Wm. Maunsell, vicar of Drisbane in the diocese of Ardfert, Archdeacon of the diocese of Limerick, *vice* Hill, dec.

Rev. W. Yonge, M. A. Chancellor of the diocese of Norwich.

Rev. H. Bathurst, LL. B. Archdeacon of Norwich, *vice* Yonge, resigned.

Rev. M. Lunn, and Rev. Thomas Price, Minor Canons of Worcester Cathedral, the former *vice* Griffiths, deceased, the latter *vice* Webb, resigned.

Rev. Francis Howes, M. A. curate of Acle, Minor Canon of Norwich Cathedral.

Rev. Thos. Talbot, M. A. Carleton St. Peter R. Norwich.

Rev. R. H. Smith, M.A. Colerne V. Wilts, *vice* Rev. J. Wells resigned.

Rev. R. Bransby Francis, M. A. Roughton V. Norfolk.

Rev. W. Gray, Cullumpton V. otherwise Upton Weare, Devon.

Rev. R. T. St. Aubyn, Ruan Minor R. Cornwall.

Rev. J. H. Rawnsley, A. M. rector of Belleau, Folkingham R. co. Lincoln.

Rev. M. Pennington, vicar of Northbourn, Kent, Deal Chapel Perpetual Curacy, *vice* Brandon, deceased.

Rev. J. C. Palmer, LL. D. Compton Pauncefoot, Sutton Montis, and Stowell, RR. co. Somerset, *vice* his father, dec.

Rev. R. Birch, M. A. rector of Widdington, Wadwell near the Sea R. Essex.

Rev. R. Hoyle, B. A. rector of Saltfleet St. Clement's, Lincoln, and master of the Grammar-school at Heighington, Granby V. Notts.

Rev. W. Gwinnet Hornidge, M. A. Ministerworth V. Gloucester, *vice* Gyllett, dec.

Rev. Wm. Pearse, Drayton and Hanwell R. near Banbury.

Rev. S. Briscall, B. D. Lectureship of Rodborough, co. Gloucester.

Rev. F. Howes, M. A. St. George of Colegate Perpetual Curacy, Norwich, and Bamburgh V. Norfolk.

Rev. W. E. Sims, M. A. West Tofts R. Norfolk.

Rev. Geo. Heron to the Church and Parish of Terregles.

Rev. Benj. Newton, Wath R. co. York.

Rev. Wm. Skey, Little Bedwin V. and Rev. B. Wilson to Great Bedwin V. both co. Wilts.

Rev. Dr. Batten, President of the East India College, *vice* Dr. Henley, resigned.

Rt. Rev. Dr. John Luxmore, Bishop of Hereford, Bishop of St. Asaph, *vice* Cleaver, dec.

Rev. George Burdon, A. M. Falstone R. Northumberland.

Rev. Wm. Spooner, Chipping Campden V. co. Gloucester.

Rev. Dr. Forrester to a Prebendal Stall of Worcester, *vice* Fountaine, dec.

Rev. James Phillott, jun. Stanton Drew R. Somerset.

Rev. J. L. Harding, Monkleigh V. Devon.

Rev. Charles Palmer, M. A. Holy Trinity Perpetual Curacy, Gloucester, and St. Mary de Lode V.

Rev. H. J. Beaver, Barncombe R. Sussex.

Rev. T. S. Smyth, St. Austell and St. Blasee V. Cornwall.

Rev. George Capper, M. A. Wherstead V. Suffolk.

Rev. Theophilus Barnes, M. A. Stonegrove R. co. York, *vice* Worsley, deceased.

Rev. George Chandler, LL. B. Southam R. co. Warwick, *vice* Sandys, dec.

Rev. Charles Brent Barry, B. A. Quarley R. Wilts.

Rev. J. Duncomb, M. A. Mansel-Lacy V. co. Hereford.

Rev. Thomas Dupré, Willoughby R. co. Lincoln, *vice* Walls, dec.

Rev. Wm. Newcombe, Mundfort R. Norfolk.

Rev. E. Griffin, St. Stephen R. Ipswich.

Rev. Kenneth Mackenzie Tarpley, Flower V. co. Northampton.

Rev. Thomas Gaisford, Regius Professor of Greek, Westwell R. co. Oxford.

Rev. J. E. Harrington, Chalbury R. co. Dorset.

Rev. R. Cary, a Prebend in York Cathedral.

Rev. H. W. Jones, Aberffwaw R. Isle of Anglesea.

Rev. J. H. Randolph, Preacher of the Honourable Society of Gray's Inn.

Rev. N. Kendall, Lanlivery V. Cornwall.

Rev. John Munden, M. A. Bicknor English R. co. Gloucester.

Rev. W. B. Wroth, Ellesborough R. Bucks.

Rev. Dr. Lamb, Chipping Warden R. co. Northampton.

Rev. Caleb Rockett, Timberscome V. Somerset.

Rev. Lewis Jones Howel, Penhow R. Monmouthshire.

Rev. G. P. Richards, M. A. Head Master of the Free Grammar School, Leeds.

Rev. R. G. Andrews, M. A. Master of the Free Grammar-school, Grantham, co. Lincoln.

Rev. D. Basley, Cranford R. Northamptonshire.

Rev. C. Luxmore, Cradley R. *vice* Hannington, resigned.

Rev. J. Coldham, Anmer R. Norfolk.

Rev. J. Mitford, Weston St. Peter R. Suffolk.

Rev. J. Hall, Perpetual Curacy of Stoke, near Clare, Suffolk.

Rev. H. Atkins, Arreton V. Isle of Wight.

Rev. T. Ackland, Lectureship of St. Andrew's, Holborn.

Rev. R. F. Onslow, Archdeacon of Worcester.

Rev. J. F. S. Fleming St. John, Severn Stoke R.

Rev. T. Barneby, St. Dunstan's R. Stepney.

Rev. G. Pyrke, Whitchurch and Ganerew united RR. co. Hereford.

Rev. W. Price, Killybebill R. co. Glamorgan, *vice* Gough, resigned.

Rev. E. Smedley, jun. M. A. Clerk in Orders of the Parish of St. James, Westminster.

Rev. Dr. Kay, Vice-Chancellor of Cambridge, *vice* Dr. Thackery.

Rev. Dr. Tennyson, Grimsby St. Mary with Grimsby St. James united VV.

Rev. Wm. Baily Whitehead, Twiverton V. Somerset.

Rev. Mr. Johnson, North Chapel R. Sussex.

Rev. T. R. Shepperdson, St. Mary-le-Bow R. Durham.

Rev. J. Parsons, M. A. first Prebendary of Peterborough, *vice* Barnard, dec.

Rev. John Thorisby Bird, Riddlesworth, otherwise Riddlesworth and Gasthorpe R. Norfolk.

Rev. R. H. Scott, Chaplain to Newcastle Infirmary.

Iltid Nicholl, Esq. his Majesty's Procurator General, *vice* Charles Bishop, Esq. deceased.

Rev. Richard Grape, Hinlip R. co. Worcester, *vice* Dr. Graves, deceased.

Rev. Wm. Roles, M. A. Sharncott R. Hants, *vice* Gardner, deceased.

Rev. Walter Kitson, M. A. Clifton Foliat R. Wilts, *vice* Popham, deceased.

Rev. Mr. Crofts, to a Stall in Ely Cathedral.

Rev. Henry Girdlestone, B. A. Colton R. Norfolk, *vice* Earl Nelson.

Rev. John Coldham, B. A. Snettisham R. Norfolk.

Rev. James Phillott, M. A. Stanton Prior R. Somerset.

Rev. Mr. Dawson, Chislehurst R. Kent, *vice* Wollaston, deceased.

Rev. Thomas Wood Simpson. M. A. Thurnscoe R. co. York, *vice* Parker dec.

Rev. George Stephen Molineux Montgomerie, B. A. Garboldisham R. Norfolk.

Rev. Charles Scott Luxmore, B. A. Prebendary of Inkberrow in Hereford Cathedral, *vice* Hannington, resigned.

Rev. E. Booth, M. A. Firsby R. with Steeping Magna, Lincolnshire.

Rev. C. Cooper, Upper Snodsbury R. co. Worcester.

Rev. P. Penson, M. A. Minor Canon and Precentor of the Cathedral, Durham.

Rev. R. Davey, B. A. Bradfield St. Clare R. near [illegible], Suffolk.

Rev. T. Myers, Stannington V. Northumberland.

Rev. Wm. Stocking, Normanton R. Lincolnshire.

Rev. George Foxton, M. A. Newtown R. co. Montgomery.

Rev. James Haddy Wilson Williams, M. A. Fornham All-Saints R. with Westley, Suffolk.

Rev. W. Watkins, Perpetual Curacy of Sutton St. Michael's, Herefordshire.

Rev. John Pomeroy Gilbert, to a Prebendal Stall in Exeter Cathedral.

Rev. Cornelius Coppier, Naunton Beauchamp R.

Rev. Rob. Roberts, Haverhill V. Suffolk.

Rev. Tindal Thompson Walmsley, M. A. St. Vedast Foster Lane, and St. Michael le Quern, united [illegible].

Rev. Francis John Wollaston, B. D. Rectory Sinecure of East Dereham, Norfolk, *vice* Wollaston, deceased.

Rev. J. Perny, M. A. Hill Croome R. *vice* Graves, deceased.

Rev. Robert Chambres Chambres, B. D. Scartho R. co. Lincoln, *vice* Jones, dec.

Rev. J. Boudier, M. A. St. Mary's V. Warwick, *vice* Packwood, deceased.

Rev. Stephen Jackson, M. A. Nettlestead R. near Ipswich, Suffolk.

Rev. R. Hodgson, M. A. Dean of Chester.

DISPENSATIONS.

Rev. C. M. Mount, A. M. to hold Hennington V. with Helmedon R.

Rev. N. Ruddock, to hold Stockland Bristol V. with that of Westbury-cum-Priddy.

Rev. Charles Brune Henville, M. A. Portsmouth V. Hants, and Sydling St. Nicholas V. with Hilfield Chapelry, Dorsetshire.

Rev. H. Watkins, M. A. Prebendary of York and Southwell, Barmbrough R. with Conisbrough V. diocese of York, *vice* Bordmore, dec.

Rev. H. Hall, to hold Edworth R. Bedfordshire with Weston V. Herts.

Rev. Thomas Wingfield, Stapleford V. co. Leicester, and Teigh R. co. Rutland.

Rev. John Wingfield, to hold Bromsgrove V. with Whitbourne R. Herefordshire.

Rev. John Lamb, D. D. to hold Chipping R. with Charwelton R. both in co. Northampton.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Inquiry into the Effects of Baptism, according to the Sense of Holy Scripture and the Church of England, in Answer to the Rev. R. Mant's Two Tracts on Regeneration and Conversion, circulated with the last annual Packet of the Society for promoting Christian Knowledge; by John Scott, M.A. Vicar of North Ferriby, &c. 8vo. 5s.

Baptism a Seal of the Christian Covenant; or Remarks on the former of Two Tracts on Regeneration and Conversion; by Richard Mant, D.D. Dedicated to the Archbishop of Canterbury; by Thomas Biddulph, M. A. Minister of St. James's, Bristol, &c. &c. 8vo. 5s.

Two Sermons preached in the Old and the New Churches at Wolverhampton, on the 10th Dec. 1815, preparatory to the Establishment of a Bible Institution, &c., with the Substance of a Speech, delivered at the General Meeting; by the Rev. E. Cooper, Rector of Hamstall-Ridware, &c. 8vo. 3s.

Four Dissertations, Moral and Religious, addressed to the Rising Generation: 1. On Covetousness; 2. On Hypocrisy; 3. On the prosperous Condition of Men in this World; 4. On Continuance in Well-doing. 3s.

A Letter to the Bishop of Norwich, on his Lordship's Letter to Edward Hay, Esq. Secretary to the Roman Catholic Board of Ireland; by John Coker, Esq. of Bicester. 1s.

The Oxford Selection of Psalms, from authorised Versions, for the Use of Parish Churches. 2s. 6d.

An Unitarian Christian's Statement and Defence of his Principles, with Reference particularly to the Charges of the Right Rev. the Lord Bishop of St. Davids.

A Discourse delivered at Langyndevin, near Carmarthen, on Thursday, July 6, 1815; by John Prior Estlin, L.L. D.

Sermons; by Archibald Alison, LL.B. Vol. II. 8vo. 12s.

Hymns, partly collected, and partly original, designed as a Supplement to Dr. Watts's Psalms and Hymns; by W. B. Collyer, D.D.

Thirty-four Sermons; by M. Luther. 8vo. 10s. 6d.

Biblical Gleanings; by Thomas Wellyss. 8vo. 7s. 6d.

A Letter to the Hon. and Right Rev. the Lord Bishop of Durham, on the *Origin of the Pelasgi*, and on the original Name and Pronunciation of the *Æolic Digamma*, in Answer to Professor Marsh's *Horæ Pelasgicæ*; by the Bishop of St. David. 2s.

The Leading Heads of Twenty-seven Sermons, preached at Northampton, by Philip Doddridge, D. D. in the Year 1749. 8vo. 5s.

Lectures on Scripture Parables; by William Bengo Collyer D. D. F.S.A. 8vo. 14s.

A Manual for the Parish Priest, being a few Hints on the Pastoral Care to the Younger Clergy of the Church of England, from an Elder Brother. 12mo. 4s.

A Plan for the better Maintenance and more general Residence of the Curates of the Established Church upon their Cures; by the Curate of Ash in Surrey. 2s.

An Address to the Public on the Commencement of a New Year, to prove the Folly of professing Christianity if we do not cordially embrace its Doctrine. 1s.6d.

Sermons, by the Rev. D. S. Wayland. M.A. Vicar of Kirton in Lindsey. 8vo. 9s.

A concise Summary of the Christian Doctrine, in the Way of Question and Answer. 6d.

Memoirs of the Rev. A. Fuller; by J. Morris. 8vo. 12s.

MISCELLANEOUS.

An Inquiry into the right and Duty of compelling Spain to relinquish her Slave Trade in Northern Africa. 8vo. 3s.

Letter on the Game Laws, by a Country Gentleman, a Proprietor of Game. 2s.

Memoirs of Alessandro Tassoni, Author of La Secchia Rapita, or the Rape of the Bucket; interspersed with occasional Notices of his Literary Cotemporaries, and a general Outline of his various Works; by the late Jos. Cooper Walker, Esq. M.R. I. A. Edited by Samuel Walker, Esq. M.R.I.A. Post 8vo. with Engravings. 15s.

A Biographical Dictionary of Authors, Male and Female. 8vo. 14s.

A Grammar of the French Language, in French, on a new plan; by P. le Breton, M.A. 2s. 6d.

A new and practical Course of Book-keeping, in which Double Entry is rendered intelligible to all Capacities, and Single Entry, by being approximated to Double, is made to possess equal Proof and Certainty of Correctness; by P. Thoreau, Accomptant. 9s.

The Present of a Mistress to a Young Servant, consisting of Friendly Advice and Real Histories; by Mrs. Taylor, of Ongar, Author of "Maternal Solicitude," and "Practical Hints to Young Females." 12mo. with a Frontispiece. 3s. 6d.

The Counsels of a Father, in Four Letters of Sir Matthew Hale, to his Children; to which is added, the Practical Life of a True Christian, in the Account of the Good Steward at the Great Audit; by Sir Matthew Hale: with a Memoir and a Portrait of the Author. Foolscap 8vo. 5s.

The History of Persia, from the most early Period to the present Time, with an Account of the Religion, Government, Usages, and Character, of the Inhabitants of that Kingdom; by Colonel Sir John Malcolm, K.C.B. and K.L.S. with a map by Arrowsmith, and twenty-two plates by Charles Heath. 2 vols. royal 4to. 8*l.* 8s.

A Treatise on Poultry; by J. Moubray. 12mo. 5s.

A Visit to Flanders in July 1815: being chiefly an Account of the Field of Waterloo, with a short Sketch of Antwerp and Brussels, at that Time occupied by the Wounded of both Armies; by James Simpson, Esq. With a Plan of the Battle. 12mo. 5s.

A Journal kept in France during a Nine Years' Captivity; by J. Story. 8vo. 4s.

Select Tracts relating to the Civil Wars in England in the Reign of King Charles the First, by Writers who lived in the Time of those Wars, and were Witnesses of the Events which they describe; collected by Francis Maseres, Esq. F.R.S. Cursitor Baron of the Court of Exchequer. 2 vols. royal 8vo. 1*l.* 8s.

A General Dispensatory; by S. Rootsey. 12mo. 4s.

Time's Telescope for 1816; being a Complete Guide to the Almanack. 9s.

Conversations on Matrimony, intended as an Accompaniment to Letters on the Marriage State; by John Ovington. 3s. 6d.

A Demonstration of Necessary Connection; by J. Fearn. 4to. 1s. 6d.

Tracts; by Professor Porson. 8vo. 14s.

Introduction to Prudence; by J. Fuller. Foolscap 8vo. 5s.

Supplement to the Encyclopædia Britannica; with a Preliminary Dissertation, exhibiting a general View of the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters in Europe; by Dugald Stewart, Esq. F.R.S. London and Edinburgh. Quarto. 1*l.* 5s. Vol. first, part I.

An Introduction to the Knowledge and Classification of Insects, in a Series of Familiar Letters, with illustrative Engravings; by Priscilla Wakefield. 12mo. 5s.

A Treatise on the Nature, Economy, and Practical Management of Bees; by Robert Huish.

Ladies' Astronomy; translated from the French of De Lalande; by Mrs. W. Pengree. 18mo. 3s.

The Lay of Marie; by Matilda Betham. 8vo. 12s.

Relics of Melodino, a Portuguese Poet; translated by Edward Dubois, Esq. from an unpublished Manuscript, dated 16[illegible]. 8vo. 10s.

The Prince of the Lake; or, O'Donoghue of Ross: in Two Cantos; by M. J. Sullivan, of the Middle Temple. 8vo. 7s.

Journal of the Seatonian Prize Poem for the Year 1815; by the Rev. J. [illegible] Jenny, M.A. of Queen's College, Cambridge. 8vo. 2s. 6d.

Sir Bertram; by J. Roby. 8vo.

Alan of Oiway, a Tale of the eleventh Century, in three Parts; by John Bethune. 3s. 6d.

Report of the House of Commons on the Bread Laws. 8vo. 8s.

A Narrative of Events in France; by Miss H. M. Williams. 8vo. 9s. 6d.

History and Antiquities of the Cathedral Church of Salisbury; illustrated with a Series of Engravings, of Views, Elevations, Plans, and Details of that Edifice; also Etchings of the ancient Monuments and Sculpture, including biographical Anecdotes of the Bishops, and of other eminent Persons connected with the Church; by John Britton, F.S.A. 3*l.* 3s. medium 4to.: 5*l.* 5s. imperial 4to.; 8*l.* crown folio, and 11*l.* super-royal folio.

Picturesque Views of Public Edifices in Paris; by Messrs. Segard and Tardy, acquatinted in imitation of the drawings by Mr. Rosenberg. 4to. plain 1*l.* 11s. 6d.; coloured 2*l.* 2s.

Notes, Historical and Descriptive, of the Priory of Inchmahone, with Introductory Verses, and an Appendix of Original Papers. 4to.

The History of Oswestry, from its Foundation by the Britons in the fourth Century to the present Time, with an Account of the Seats, Antiquities, &c. in the Neighbourhood. 8vo. 7s. 6d.

Cambria Depicta, illustrated with Picturesque Views. 4to. 5*l.* 5s.—10*l.* 10s. 4to. coloured plates. 10*l.* 10s.

A Guide to Burghley House. 4to. 1*l.* 5s.

INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES, &c. &c.

Page

ABDOOL MESSEE 261, 874
Aberdeen Prize 621
Address, Mr. Venn's Farewell 28
Adults, Instruction of 560
Africa, Travels in 694, 826
——, Missions in 771, 872, 884
Agra, Mission at 261, 874
America (*see United States.*)
American Foreign Missions 886
American Edition of the Christian Observer 838
Anniversaries of Religious Societies 338
Ancient Authors or Relics discovered 59, 839
Answers to Correspondents .. 72, 136, 208, 420, 492, 564, 636, 708, 780, 852
Antinomianism 233, 693
Apples 256
Arithmetical Machine 337
Athens Literature 189

Bacon's Philosophy 243
——— Paradoxes 436
Baptism 58, 285, 588, 646, 666, 694, 723, 799
Baptist Missions, (*see Missions.*)
Baptists 665
Barlow, Mr., Death of 136
Barnabas, Character of 151
Bath, Order of 68
Baxter's Sermons, Extract from 584
Bell's System 183
Benedict, a Monk of La Trappe, Death of 273
Bible Society (*see Society.*)
Bibles distributed 557, 650
Births and Deaths in London 119
Bogs, Formation of 337
Bonaparte restored 204
———, War renewed with 267
———, Surrender of 488
——— exiled to St. Helena 636
Bourbons, Restoration of 484
British Critic, Consistency of 23
Buchanan, Dr., Death of 141, 206
Budget 126, 417
Byron, Lord, his Poetry 542

Calvin, Sentiments of 91
Cambridge 59, 118, 549, 760
..... 256.
...ims 417, 536
...ies, their Efforts to circulate th... Scriptures 787
Ceylon 200, 263, 411, 885

Page

Charge of Bishop of Chester 177
——— of Bishop of Lincoln 406, 696, 735
Charity Feasts 805
———, its true Nature 793
China 124, 870
Christian Spirit and Temper 292
Christian Observer in America 838
Chronology, Hales's 5
Church in Danger 735
——— of Rome and England compared 227
——— Missionary Society (*see Society.*)
Clerical Residence 162
Clergymen, Advice to .. 13, 99, 231, 250
Cobbin on Persecutions in France 777
College Education, Expense of 21, 165
Communion, Terms of 664
Complaint of Neglected Female 508
Confessions of Faith 681
Congress at Vienna 66, 126, 267
Contentment 148
Conversion and Unconversion in Ministers 248
Corn Bill 126, 262
Corruption, human 112, 226, 251, 284, 537, 692
Craniology, disastrous Fruits of 726
Crude Theology of the Day 93

Deaf and Dumb 371
Death of distinguished Individuals 66, 197
Divinity of Christ 251
Doxology, Alteration in 365
Dumb, Abbé Sicard's Instruction of .. 371

East-India Missions .. 1, 73, 261, 555, 626, 702, 774, 871
Ecclesiastical Preferments 893
Edinburgh Review 271
Education in France 407, 778
Errors in Theology 93, 145, 216, 283
—— of Greek Church 665
—— propriety of censuring in good Men 145, 216
Essentials of Christianity 681
Evidences of Christianity 236

Faith 310, 422
Falling from God 504
Family Sermons, 8, 86, 151, 223, 294, 359, 432, 504, 576, 644, 717, 793
Fear, Religious 218
Feasts of Charity 805
Flavia, Character of 150

Page
Fort William, College of 550
France .. 66, 204, 346, 407, 420, 485, 562, 633, 704, 776, 851
———, Literary Intelligence 60
———, State of Religion in 25
———, Isle of 870

Geneva Bible Society, &c. 61
———, Sabbath passed at 800
Germany, Distresses in 191
———, Literary Intelligence 60
Gisborne's Letter to Bishop of Gloucester 696
Godliness 36, 151, 687, 841
Gog, Prophecies of 5, 141, 365
Goths, Origin of 5, 141
Good Friday, Sermon for 86
Grace 33, 229, 289
Greek Church, Errors of 663
Guadaloupe 635
Gypsies 23, 141, 590

Hayti 66, 266, 850
Heaven 39
Hindostan 4, 74, 260, 626, 702, 774
Holiness, on cultivating 143
Holland, Treaty with 416
Holy Spirit's Influence 223, 288, 692
———— Witness 856
Holy Thorn 496
Homilies, Complaint of 508
Humboldt on the Slave Trade 299
Hymns and Psalms, Inquiry respecting 95
————————, on discretionary Use of 661
Hymn 735

Jacobinism 776
Java 124, 870
Jebb's View of Traditional Authority 655
Jesuits 166, 272
Jesse, Death of Rev. William 417
Jewish Religion 809

Immutability of God 717
Independence of Mind, its Advantages and Disadvantages 155
Indian War 564
Inquisition 272
Interpretation of Scripture 655
Ionian Isles ceded to England 849
Josephus, Authority of 5, 141, 501
Justification .. 55, 251, 287, 501, 581, 692

Kipling, Dean,'s Challenge 406

Lancaster's System 183
Law of God 285
Leetakoo, Account of 832
Leipsic, Distresses there 198
Letter, Monitory, from an old to a young Clergyman 18
——— from a Protestant Minister in France 25
——— of Dean of Peterborough 406
——— from Mr. Milne 1

Letter from Sir A. Johnston to Mr. Pratt
——— from Dr. Hunt, on Tweddell's remains 1
——— from Louis XVIII. to the general of Paris 1
Lincoln, Bishop of, on Bible S
Litany a Hymn 1
Literary and Philosophical Intel 113, 188, 255, 336, 406, 47 60
Literary Prize at Aberdeen
Liverpool, Lord, Speech of, Society 1
Lord's Supper 1
Love in Religion 1
Love of God and Christ 1
Luther, Extracts from Writing
Lydia, Character of 1

Mayo
Marine Bible Associations 1
Mediation of Christ 1
Mendicity 1
Methodist Mission in Ceylon 1
———— Conference 1
Millenium 1
Miracles 1
Misrepresentations of Norris (see) 1
Missions in India (see *East-India sions.*)
——— of United Brethren 1
——— in India, Baptist, 555, 626, 702, 774
Monk of La Trappe, Death of 273
Morality 311
Murat 268, 348, 780
Mutiny of Seamen 707

New Testament 251
———— Persian 475
New Jersey, College of 609, 841
Niger, Attempt to explore 694
New Zealand 771, 881
Norris, Demonstrations of 98, 255, 440, 589
Northampton Mercury 23
Noses renewed 119, 472
Novel-reading 512

Obituary 69, 72, 127, 206, 417
Offence of Gospel 644
Oxford 59, 206, 760

Paradoxes, Christian 436
Parents, Hint to 20
Paris, Moral State of 438
Parliament, Proceedings of .. 126, 343, 415, 489
Pascal, Life of .. 349, 421, 493, 565, 637, 709, 781, 853
Paul, St., Character of 306
——— his Preaching in Great B
Penn on Prophecy 2
Perpetual Motion 1
Persecutions of Waldenses 1
——— of Protestants in France .. 1

Page
...rance 372
...'s Island 858
..., Insurrection of 709
... brewed, Account of 622
... . 256
...yel 8, 432
...aching Gospel .. 13, 30, 249, 540, 689
...phecy .. 5, 141, 214, 281, 365, 427, 430, 501, 708
... and Hymns, on discretionary 95, 661
...ffairs 65, 126, 202, 267, 345, 413, 484, 562, 633, 704, 776, 840
...ns, List of New 59, 118, 255, 336, ...412, 549, 621, 694, 760, 837, 901
... . 386, 449
...ults,
..., Yearly Meeting of 559
..., M... Review reviewed 828
..., Mi...
... . 422
...ation .... 588, 649, 69..., 723, 799
——— Dr. South's View of .. 649
——— Archbishop Sha... and ...mond on 799
——— prayed for by the Church 722
...gion, Revival of 699, 841
...ligious Intelligence 61, 121, 191, 257, 338, 409, 474, 553, 623, 696, 763, 840
...idence, Clerical 162
...velation, Evidences of 236
... . 202
...ck, Mr., Death of 490
...ns, Church of 227
...bath profaned 305
...ramment, Administration of 437, 591
...tisfaction by Death of Christ 278
Schools of Bell and Lancaster 183
——— in France .. 407
——— at Tranquebar 262
...ott's View of Paris 438
...ott, Walter, his Poetry 750
...ripture, Mistakes reopecting 216
...ythians, Genealogy of.. 5, 141, 365, 501
...lf examination 841
...nex, Character of 149
Sermons, Family (*see Family Sermons.*)
———, Baxter's, Extracts from 584
———, Cooper's Practical 317
———, Funeral, on Henry Thornton 127
———, Jebbs's, Appendix to, Remarks on 655
———, Kirwan's 518
———, Marsh's 46
———, Sargent's 479
———, Thorpe's 99
———, Venn's 26
———, Vaughan's 769
...card, Abbé's, Institution 371
...ave Trade .. 61, 205, 270, 272, 349, 416, 849, 884
——— ...olished by Bonaparte .. 270
———, in Spanish America 299
Society-Islands 369
Society, Bible 23, 98, 178, ..., 264, 5..., 65..., 727, 765
———, Anniversary of 339

Page
Society, Bible, Report of 474, 553
———, Bp. of Lincoln's Attack on 406, 696, 735
———, in Africa 554, 769
——— America 553, 769
——— Asia 553
——— Asia Minor 767
——— Berg 474
——— Calcutta 769
——— Cinque Ports 840
——— Columbo 263
——— Constantinople 410
——— Denmark 477
——— Finland ..... ib.
——— France 478
——— Geneva 62
——— Germany 477
——— Great Britain 556
——— Hanover 474
——— Java 264, 769
——— Iceland 765
——— Louisiana 623
——— Malta 478
——— Moscow 769
——— Netherlands .. 264, 474
——— Oxford 482
——— Philadelphia .. 265, 769
——— Poland 474
——— Prussia ..... ib.
——— Russia 475, 766
——— Southampton 128
——— Sweden 477
——— Switzerland 478
——— Theodosia 766
——— Turkey 478
Society, Bristol Church-of-England Tract 121
———, Church Missionary 124, 200, 261, 342, 562, 769, 874
———, Bristol .. 124
———, Hibernian 259
——— for promoting Christian Knowledge 1, 73, 95, 178, 367, 409, 512, 585
——— in St. David's 119, 248, 549
——— Christianity among Jews 198, 257, 343, 629, 810, 841
——— Bristol 481
——— Edinburgh Mission 261
——— for Gaelic Schools 894
———, Prayer-book and Homily 345, 510, 479
———, Hibernian 898
———, Hibernian Sunday School .. 865
———, London Missionary 869
———, Religious Tract 266
———, Spitalfields Benevolent 888
———, Stranger's Friend 843
———, Wesleyan Methodist 886
Southcott, Joanna, Death of 66
Southey's Poetry 592
Spain, Tyranny there 66, 635, 707
Speeches at Anniversary of the Bible Society 340
——— at Oxford Auxiliary Bible Society 484
——— at Jews' Society 342
——— of Vicompte de Chateaubriand 634
——— Earl Moira 550

Page
Speech of Lord Liverpool 840
——— Mr. Dunn 259
Spirit, Witness of 356
Spiritual Conflict with the World .. 78
Stage Coaches, on the Lord's Day .. 305
Steam-boats 472

Tartary 261
Taxes 126
Temptation 8
Thanksgiving-day 851
Thompson, Death of Rev. J. G. 69
Thornton, Death of Henry .. 72, 127, 137, 265

Tract Society (*see Society.*)
Tradition 655
Tranquebar 262
Treaty of Peace 770, 846
Tweddell's Remains 374, 517

Vaudois (*see Waldenses.*)
Vicars-general of Paris, Louis XVIII.'s Letter to 633
Vigilance, Christian 8
Unchangeableness of God 717

Page
United States 66, 126, 206
——— Brethren, Missions of 827
Unity of Opinion 300
University Officers 760
——— Preachers 46
——— Prizes 59, 119, 406, 549
Voyage of Discovery 694, 764
Usher, Advice to Clergy 231
——— on Satisfaction of Christ 278

Waldenses 62, 304
War with France 345
——— in India 267, 564
Waterloo, Battle of 413, 419, 484, 489, 793
——— Scott's Poem on 750
——— Sufferers of, Subscription for 793
Weights and Measures regulated 472
Wellington 413, 417, 484, 750
Werner, Account of 255
Whitaker on Calvinism 91
Whitbread, Mr., Death of 489
Works of Art at Paris, Restoration of . 703
World, Spiritual Contest with 75

Zeal 252

INDEX TO THE REVIEWS.

Page
ALISON'S Sermons 109

Buckworth's Sermons 616
Byron, Lord,'s Hebrew Melodies 542

Campbell's Travels in Africa 826
Chalmers' Evidence of Christianity .. 236
——— Address to the Inhabitants of Kilmany 685
Charge of the Bishop of Chester 177
Church, Claims of, considered 735
——— in Danger ..... ib.
Cooper's Practical Sermons, Vol. III. 317
Crool's Restoration of Israel 809

Hall's Terms of Communion 664

Jesuits, Account of 166
Jephthah, Smedley's Prize Poem of .. 328

Kirwan's Sermons 518

Law, Bishop, his Charge 177
Letter to the Bishop of Lincoln 735

Marsh's Sermons 46
More, Hannah,'s Essay on St. Paul . 306

Page
Prize Essay, Wilks's, on the Signs of Conversion in Ministers 248
Puritans, Brooks's Lives of 306, 449

Roderick, the Last of the Goths, Southey's 592

Scott's Field of Waterloo 750
Sermons, Alison's 109
———, Buckworth's 616
———, Cooper's 317
———, Kirwan's 518
———, Marsh's 46
———, Thorpe's 99
———, Venn's 26
Smedley's Jephthah 328
Southey's Roderick 592

Terms of Communion, by Rev. R. Hall 664
Thorpe's Visitation Sermon 99
Tweddle's Remains 374

Venn's Posthumous Sermons 26

Wilks, on Signs of Conversion in Ministers 248

INDEX TO THE PRINCIPAL NAMES.

Page
ABDOOL Messee 261, 874
Adams 960
Adkins 123

Page
Alison ..... 10[illegible]
Armour ..... 88[illegible]
Augustin ..... 23[illegible]

Page
[illegible]con 436
Barlow 136
Barnabas 152

Page

Bates 479
Baxter ..... 45[illegible]
Bell 184
Bellay 428
Benedict 279
Bernard 235
Bissett 885
Bligh 858
Blucher 414, 484
Bowdler 141
Bowley 878
Brook 386, 449
Buchanan 1, 206
Buckworth 616
Buonaparte 204, 267, 346, 413, 485, 563
Butler 243
Butscher 884
Butterworth 761
Byron 542

Calvin 91
Campbell 826
Carey 26
Carlyle 518
Carnot 407
Carpue 119
Castlereagh 205, 849,
Chalmers 236, 685
Chandler 845
Chateaubriand 634
Christian 858
Christophe 67
Clarke, Dr. Samuel .. 365
Clarke, Dr. E. D. 883
Cobbin 777
Coke 885
Cooper 517
Corrie 261, 878
Crool 809
Cuninghame 427

David 715
Davison 483
Dauxion Lavaysse .. 66
Doering 460
Descartes 355
Dositheos 476
Duaterra 881
Dunn 259
Durham, Bishop of .. 236

Edwards 450
Elgin 382, 517
Evans 844

Faber 281, 427
Felger 859
Ferre 429

Galitzin 476
Gauché 1, 73
[illegible] 455
[illegible] 696
[illegible] 521

Page

Green 699
Green, Susannah 844
Greenwood 200
Griudal 457

Hales 9, 142
Hall 664
Harrison 884
Hinton 484
Holzberg 4
Hooker 27
Humboldt 299
Humphreys 844
Hunt 517

Jebb 655
Jephthah 329
Jesse 417
John 4
Johnston 200
Jœnicke 1
Jonathan 715
Josephus 9, 141, 501

Kendall 881
Kidder 814
Kincaid 889
Kipling 406
Kirwan 518
Kolhoff 1

Labedoyere 563
Lancaster 184
Lavalette 851
Lincoln, Bp. of .. 407, 690, 735
Liverpool 840
Louis .. 204, 484, 633, 777

Loyola 169
Luther 7

MacCarthy 884
Majo 850
Marsden 381
Marsh, Dr. 727
——— Mr. 46
MacIntosh 284
Malouet 66
Massieu 371
Mede 464
Milne 124
Moira 550
Molesworth 886
More 306
Morrison 124
Murat 268, 348, 416, 780

Natt 482
Nepean 885, 887
Newell, ... 886
Ney 851
Norris 98, 235, 446
North 200
N[illegible] 885

Page

Orleans, Duke of 439
Owen 844

Pascal 349, 421, 493, 565, 637, 709, 781, 853
Pæzold 1
Paul, St. 349, 421, 493, 565, 637, 709, 781
Pearson 485
Penn 365, 501
Perkins 463
Petion 66, 266
Pipon 861
Pohle 1, 410
Porlier 704
Powell 849
Pratt 200, 889
Pritchard 142

Rhenius 881
Ringeltaube 4
Rock 490
Roderic 592
Romanzow 764
Rowe 845

Saul 715
Schnarré 881
Scott, Walter 750
——, Rev. J. 809
Sicard 371
Smedley 328
Smith 859
South 649
Southey 592
Southcott 68
Staines 861
Sternhold and Hopkins 95
Supper 264
Sargent 480
Swartz 1, 73

Thompson, Rev. J. G. 69
———, Rev. M. .. 262
Thornton 72, 124, 137, 265, 360
Travers 465
Tweddell 374, 517
Twisleton 885

Vaughan 769
Venn 26
Usher 230, 278

Watts 162
Wellington 413, 484, 703, 750
Werner 255
Whitaker 91
Whitbread 489
Wilberforce 417, 884
Wilks 248
Wilson 482

Yates 735

INDEX TO THE TEXTS

ILLUSTRATED OR REFERRED TO.

	Page
Genesis i. 3	49
vi. 8	223
1 Sam. xvii. 10, 11 / xix. 9, 10	715
1 Kings xvii. 14	534
Psalms lv. 17	432
cxviii. 22, 23	8
Proverbs xvii. 16	279
Ezekiel xxxiii. 8	108
Zechariah xi. 9	84
Malachi iii. 16, 17	127
Matthew iii. 6	717
xi. 6	644
xxii. 2	279
xxiv. 46	207
xxvi. 41	8
Luke iv. 18, 19	279
viii. 5	213
x. 27	795
xi. 27, 28	576
xvi. 23	525
xxi. 28	427
xxi. 32, 5, 566,	501
John v. 40	324
xix. 26	579
xx. 29	7
xxi. 16	47
Acts xi. 24	151
xvi. 14	209
xx. 26	108
Romans xiii. 10	259
Romans xiv. [illegible]	[illegible]
xv. [illegible]	[illegible]
xvi. [illegible]	[illegible]
1 Cor. ix. 27	[illegible]
xiii. 3	[illegible]
xv. [illegible]	[illegible]
2 Cor. v. 20	[illegible]
Gal. iv. 31	[illegible]
1 Tim. iv. 16	[illegible]
Hebrews [illegible]	[illegible]
1 Peter [illegible]	[illegible]
1 John iv. 10	[illegible]
R. [illegible]	[illegible]
[illegible]	[illegible]
xxii. 3	[illegible]

INDEX TO THE SIGNATURES

USED BY THE WRITERS IN THE FOURTEENTH VOLUME OF THE CHRISTIAN OBSERVER.

	Page
A. A.	517
A. B.	166
A Constant Reader	585
A Friend to the Old Society, and to its Safeguards	371, 587
Ahala	726
Amelia	371
An Inquirer	5, 501
An Old Fellow	22
An Old Friend and Correspondent	804
Anti-Gall-icus	735
C.	214, 223, 304
Clericus Lancasteriensis	437
C. O.	7
Col. R— S—	21
Crantor	917
Cuninghame, W.	500
C. W.	591
D. E.	661
D. W.	86, 294
Eusebia	151
F.	141
G. C. G.	299
G. S.	278
G. S. Faber	283
H.	273
H. Boner	449
J. D. L.	145
Ignotus	218
I. G. W.	[illegible]
J. N. C.	788
J. S.	23
John Bartlett	590
I. O. Z.	235
J. S—H.	148
Justus	98
K. K.	809
Laicus	446
Meramia	372
M. J. A.	367
Moderator	432
N. L.	591
N—Σ.	660
P. C. R.	592
Philalethes	[illegible]
Philin Hom	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Q.	[illegible]
R. P. B.	[illegible]
S.	[illegible]
Suasor	[illegible]
S. W.	[illegible]
The Book of Humility	[illegible]
Theognis	[illegible]
T. H. Y.	[illegible]
Titus	[illegible]
T. S.	[illegible]
Verax	[illegible]
W.	374, [illegible]
W. H. W.	[illegible]
Wm. Cuninghame	[illegible]
W. N.	[illegible]
X.	[illegible]
* * *	[illegible]

END OF THE FOURTEENTH VOLUME.

Ellerton and Henderson, Printers,
Johnson's Court, London.

00143074

Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015